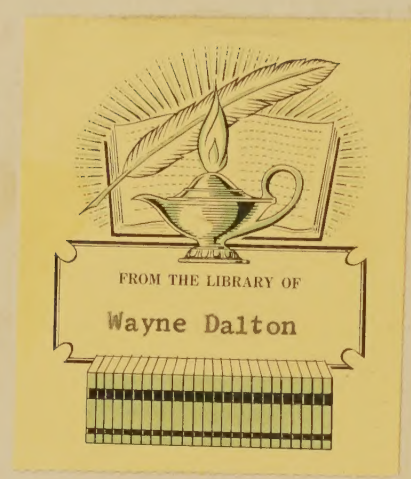


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Wayne Dalton

10/21/63

A
SYNOPSIS OF THE GOSPELS
IN GREEK

AFTER THE WESTCOTT AND HORT TEXT



A
SYNOPSIS OF THE GOSPELS
IN GREEK

WITH VARIOUS READINGS AND CRITICAL NOTES

BY THE

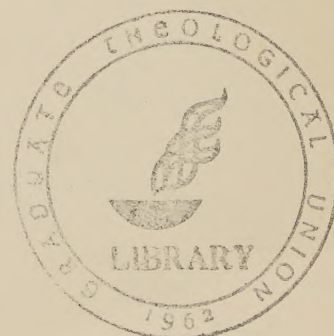
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PREFACE.

THE Textual and the Historical Criticism of the Gospels are alike of modern growth. Neither of them was systematized and reduced to a science before the latter half of the nineteenth century. In the case of Textual Criticism particular praise is due to the Cambridge Professors, Bishop Westcott and Dr Hort, for perfecting what a long line of pioneers had begun. In consequence of their labours individuals can no longer select from a mass of variants the particular reading which they prefer. Regard must be paid to genealogical descent and to scientific method. The last word indeed has not been spoken on the subject; the battle over "Western readings" has still to be fought out; but the main lines on which the discussion must proceed have been traced.

The Historical Criticism of the Gospels, though not as yet so much reduced to a science, has exactly the same work to perform in a still more important field. Historical Criticism cannot, any more than Textual Criticism, establish the truth of the Gospels, but it can to a great extent determine what was the earliest form of the Gospels and at what stage the later accretions came in. It can show to what extent the Tradition was modified by the various forces which were at work around it. In fact it likewise proceeds on genealogical and scientific methods. And the result will be once more to put a check upon individual caprice.

Both sciences therefore are essential to the apologist. Indeed even our latest apologies are greatly in need of revision to make proper allowance for the influence of the Synoptic Problem.

This book has been prepared to facilitate the Historical Criticism of the Gospels by the comparative method. The first edition was a skeleton, the second has been to some extent clothed with flesh. Practical usefulness has been aimed at, rather than the strict method of the former edition. Experience has led to some improvements. For example, when dealing with a Marcan section as found in SS. Matthew or Luke, instead of removing the non-Markan accretions, I have printed them at length in small type and enclosed them in square brackets. These marks sufficiently indicate their foreign character; at the same time the student is encouraged to notice the additions and to search for the causes which led to their insertion. The result is that many passages are printed twice or oftener, but the increase in the bulk of the book is a small matter, the educational value to an intelligent student and the convenience to the Lecturer may often be great. Various readings have been added, for without them a book is of little use for the higher purposes of study. Any time spent on them will bring ample reward. An Introduction, many critical and a few grammatical notes have been added, but *exegetis* has rarely been attempted, that department having been supplied elsewhere. It has been my principal aim to make the student acquainted with the facts. Whatever his views, whatever his critical standpoint, it has been my ambition to meet his need. But at the same time I have felt it right to interrogate, classify, and interpret the facts according to my own apprehension of them. I have no desire to force my own opinions upon anyone, but I believe that the free expression of opinion, supported by argument, is most likely to advance the subject and serve the cause of truth.

For there is much debatable ground, and there are many things of which we must say "Adhuc sub iudice lis est." Foremost amongst these must be placed the oral hypothesis. Not that I am beginning to doubt its truth; on the contrary, though I have made many modifications to meet criticism and to grapple with facts, I am more convinced than ever that it gives the simplest and most satisfactory solution of the Synoptic problem, that it is most in accordance with the habits of the Apostolic age, and that it has never yet been seriously refuted by the adherents of the documentary hypothesis. But while so many scholars of distinction pronounce, more or less decidedly, against it, it would be arrogance in me to ignore their opposition. I therefore restate my arguments, invite my readers to consider them, and leave the decision to the arbitrament of time.

In the same spirit I submit the division of the authorities into five main Sources and Editorial Notes, the theory of Conflations, the influence of Church Lessons and many other hypothetical suggestions. In so far as they are true, they will meet with acceptance. "We can do nothing against the truth, but we are powerful when truth is on our side."

It has been said of Drs Westcott and Hort that they published a radical text, but with regard to the authority of the Books belonged to the conservative school¹. In the same way it is possible to be a convinced and even advanced Historical critic and yet hold fast to all the articles of the Christian Creeds, nay, to find in criticism a confirmation of the faith. In this volume critical methods are defended against the harmonists, but the chief battle has been for the historical truth of Christianity.

The doctrine of Holy Scripture should be compared with the doctrine of the Person of Christ. It is easy on the one hand to regard our Lord as a mere man, differing in no essential particular from Moses or Socrates or Confucius. It is easy on the other hand to regard Him as possessing a divine mind in a human body, and therefore entirely free from human infirmities, incapable of doubt, of ignorance, and of temptation. It is difficult to accept the Scriptural view that He possessed a human mind with its essential limitations, inseparably united with the fulness of the Godhead. This paradox, this dualism, transcends human thought but satisfies human need. We maintain it as a mystery, not to be measured by human intelligence, but essential for human salvation. The Church exists to uphold this central truth, which reconciles us to the present condition of our race and assures us of its future destiny.

So also with the doctrine of Holy Scripture. It is easy to think on the one hand that the Gospels differ in no essential particular from other books. It is easy to think on the other that they were written in human language by a human pen, but dictated by the Holy Spirit and therefore absolutely true in every particular. It is difficult to maintain that literary methods were applied to them, so that they possess the peculiarities and defects of human work and yet are the gift of the Holy Spirit, instinct with life and capable of leading to life and to God those who believe. But this paradox, this dualism, must be accepted, though it cannot be comprehended. The Scriptures themselves testify to its truth, and the experience of the Church in all ages confirms it. And it is just because the human side of Scripture is necessarily insisted on in this book, that these protests are entered, again and again, about the divine.

Those who have no adequate grasp of the great fact of the Incarnation or think little of the ever-present working of the Holy Spirit are ill equipped to maintain the truth of the Gospel.

In preparing this edition for press I have received much valuable advice and assistance from (1) Professor Dr Eberhard Nestle of Maulbronn, (2) the Rev. A. H. McNeile, M.A.,

¹ Dr Salmon's *Criticism of N.T. Text*, p. 10.

Fellow and Lecturer of Sidney Sussex College, Examining Chaplain to the Lord Bishop of Worcester, and from the following members of my own College: (3) the Rev. F. H. Chase, D.D., President, Norrisian Professor of Divinity, Vice-Chancellor of the University of Cambridge during the years 1902-4, Examining Chaplain to his Grace the Archbishop of York, (4) the Rev. J. H. Gray, M.A., Fellow, Dean and Lecturer, Examining Chaplain to the Lord Bishop of Peterborough, (5) the Rev. R. H. Kennett, M.A., Fellow, Regius Professor of Hebrew, Canon of Ely, formerly Lecturer in Hebrew and Syriac to the College and Reader in Aramaic to the University, (6) the Rev. C. H. W. Johns, M.A., Lecturer in Assyriology, (7) the Rev. F. S. Ranken, M.A., Rector of S. Walsham, and (8) the Rev. C. T. Wood, M.A., Fellow and Lecturer, Examining Chaplain to the Lord Bishop of Winchester who was formerly our President. To all these my thanks and the thanks of my readers are due.

I have also to acknowledge permission to print the Westcott and Hort text of the Gospels, Dr Swete's edition of the Gospel of S. Peter, and Messrs Grenfell and Hunt's edition of the Oxyrhynchus Fragment of Sayings of Jesus.

With a few exceptions I have followed the Westcott and Hort text throughout. The principal exceptions are (1) I have accepted the rule that foreign words, when they have not been Hellenized in form, should retain their own accent, e.g. I print Βηθλέεμ, Ἑλεάζαρ, σαβακτάνει, &c. (2) I have made a few changes in orthography, θνήσκω, σῶζω, Γαλιλαία, Σειῶν, &c. (3) I have occasionally altered the punctuation. (4) Clauses which WH print in the text within double brackets I have transferred to the margin. (5) I have generally ignored those of their marginal readings which give variations in order without any apparent difference in meaning.

A good deal of labour has been expended in the department of Textual Criticism. It has been my endeavour to give all the variants of the first four Greek Uncial MSS. with the following exceptions: (1) I have neglected or even quoted with corrections the common itacism of *αι* for *ε* or *ε* for *αι*. To record these would trouble the reader with many thousands of readings possessing as a rule no importance whatever. (2) Variations in the order of words when the sense is not appreciably affected are ignored. The reader would only be fatigued by their record. (3) I have not felt bound to notice every passage where *καί* and *δέ* are interchanged. These are numerous and disturb the surrounding words so much that they cannot be briefly noted. (4) I have disregarded such variations in spelling as *εἶπαν* or *εἶπον*. They are the fashion of the fourth century rather than the product of the first. (5) I have not noticed every case where *Ἰησοῦς* or *ὁ Ἰησοῦς* is added in some MSS. These are for the most part liturgical.

The readings of Codex A and of the later Uncials are only given when they are supported by one or more of the versions. No modern critic values highly the "Syrian" text. The readings of the cursives are ignored. No notice is taken of the readings of the *Textus Receptus* except when they are found in one of the said four MSS. or in the versions.

The readings of the Old Latin and of the Old Syriac Versions, viz. the Curetonian Syriac and the Lewis-Gibson Syriac, are given when they indicate a variant in the Greek text which the copyist used, but no notice is taken of their paraphrases, curiosities or blunders. The Latin Vulgate of S. Jerome and the Syriac Vulgate, commonly called the Peshitta, have seldom been noticed. But in a few cases of exceptional interest, especially if both the Old Syriac versions present a *lacuna*, readings from the later Syriac have been given.

In the preparation of the variants Tischendorf's eighth Edition has been used, but his testimony has been verified by reference to the photographs or reprints of Greek MSS. Where he differs from the photograph or reprint, I have assumed that he is wrong, which

is perhaps not always the case. The evidence respecting the readings of Cod. **Σ** is sometimes perplexing, and as the MS. has not been photographed, it is impossible to decide in every case whether there is a misprint in the reprint or an error in the statement.

I have unearthed from the MSS. and versions a large number of variants which are usually ignored. Most of them consist of clerical errors, misspellings, or blunders. I hold however that they ought to be noticed, partly to show the degree of care which was expended upon the production of the MS., for this greatly affects its value as evidence, partly to show the decay of the Greek language. Many of what are commonly supposed to be oversights are the natural product of the age or country in which the MS. was written.

I have never found time to make a special study of the Old Latin Versions, and in this edition they have received scant justice as compared with the four Greek MSS. or the two Syriac versions. Their *lacunae* are not given (that would be an endless task) and their readings have seldom been verified. They are treated as though they could be counted and did not deserve weighing. Yet every student knows that they are by no means of equal value. One is of first importance, another has been so corrected by the Vulgate as to lose weight. Still, though I am *homo vehementer occupatus*, such is the importance of these versions, that I should have made an effort to verify their readings, if experts did not warn us that most of the reprints of them are inexact. This remark does not apply to the reprints issued from the Clarendon Press which I have continually used.

Professor Kennett is chiefly to be thanked for supplying the Syriac readings, and Mr Ranken for the pains which he has taken to verify my account of the readings of the Greek and Latin MSS.

INTRODUCTION.

CHAPTER I.

ANALYSIS OF THE GOSPELS.

COMPARATIVE Criticism of the Gospels had its first beginnings in the second century, as soon as the four books were collected into one volume, recognised as canonical and separated from apocryphal works. It was soon perceived that the Gospels contained some matter which is common to two, three, or even four Evangelists, while there is much which is found only in one. To deal with these *phenomena*, criticism was demanded. Naturally the first efforts were in the direction of harmonizing. The Gospels had to be defended against adversaries, and their authority could ill be maintained, if contradictions or serious discrepancies existed within them. Tatjan therefore removed these by constructing a *Diatessaron* or continuous history made up by combining the four, and in many Churches of the East this curious compilation is recorded to have taken the place of the Gospels to the great loss of the congregation¹. Other workers for more than a century removed difficulties by harmonizing the wording of the Gospels, reducing them for the most part into conformity with S. Matthew's, which, as bearing the name of an Apostle, was more honoured than the Gospels of SS. Mark and Luke. This harmonizing was carried to such an extent, that in Cod. D the names have actually been removed from that part of S. Luke's genealogy which is common to SS. Luke and Matthew; the names given by S. Matthew have been substituted for them, except that the four names omitted by S. Matthew have been inserted and the whole has been exactly harmonized with the Septuagint. But throughout the Gospels harmonized readings are so plentiful, that Textual Critics have established the rule that those readings in the text of one Gospel are to be preferred, which differ most widely from the text of the other Gospels. In the fourth century better counsels began to prevail. The Ammonian Sections and Eusebian Canons marked out those parts of the Gospels which were found in four, three, two, or one

of the Evangelists. Men became more ready to accept divergence and to seek for the lessons which it conveyed. Reverence for the text of Scripture put some check upon the mischievous working of the harmonist, whose efforts were diverted into the domain of Exegesis, where unhappily he was long supreme, and where he still bears far too much sway.

S. Augustine spent considerable labour upon what is now called the Synoptic Problem, which he attempted to solve by assuming that the Evangelists copied from their fellows. Naturally he held that S. Matthew, being an Apostle, was the first to write; S. Mark was his humble follower and abbreviator¹; S. Luke came next and made use of the two predecessors; S. John came last. S. Augustine's authority was paramount in the Western Church, and his opinion, though quite indefensible, was accepted almost without challenge until the nineteenth century. Modern critics, however, have strongly maintained that S. Matthew's Gospel is a composite work, whose redactor was neither an Apostle nor an eye-witness of the events which he narrates. At the same time it has been shown that S. Mark's Gospel, so far from being an abbreviation of S. Matthew's, is fuller and nearer to the original record. In fact the priority of S. Mark—or at least of the oldest form of it—has been proved to the satisfaction of most scholars.

In 1794 it was suggested that our Evangelists were unacquainted with each other's works, and that their agreement was due to the use of the same Sources. This hypothesis, propounded by Eichhorn, was a distinct advance. From his time the search for Sources has been prosecuted, with some degree of success. After much examination an "Urmarkus"²

¹ *De consensu Evan.* i. 4.

² An Urmarkus means a first edition of S. Mark, now lost, and generally supposed to be considerably shorter than our second Gospel. An Urmatthæus is a short document containing discourses only, which have been embedded into the two Gospels of SS. Matthew and Luke.

¹ Theodoret, *adv. Hæres.* i. 20.

and an "Urmatthæus" were proposed as the two documents which accounted for the common matter.

It was not long, however, before the extreme improbability of this hypothesis was perceived. *Litera scripta manet*, and if two such documents not merely existed but were so widely circulated that three Evangelists working in different Churches possessed a copy of the first, and two—or as some said three—of the second, it is impossible that these pristine documents should have so completely perished, that there is no mention of them in the Church Fathers. Men like Clement of Alexandria, Origen and Jerome were eager in searching for the original Hebrew of S. Matthew: they could not have kept silence about these more important records, had there been any tradition about them.

The oral hypothesis was started by Gieseler to remove this and many other difficulties. Bishop Westcott maintained to the last that it was the only satisfactory solution of the problem, and although it has been generally abandoned on the continent of Europe, in America, and in many highly influential quarters in this country, my readers will be invited to consider the arguments for it. If these arguments can be met by others, by all means let that be done. My sole desire is to discover truth. Let no one however think that the matter can be settled by appeals to modern use, still less by an *Ipse dixit*.

The oral hypothesis is chiefly valuable, because it gives the critic the liberty which he requires. A document is a rigid thing; oral teaching is flexible. A document admits of none but clerical errors; oral teaching is affected by the defects of the memory. A document is lifeless; oral teaching grows like a tree. Take a tree when it has stood for ten years, and you will find a sturdy but slim growth; come ten years later, and though it retains the same general form it will be thicker; come again five years later, and you will find it larger than ever but still growing. Branches may be lost by pruning, by wind or by lightning, but the tree is the same and is easily recognised. Just so is it with oral teaching. It gives all the advantages of an Urmarkus without the improbability. S. Luke, we maintain, used the oral Mark, about ten years after it was commenced, when it was much shorter than we know it. This we call the proto-Mark. S. Matthew used it about ten years later, when a few sections had been lost, but the bulk had greatly increased. This is the deutero-Mark. Finally S. Mark's Gospel, as we know it, was written some years subsequently, when there had been still further expansion. This is the trito-Mark.

At present the hypothesis of an Urmarkus having been discredited and generally abandoned, the supporters of documents insist—in spite (as I think) of very serious difficulties which they have not yet removed—that S. Mark's Gospel itself was used by SS. Matthew and Luke. Another document, called the *Logia* of S. Matthew (though the Dean of Westminster¹ objects to this title as question-begging) is supposed to have been used by SS. Matthew and Luke. The critics who take this view are numerous and influential, and it is often said that the two-document hypothesis holds the field. But the agreement is in name only, for the widest divergence of opinion exists respecting the size and contents of the second document.

The Rev. Canon Sir John C. Hawkins² treats the *Logia* as a short document, containing no more of the non-Markan matter than is common to SS. Matthew and Luke; all other non-Markan matter he assigns to oral teaching or private research. But as it is undeniable that S. Luke has not given us the whole of S. Mark, is it not probable that the same reasons which made him omit so much from the Marcan cycle would also cause him to omit a good deal from the Matthæan cycle? For (1) if he rejected what would not suit his readers, why should one-third of S. Mark offend, but the whole of the *Logia* give satisfaction? (2) If he could not find room for twenty Marcan sections, why had he abundant space for Matthæan? (3) If he used an Urmarkus, why not (as the earlier critics believed) use an Urmatthæus? And if he did so, there is nothing to prevent that Urmatthæus from developing into a much larger document, as is supposed to have happened in the case of the Urmarkus.

Next let us consider those who make the *Logia* a very large document from which two, three, or even four Evangelists drew materials. (For some critics hold that S. Mark and even S. John used the *Logia*.) If this was the case, we must suppose that the Evangelists selected what would suit their readers and rejected what was unsuitable. That they really did so to some small extent is highly probable. Thus S. Matthew appears to have deliberately rejected those two sections of S. Mark in which mention is made of widows. We must allow that if widows were mentioned in the *Logia*, he omitted those passages also, for there is no mention of widows from beginning to end of his Gospel. But when critics account for all other omissions in this way, we feel it necessary to examine in detail what they are asking

¹ *The Study of the Gospels*, p. 69.

² *Horæ Synopticæ*, p. 88 ff.

us to believe. According to the extreme wing, with whom we are now dealing, all the following sections occurred in the *Logia*; according to a more moderate estimate the first four did not:—the Baptist's Birth, Jesus in the Manger, the Star of Bethlehem, the Flight into Egypt; the Parables of the Rich Man and Lazarus, the Unmerciful Servant, the Ten Virgins, the Unjust Steward, the Pearl of great Price; the Story of the Prodigal Son, of the Good Samaritan, of the Pharisee and the Publican; the history of Zacchæus; the journey to Emmaus. Have not most of these been favourites—justly—with the great mass of Christian people? Do not many of them excel in literary attractiveness and in Christian doctrine? What should we think of the historical capacity or of the spiritual insight of an Evangelist, who deliberately excluded them? Of course his Gospel must be kept within certain limits; indeed I have propounded a special reason why it should be so; but I cannot believe that any pressure on space will account for the exclusion of these gems.

No, whether the oral hypothesis be accepted or not, we may lay down this as a golden rule, that if a section is not found in an Evangelist, the presumption is that he was not acquainted with it. Of course our rule is not absolute; it must be applied (like other rules) with discretion and with full allowance for the evidence in each case. Under the oral hypothesis, it is simple and easy of application in all conditions. Under the documentary hypothesis, those who agree with Sir John Hawkins adopt it in the case of the *Logia*, but reject it in the Marcan sections. Those who accept an Urmarkus, can do justice to it in both.

Reserving our arguments in defence of the oral hypothesis until the next chapter, we proceed with the help of our golden rule to offer an analysis of the Gospels into sources. The reader will notice that the analysis may hold good, whether the oral or the documentary hypothesis be finally adopted. We identify five main Sources and 'Editorial Notes.'

1. *S. John contrasted with the three Synoptists.*

But the first step in the analysis of the Gospels consists in dividing them into the Fourth Gospel and the Three. S. John's Gospel does indeed contain a considerable amount of matter which has been drawn from the Synoptic record, and, if the oral hypothesis be true, there is reason to think that every one of the Three has borrowed at the least a few words from S. John's oral teaching¹. But, in spite of this,

S. John's design and his method are so widely different from those of the Three, that we are justified in putting his Gospel into a class by itself.

2. *Analysis of the Synoptists.*

(a) *The First Division: S. Mark's Gospel.*

Our next step consists in dividing the Synoptic Gospels into Marcan and non-Marcan sections. The Marcan sections form my first Division, to which the significant and helpful term of the Triple Tradition has been applied by Dr Abbott¹.

(b) *The Second Division: the Matthean Logia.*

We next attempt to analyse the non-Marcan matter into what we hold to be its component parts. Strict adherents of the two-document hypothesis are saved the labour of doing this, for they attribute all non-Marcan matter to the *Logia*. But surely it is irrational to believe that three persons—SS. Peter, Matthew and John—should have furnished the whole of the Gospel records. To assume that a great part of the work was done by three great teachers is reasonable, but place must be found for obscurer workers. Apostles, Prophets, Evangelists (in the New Testament sense of the term), Deacons, and private Christians, were ready to help. Whosoever had seen some notable act or heard some gracious utterance of our Lord would feel constrained to repeat it to his friends; and, if it met their need, it must gradually have attained to a wider circle. In time it would force its way into the public teaching. Every considerable Church must have had treasures of its own, and the more important of these would pass into neighbouring Churches, until we find (1) an Eastern Gospel, represented by S. Matthew's, (2) a Western Gospel, represented by S. Luke's, and (3) a Neutral Gospel, represented by S. Mark's. We therefore feel compelled to subdivide the non-Marcan matter. It is true that we have no precise criterion

¹ *Encyclopædia Britannica*, Gospels. The term Triple Tradition is used in two senses. Sometimes it is strictly applied to those sections, words or even letters, which are actually found in three Synoptists. Sometimes it is less strictly applied to the whole Marcan Cycle. For there occurs in S. Mark (1) a triple tradition, (2) two double traditions, one of them common to SS. Mark and Matthew, the other common to SS. Mark and Luke, (3) a single tradition. But it is more convenient to reserve the term Double Tradition for that Cycle which is found in our Second Division. And because of the ambiguity we prefer, as a rule, to avoid these terms altogether.

¹ For examples see the Index to the Notes.

for doing this. A certain amount of ambiguity and uncertainty hangs over our steps. The case is like that of the 'Western readings' in textual criticism. There is no certain method for discovering 'Western readings' and yet the critic is seldom in much doubt as to which readings belong to this class. So for practical use we find the following rules sufficient for the purpose of distinguishing the *Logia* from other matter: (1) absence from S. Mark, (2) presence in S. Matthew, for it is reasonable to hold that, as all the Marcan sections are to be found in S. Mark, so all the Matthaean sections are to be found in S. Matthew. (3) The matter must consist of *Logia*, or Utterances of our Lord.

Now there are in S. Matthew five remarkable collections of discourse matter, which, as we shall hereafter explain, we hold to be 'Conflations' or artificial speeches, made up by collecting together a number of isolated *Logia* and arranging them into discourses adapted for Church reading. These are (1) the Sermon on the Mount (chapters v.—vii.), (2) the Charge to the Twelve (x.), (3) a collection of seven Parables, two of which are Marcan (xiii.), (4) the Woes on the Pharisees (xxiii.), and (5) the Eschatological discourses (xxiv.—xxv.). These five collections we take as our first *nucleus* of the *Logia*. Not that they are so absolutely; there is reason to think that they contain a few paragraphs, which belong to my Fourth Division, for there is always some mixture in the use of sources, as there is in MSS. With these Conflations we arrange three other Parables, viz. the Unmerciful Servant, the Discontented Labourers, and the Two Sons. These, with one or two more *Logia*, constitute our Second Division, which claims to reproduce those *Logia* which Papias attributed to S. Matthew. The whole of it is found in S. Matthew, the more ancient parts of it in S. Luke, and, if the oral hypothesis be true, a few scraps of it in S. Mark. One sentence¹ is frequently repeated in S. John.

(c) *The Third Division: The Pauline Source.*

In S. Luke's Gospel we observe a remarkable group of nineteen Parables, stories and discourses, of which there is little or no trace in the other Gospels. They stand aloof and proclaim their own unity. Our golden rule prevents us from supposing (as many have held) that they belong to the *Logia*, for in that case S. Matthew must have been acquainted with them and we fail to imagine any reason why he should have discarded so attractive and instructive a

collection. To distinguish them, we call them Pauline in character and connect them with the name of the great Apostle of the Gentiles. We confidently put them into a class by themselves and call them the Third Source. Of course we are not quite sure about their precise number. One or two of the nineteen may belong rather to my Fourth Source. Possibly one or two sections should be withdrawn from my Fourth Source and one¹ from the Fifth to swell the Third. But until further examination has been made, we may be content to let the matter rest where we have left it.

The Third Source has been little recognised, most critics preferring the two-document hypothesis, but when once it has been pointed out, I feel hopeful that it will commend itself to the reader's judgement.

(d) *The Fourth Division: Anonymous Fragments.*

We have already argued that historical criticism compels us to find a place for very numerous contributors, some of whom supplied several, some only one fragment. They may have been Apostles or Church officers, but we have no doubt that some of them were less exalted personages. They are anonymous, and to recover their names is a far more hopeless task than to discover the name of the author of the Epistle to the Hebrews. An attempt has been made to classify these fragments and more may be done that way in the future; but we have not materials for clearing up the mystery. Enough that there were anonymous workers to whom we owe a great debt.

The Fourth Division is in a certain sense new, but I think that most of my readers will admit that it is necessary to the completion of the analysis of the Gospels.

(e) *The Fifth Division: The Gospel of the Infancy (S. Luke).*

Our Fifth Division embraces S. Luke's first two chapters. In subject-matter, in style, in vocabulary they stand apart. We cannot class S. Matthew's opening chapters with them, as Dr Resch does². He regards them all as parts of a much larger work called the Gospel of the Infancy. But not only would this view demand a flagrant violation of our golden rule, but it appears certain that the two accounts—SS. Matthew's and Luke's—come from different Sources, for they regard the history in a

¹ Matt. xi. 27=Luke x. 22.

¹ Luke vii. 11—17.

² *Das Kindheitsevangeliem.*

different way. S. Matthew takes S. Joseph for his hero and makes everything depend upon him; S. Luke's heroine is the blessed Virgin, who alone was in a position to narrate many of the things in these chapters. Indeed Dr Ramsay and others with good reason regard her as S. Luke's ultimate authority. In the Fifth Division we include also S. Luke's Genealogy, the visit to Nazareth, and the Raising of the Widow's Son at Nain. All these except the last exhibit that intimate acquaintance with the Holy Family and their surroundings which is characteristic of this Division.

(f) *Editorial Notes.*

Lastly, under the title of Editorial Notes we classify everything which the Evangelists wrote on their own responsibility without the authority of a Source. Such notes are numerous and important in S. Luke, fewer in S. Matthew and fewest in S. Mark.

Such are our main Divisions. Future research may do something to modify and correct them. But at least they enable us to set forth the material of the Gospels in a form convenient for study, while they agree in the main outline with what is told us by tradition.

It is generally conceded that not much less than forty years passed between the Ascension of our Lord and the writing of the first Gospel. It is also allowed that oral teaching supplied the need of the Church during those years. The only point in question is whether that teaching was so definite and stereotyped that it will account for the similarities in our Gospels or whether we must postulate a document to do this. If the oral hypothesis be true, we hold that all five cycles of teaching were of gradual growth and took many years to expand, and only ceased to grow when they were committed to writing. During the latter part of their career they existed side by side, partly independent, partly blended together.

S. Mark's Gospel, or rather the proto-Mark, is the most ancient part of the Gospels, the nearest to the pristine teaching. But, as we have seen, it is quite probable that a few boughs have been cut off, which once formed part of this tree. For example

the Healing of the Centurion's Servant¹ is not found in S. Mark, but is common to SS. Matthew and Luke; yet we cannot persuade ourselves that it is a *Logion*. There is far too much narrative about it for that. It would be unique if it were put (as most critics put it) into the Second Source. Either it belongs to the First and was dropped by S. Mark when he came to write his Gospel; or else it must be put (as I have put it) into the Fourth Source. For if the oral hypothesis be true, it is not merely probable, but necessary, that some of the Fourth Source fragments should have found their way into two Gospels, in consequence of the communications which undoubtedly existed between the East and the West. As a matter of fact we recognise eight such cases of transference². Again, the saying about Salt losing its savour is found in three Gospels, yet we assign it with confidence to the Second Source, supposing that the trito-Mark borrowed it from the Matthaean oral teaching at a late stage, for it is plainly an ex-crescence on his narrative and neither S. Luke nor S. Matthew supports him in the order. In that respect the verse is almost unparalleled. Our golden rule prevents us from accepting the view, which once prevailed, that S. Mark was acquainted in any intimate sense with the *Logia*, but we see no difficulty in supposing that in his old age he adopted one or two scraps from it in the same way in which we believe him to have adopted a few scraps from S. John's oral teaching ('N. T. Problems,' p. 10).

The dividing line between the Second Division and the Fourth is often faint, and several fragments which I have assigned to the Second may really belong to the Fourth. These things remain for further investigation.

S. Mark's Gospel may be described as *simplex*, because it rests upon one main Source; S. Matthew's as *duplex*, because it rests on two main Sources; and S. Luke's as *triplex*, because it rests on three; but probably all the Gospels contain some anonymous fragments, though it is only in SS. Matthew and Luke that these are conspicuous. Certainly all of them have Editorial Notes and carry signs of extensive Editorial manipulation. For an ancient author took more pains, than is usual now, to impress his own style upon the materials which he used.

¹ Matt. viii. 5—13 = Luke vii. 1—10.

² See pp. 252—255.

CHAPTER II.

THE ORAL HYPOTHESIS.

WE have seen that for about forty years oral teaching supplied the need of the Church. Some critics try to reduce this period. The Dean of Westminster would fain bring it down to twenty-five. If he believed in the existence of an Urmarkus, I should find it difficult to refute him. But as he is even more decided in rejecting that impossible figment than I am, he seems to cut the ground away from under his own feet. For the sister science of Textual Criticism, to which I already owe so much, comes to my help and declares that the Gospel of S. Mark, having lost its concluding verses, was not copied during S. Mark's lifetime, and was therefore for some years used in one Church only or not used at all. How are we to account for this? My answer is simple: The written Gospel was not valued because the oral teaching was so perfect. The wealth of the oral teaching, which is now embodied in SS. Matthew and Luke, competed successfully with the written document of S. Mark's brief chronicle, and so it came to pass that S. Mark was as little popular on his first publication, as he has been till criticism rehabilitated him. Humanly speaking, his Gospel narrowly escaped extinction.

We come back, therefore, to our statement that oral teaching sufficed for forty years.

'Commit nothing to writing' was a maxim with the Rabbis¹. There was a very good reason why it should be accepted in the Church. The possession of documents might lead to torture and death, but no one could discover or erase the treasure in the heart.

S. Paul appears to know nothing of written Gospels. In one of his earliest letters he divides Christian instruction into his own Epistles and oral teaching². He frequently mentions teachers, and once writes of 'those who catechize' and 'those who are catechized.' All this points to systematic oral teaching of some kind. What was the subject-matter of it? Many of the advocates of documents will allow that it must have been our Lord's words and works. Some, e.g. Dr Stanton, admit that this oral teaching did much to mould the form in which our Gospels are cast and to settle their contents. Others will not hear of this. There was

teaching, but no special class of teachers, and above all no definite lessons.

It is something, however, to have won the concession that oral teaching satisfied the need of the Church for so many years. That this really was so is shown by the significant fact that it is just those things which were most necessary and universal that differ most in the tradition. We have evidence to show that the Lord's Prayer was recited from very early times in divine worship. And it has come down to us in two recensions¹. The Baptismal Formula used in the East is different from that which was used in the West². The words of Institution in the Eucharist are preserved by S. Paul and in three Gospels³; not one of them exactly agrees with another; one puts the Cup before the Bread, and there are some striking additions in the words used. The older the tradition, the more has it suffered during transmission. The more important it is, the less has it kept to one form. This seems a sure sign of oral teaching.

1. *Learning by heart.*

But what is meant by oral teaching? Unless we get clear ideas on that point we shall make no progress. The common assumption is that S. Peter gave *ex tempore* addresses on Gospel history, and repeated them so often that they assumed in his mind a fixed form. We on the other hand maintain that S. Peter gave formal lessons, which his Catechumens committed to memory. The fixity of form was due rather to the Catechists than to S. Peter himself. The Catechists were simply the most proficient of the pupils, who having thoroughly mastered the lesson kept it in memory by daily repetition, partly at the services of the Church, partly in the classes of boys. This is the crucial point: did the Gospels originate in the pulpit or at the lectern? If in the pulpit, I should be the first to admit that the correspondences between the Synoptists are too numerous and too minute to be accounted for by oral teaching. But if the Gospel lessons were learned by heart and a professional class was set apart for preserving them, I

¹ Jost, *Geschichte des Judenthums*, I. 367.

² 2 Thess. ii. 2, 15.

¹ p. 199.

² p. 180 f.

³ p. 140 f.

see no limit to the possibilities of oral teaching, for a lesson once learned and daily repeated can be retained in nearly all its *minutiae* for years.

Did S. Peter act as teacher himself or did others help him? If the former alternative be accepted, in what request must he have been! When S. Paul founded a new Church, the work could not have been regarded as complete until S. Peter had instructed it. Nor could the instruction be imparted in a week or a month. It would require at least a year, and would soon need repetition. Yet as a matter of fact there is no indication that S. Peter's presence was sought or obtained. And why should it be? Was it impossible for him to work by deputy? Was it in that age even difficult? A generation which retained the *Halacha* and *Haggada* by oral repetition, could have no great difficulty in retaining the Gospel sections. "A few ballads," the Dean of Westminster says, "may have been thus preserved." What would he say about the Traditions of the Elders?

The Church at Jerusalem could not but be affected by the atmosphere by which it was surrounded. That Church was large and important. It had hundreds of Christian children who must be educated. Should they sit at the feet of a Rabbi and learn those Traditions of the Elders which our Lord had so strongly condemned? Or could some better *pabulum* be provided? S. Luke tells us that the neophytes "continued perseveringly in the teaching of the Apostles" (Acts ii. 42). Nor can we imagine that education was for any long time neglected, or that it was conducted on other lines than those which obtained in the Synagogue. S. Mark was a *ὑπηρετής* (Acts xiii. 5). This term is used by S. Luke (iv. 20) to designate the *Chazzan* of the Jewish Synagogue, whose duty was to act as schoolmaster in teaching the boys². Professor Schürer has found an inscription in which *ὑπηρετής* on a tombstone is used to describe a Jewish official, and Dr Chase infers that S. Mark was a *Chazzan* of the Synagogue before and after his conversion to Christianity³. This is not improbable; only, when S. Mark passed from the Jewish to the Christian Synagogue, the scope of his lessons would be altered. He would still teach reading and writing and still teach the Old Testament, but in place of the Tradition of the Elders he would teach Gospel sections. If we ignore the existence of the Christian Church, we can easily deny the oral teaching; but if we awake to realities, we cannot dispense with it.

The Bishop of Worcester¹ complains that the order of Catechists is shadowy and that there exists little indication of their existence. But does not that argument prove too much? Are there not many Christian institutions to which few allusions are made in the New Testament? 'Teachers' and 'teaching' are frequently mentioned: what else but Catechists can be meant? In the Pastoral Epistles the clergy are paid and already have taken upon themselves the duties which were formerly discharged by Catechists. Hence we account for much silence. The Catechist soon disappeared. The Presbyter, who took his place, must be "apt to teach."

But we return to the point that teaching means learning by heart. To this day in the unchanging East it continues to have that meaning. Teaching in India is not educating the logical faculty or training the powers of observation, but consists in storing the memory with the wisdom of the ancients. In Egypt also the same practice prevails. I have stood in the Mosque of Azhar at Cairo and heard Muslim students commit the Quran to memory. Every boy amongst them is fired with the ambition to become a sheikh: perhaps one in a hundred succeeds, the others give up the attempt at various stages. To account for the genesis of our Gospels I desire nothing more than to throw back the scene eighteen centuries and a half. Theophilus "was catechized" in his youth; so was S. Luke. But Theophilus had other work to do, and in mature years let the lesson fade from his memory: S. Luke persevered, and having served as a Catechist was enabled to become an Evangelist. Apollos, "having been catechized in the way of the Lord...taught with accuracy the facts concerning Jesus²." If he taught (as I believe he did) the sections of the proto-Mark, could we have a better description of its contents? It simply presents the facts concerning Jesus; though of course the phrase is capable of a much wider application.

In S. Paul's Epistles, especially in the latest of them, we meet with abundant quotations from Christian instruction. There are extracts from a creed³, from a liturgy⁴, from a hymnal⁵, from a book of rules of life⁶. Yet (as we have seen) S. Paul in his earlier days speaks of his own Epistles as the only Christian documents; all other teaching he declares to have been oral. Few critics will maintain that any of the above-mentioned works existed during the first century in writing. Together with the oral

¹ Letter to the *Pilot*, June 1900.

² Schürer, *Hist. Jewish People*, II. 11 p. 67.

³ Hastings' *Dict. of the Bible*, III. p. 245.

¹ Article in the *Pilot*, Aug. 3, 1901.

² Acts xviii. 25.

³ 1 Tim. i. 15, iii. 16.

⁴ 1 Cor. xi. 23 ff.

⁵ Eph. v. 14.

⁶ Tit. iii. 8.

Gospel they go to make up that good deposit, τὴν καλὴν παραθήκην, which Timothy is twice exhorted to keep. This "good deposit" is contrasted with the old wives' fables and the pretensions of a false knowledge. The presbyter must be "apt to teach" where so much was to be learned. He must "hold fast the faithful word according to the teaching"—every term here indicating that the records were not written. Timothy's duty was to guard them as the Rabbis guarded the traditions of the elders. That he and his fellows were faithful in doing so is proved (we maintain) by the existence of our Gospels.

Will any supporter of documents, who admits the reality of oral teaching in the first days, explain exactly what he means? I feel sure that in many cases there is practical agreement between us. For I admit that S. Luke from the first made use of literary methods, committing the tradition to writing for his own use and manipulating it while in a written form. The only thing upon which I insist is that he first received the teaching in oral form. And this because it is impossible to fix upon any document that would satisfy the conditions except the discredited Urmarkus. To say that S. Luke omitted what would not suit his readers seems untenable, because it requires us to believe that amongst these omissions must be placed the Healing of the Syro-phœnician Woman's Daughter. That is to say, S. Luke, being confessedly a Gentile and writing for Gentiles, omitted the only case in which our Lord is recorded to have shown mercy to a Gentile! "He was afraid of reporting that our Lord called the Gentiles dogs." And he had not the skill, I suppose, to omit—if need be—that part of the dialogue.

Again, some sections are very much more altered than others. This is especially conspicuous in the *Logia*. The believer in oral teaching accounts for the difference easily. Those sections which exhibit few changes passed from East to West, by letter or over the sea, direct; those which exhibit much change went overland from Church to Church, being altered a little at every stage in the transit. A third group were carried in the original Aramaic, for the thoughts are the same but the Greek dress is different. The believer in documents attributes these differences to the varying mood of the redactor, who at one moment had a scrupulous reverence for our Lord's words, at another had little or none. Either of these explanations is possible: but which is the more probable?

There are many cases where S. Luke's record, and even S. Matthew's, is distinctly inferior to S. Mark's. Take for example the case of Proper Names. There are but few of these in S. Mark, 86 altogether, but

25 of them are absent from S. Luke. Now Proper Names give the assurance of definite information and of historic truth, which no reasonable author can afford to neglect. S. Luke was an historian, and in the Acts of the Apostles shows the instincts of an historian. Is it conceivable that he should have deliberately omitted so many names from his Gospel, if he had them before him in writing? I think not. But let us glance at two test cases. (1) S. Mark writes, "And Jesus went forth and His disciples to the villages appertaining to Cæsarea Philippi¹," for which S. Luke gives, "And it came to pass, as He was praying in a solitary place, His disciples were with Him." (2) S. Mark writes, "Bartimæus, the son of Timæus, a blind beggar²," for which S. Luke gives, "A certain blind man." What motive can be conceived for this deliberate preference of the indefinite?

Now it is clear that this argument presses heavily against those who hold that S. Luke possessed a written copy of S. Mark's Gospel: but it has no power against those who concede him only an Urmarkus; for it is highly probable that the Urmarkus was deficient in Proper Names. Nothing is commoner than for an author to begin without Proper Names and to fill them in afterwards. In this *Synopsis* a large number of S. Mark's Proper Names are assigned to the trito-Mark.

But if judicial fairness compels us to look somewhat more favourably upon the possibility of an Urmarkus than modern critics are in the habit of doing, there must be no misconception about its publication. We cannot allow that it was ever published at all. For if so supremely important a document had circulated widely amongst the Churches, the copies cannot in a few years have so entirely disappeared that the early Fathers of the Church had no recollection of their existence. If therefore we are to maintain the existence of a written Urmarkus, we must suppose that S. Mark, following Horace's rule for authors

"nonumque prematur in annum³,"

kept back his book and rewrote it at least twice. We must suppose that the first rough copy was submitted to S. Luke, who copied it for his own work and returned it. S. Mark then revised and enlarged his history and submitted the new copy to S. Matthew, who also copied it for use and returned it. Finally S. Mark wrote his third edition and destroyed all the rough drafts.

¹ Mark viii. 27.

² Mark x. 46.

³ *Ars Poet.* 388.

This is the utmost that we can concede to the supporters of documents. It assumes (what is certainly possible) that the three Evangelists were close friends and confederates. It assumes that there was no demand for Gospels and no hurry about their production.

The improbability of all this is greatly increased, if we supplement the supposed Urmakus with an Urmatthæus containing the earlier *Logia*, as the older critics had no hesitation in doing. S. Luke was no doubt an enterprising man and a diligent searcher for information about the Life of Christ, but he must have been singularly fortunate to obtain access to two such documents before anyone else was aware of their existence.

2. *The question of order.*

Many critics insist on the use of a document, because S. Mark's order is closely followed by the other Evangelists. Now this question of order is second in importance to none, but I cannot admit that it has the slightest weight against the oral hypothesis. For if you learn a lesson by heart, you must adhere to the order. The science of Mnemonics depends upon association and order. You must even take artificial means to preserve it, as Cicero did. All the great speeches of Demosthenes and Cicero were delivered *memoriter*. The ancients were quite familiar with the capacity and with the defects of the memory, and they employed a *Memoria technica* to assist them. My difficulty is rather to explain the departures from order, and I do so by assuming that S. Luke and the redactor of S. Matthew's Gospel used writing materials and copied down the oral teaching in its common form before working it into shape for publication. We shall have more to say on this subject when we consider the art of conflation.

3. *S. Luke's Marcan Scraps.*

There are twenty cases in which S. Luke gives us a scrap from S. Mark, but not in S. Mark's order, nor (as a rule) with S. Mark's setting. Our explanation of these remarkable scraps is that they belong to the deutero-Mark, and were sent to S. Luke from Jerusalem without note or comment, a few at a time.

S. Luke recognised their value and accepted them as genuine, but probably did not know that they were Marcan, nor could he distinguish them from the numerous scraps from other Sources which reached him from the same city. He was therefore in this dilemma: either he must neglect them or he must find places for them in his teaching. If the latter course were adopted, he must boldly put them into some convenient niches by conjecture, or by inference, exactly as he worked into his narrative the *Logia*, the Pauline source, and the scraps of the Fourth Division. He was necessarily not fastidious about the exact chronology, which could not be discovered, but cared more for the edification of the Church. That such was his method of working has been maintained in my edition of his Gospel.

If this was the case, we should expect the wording of these twenty scraps to agree with S. Matthew rather than with S. Mark, for they were carried westwards at about the same date as that at which the deutero-Mark was carried (to Egypt?) from Jerusalem to be worked up in S. Matthew's Gospel. Most of the scraps are quite short and contain little that is distinctive, but of the longer pieces we select that about casting out demons by Beelzebul¹. Not only does the wording of S. Luke in this extract agree very closely with S. Matthew against S. Mark, but the *Logion* "If I by Beelzebul cast out demons, by whom do your sons cast them out?" is appended to it in SS. Matthew and Luke, although not found in S. Mark. The same peculiarity is to be seen in the Parable of the Grain of Mustard Seed². Not only is the wording of S. Luke much nearer to S. Matthew's recension than to S. Mark's, but the non-Markan Parable of the Leaven immediately follows in both Gospels. Compare also the case of the Baptist's Preaching³. A believer in documents may maintain that these narratives occurred in two sources—S. Mark and the *Logia*,—so that S. Luke had two forms to choose from and made some use of both. This is certainly possible, but it does not account for the remaining eighteen scraps. We are asked to believe that S. Luke ruthlessly tore them from their proper setting and put them, like boulders, in places which are clearly not their own, from some editorial wantonness, which we are loth to attribute to him either as a Christian or as a literary man.

This argument therefore tells strongly against the two-document hypothesis, but not against the hypothesis of an Urmakus supplemented by a certain amount of oral teaching.

¹ I. § 11 b.

² I. § 13 c.

³ I. § 1 c.

4. *Assimilation.*

We come therefore to our last and strongest argument—assimilation. In copying from a document it is likely that similar events will retain whatever distinctive differences they originally possessed. But in oral teaching there is a tendency to assimilate them until they become identical. This is done quite unconsciously by the natural working of the memory. As an example we take the 144th Psalm, "Lord, what is man that Thou art mindful of him?" and the 8th Psalm, "What is man that Thou art mindful of him?" If the Psalms had been preserved by oral repetition, we have no hesitation in saying that these two passages would long ago have been assimilated. "Lord" would have been dropped from the one or added to the other. This would be done unconsciously but inevitably.

Take a similar case from the Gospels. Voices from Heaven attested our Lord, (1) at His Baptism, (2) at His Transfiguration¹. In both cases the voice seems to echo the words of Isaiah xlii. 1, "Behold my Servant" (LXX. *παῖς*, which may be, and often is, applied to a son) "whom I have chosen, my Beloved in whom my soul is well pleased." But in S. Luke (whom we suppose to have faithfully preserved the proto-Mark) the two voices have nothing in common except the words "My Son." In the trito-Mark the assimilation begins, for they both give "My beloved Son." But in S. Matthew by a double assimilation they become identical, not only in themselves, but in the introductory clause, "And behold a Voice out of the Heavens—or Cloud—saying, This is my beloved Son in whom I was well pleased. \pm Hear ye Him." How can the believer in documents explain this assimilation? Will he say that S. Matthew, when he wrote down the voice at the Baptism, recollected that there was a similar voice at the Transfiguration, and turned over his MS. till he found the place and adopted some additions and alterations from it? Then, when he came to the Transfiguration, did he turn back to his own account of the Baptism and adopt some additions and alterations from that? But what motive did he serve by this wasted and misleading labour? He did not bring the voices nearer to Isaiah, if that was his desire. Did he think that voices from Heaven would be more readily believed if they were identical? We cannot but press these questions, because cases of assimilation—especially in S. Matthew—are numerous and demand more attention than they have usually received. They also furnish an argument in which the Urmakus hypothesis fails to explain the facts.

¹ p. 8.

If it be pleaded that Textual Criticism reveals exactly the same tendency to assimilate, we may reply that the assimilations of Textual Criticism are nearly always attempts to make one Gospel harmonize with another; the assimilations, with which we are dealing now, have no such purpose. In the one case the Harmonists have been at work, and their intention is perfectly clear. In the other case there is nothing of the kind. The changes are made within the same Gospel and nothing is gained by them. Take the case of the Feeding of the Five Thousand and the Feeding of the Four Thousand: in S. Mark the differences in the two narratives are considerable; in S. Matthew the latter part of them is assimilated till they become almost identical. It may be pleaded that the Evangelists were not copying documents which were new to them: they knew the book by heart and unconsciously wrote without verification. If they could do that, why insist on the presence of the document at all?

It is much to be noticed that assimilation is far more frequent in S. Matthew in which there are many other indications of *memoriter* repetition, than in S. Luke, where these indications are few; for learning by heart was less practised in the West than in Oriental circles.

5. *S. Luke's Preface.*

S. Luke's Preface¹ is a stronghold of the oral hypothesis. Not only do the terms *ἀνατάξασθαι, παρέδοσαν*, and *κατηχήθης* distinctly favour oral methods, but with all his modesty of expression S. Luke plainly hopes to produce a work more worthy of the acceptance of Theophilus than his predecessors in writing had done; a result which he aimed at (1) by more carefully drawing upon the original sources which were open to everybody, and (2) by drawing upon private resources which were accessible to himself, not by plagiarizing from writings which he describes rather as inchoate attempts than as perfected histories. His authorities, he says, were not written documents, but partly eyewitnesses, partly professional Catechists². He was one of many workers, and in the main body of their work neither he nor they depended upon each other, but turned alike to the original Sources. I do not say that this is the only interpretation of the weighty words of the preface, but at least it seems the simplest and the most natural.

¹ Luke i. 1—4.

² So I understand the words, but it is certainly possible that one class of persons only is meant, eyewitnesses who had also been made ministers of the word.

6. *Further considerations.*

Two other considerations may be urged in support of the oral hypothesis. (1) It explains the ready and rapid reception which the four Gospels undoubtedly received. They contained little that was new. They simply reproduced teaching which had been the treasure of numerous and flourishing Churches for a generation. (2) It helps to explain the quotations from the Gospels in Justin Martyr and other early Fathers. These are frequent and unmistakeable, yet they seldom agree exactly with any of our Gospels. This is partly accounted for by the fact that the Fathers quoted from memory, but also by the fact that they are not quoting (as we believe) from any written Gospel, but from the oral teaching which they had learned in their boyhood. This naturally agrees as a rule with S. Matthew, sometimes with S. Luke, seldom with S. Mark. Oral teaching would continue long after the books were in existence.

7. *Editorial Changes.*

The oral hypothesis enables us to account for a multitude of divergences in the Gospels by the unconscious working of the memory. But we fully admit that a very large number of changes were deliberately made and may therefore be called editorial. It is reasonable to hold that S. Luke who had a literary training, and the redactor of S. Matthew, who scarcely comes behind S. Luke in literary skill, were dissatisfied with S. Mark's style. They did not like in a Greek work of art to find Latin words and Semitic sentences. S. Mark, like S. John, coordinates his sentences where a Greek writer would subordinate them. He joins them together with *καί* or *καὶ ἐνθ' ὧς*, till they become monotonous. He uses many Latin words. Some of his Greek words are unintelligible, some were condemned by polite writers. Hence it may well have been the ambition of the later authors so to correct S. Mark's Greek as to produce something which would be more acceptable to an educated congregation. This they did by working over his language and editing it. The task was considerable, but ancient authors were accustomed to undertake it. Livy has thrown the glamour of his own style over the numerous documents which he copied, many of which must have been barbarous or archaic. Herodotus and Thucydides have not merely quoted their sources, but have improved upon them. Demosthenes in his Private Orations, although he has sometimes aimed at verisimilitude by reproducing something of his client's rude story, has introduced much of his own. Similarly SS. Matthew and Luke may have deliberately

set themselves to improve upon S. Mark. But it is probable that much of even this work was done for them during oral transmission: their Gospels read like an oft-told story.

Again, when we reflect on the Latin and Syriac versions of the New Testament we see that in ancient times enormous labour was expended in the use of the file. In no case which has been preserved to us prior to the Vulgate Latin and Vulgate Syriac is one MS. a simple copy of another. The scribe always seems to have had the Greek before him, his ambition being either to approach nearer to the Greek original or to produce something more correct or more idiomatic in the vernacular. Hence it is quite possible that some of the variations in SS. Matthew and Luke are due to a reference back to the original Aramaic, in which we know that the *Logia*, and have good reason to believe that the Petrine records, were first composed.

So much we gladly admit; but when it is argued that all the classes of errors which can be detected in the Septuagint would be found also in the Gospels, we demur¹. There is a difference between deciphering an old document and a recent one. The handwriting alters so much, that for example a thirteenth century MS. can be read now only by a specialist, and if the writing is faded, the letters broken off, the subject obscure, and the memory of it faint, mistakes will multiply. But the Gospels were new, the writing was fresh, the memory was kept alive by the living voice, a Greek version existed side by side with the Aramaic. All these things narrow the field of mistake. A living Church preserved the living oracles. Hence, though we have admitted some interesting variations of this kind in the case of Dalmanutha², and of "giving that which is holy to the dogs³," we do not believe that reference back to the Aramaic accounts for very many of the divergences.

It is a poor hypothesis which does not occasionally throw unexpected light in a quarter which has hitherto lain in darkness. There exist in the Triple Tradition not a few passages in which S. Luke presents us with what commends itself as the oldest form of the Tradition. Some of these cases have been pointed out in the notes⁴, others will be detected by the attentive reader. Now if S. Luke used the proto-Mark, but the deutero-Mark and the trito-Mark added to, or improved upon, the proto-Mark, while S. Luke faithfully repeated what he had been taught, S. Luke in such cases will exhibit the primitive form, and, if

¹ Dr Abbott, *The Corrections of Mark*.

² p. 76. ³ p. 203. ⁴ See Index.

the change was made by the deutero-Mark, SS. Mark and Matthew will be united against him, if by the trito-Mark, S. Luke will agree with S. Matthew against S. Mark.

To be able freely to admit the occurrence of such cases is of enormous value to the critic. It explains what I mean by claiming that the oral hypothesis gives him liberty.

To sum up, there is abundant evidence that oral teaching existed in the early Christian Church, and that it had been largely used in the Jewish Synagogue. A great number of words and facts in the New

Testament appear to point to it. The choice seems to lie between an unwritten proto-Mark or a written Urmarkus. The former hypothesis suits all the facts better and falls in with what we know of the habits of the time and place; it has to contend with prejudice and the slowness of our imagination to picture a state of things so entirely different from what we see around us.

Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum¹.

¹ Horace, *Ep.* i. vi. 68.

CHAPTER III.

ANTIQUITY OF THE SOURCES.

THE traditional view of the Gospels regards them as absolutely true; we insist on their Historical truth. The traditionalist will have all or nothing. He regards every word in the sacred volume as equally inspired, equally trustworthy, equally full of instruction. We consider some things to be not so well attested as others. Popular feeling is entirely in favour of the traditional view. "As true as the Gospel" is a proverb, and disparagement of any word in the Gospels is thought to be an undermining of the Faith.

Yet the Scriptures themselves protest against the traditional view. "We know in part," S. Paul writes, "and we prophesy in part; when that which is perfect is come, that which is in part will be done away¹." And if this be true of the prophetic utterances of so highly inspired an Apostle as S. Paul, much more should we expect it to be true of the chronicles of SS. Mark and Luke. It is difficult for the ordinary man to believe that the Gospels may be like the image in Daniel, which was constructed partly of gold, partly of miry clay, and yet are authoritative and demand the allegiance of the faithful. But if this is the true and scriptural view of the matter, we must accept it. It will save us, as all truth does, from much perplexity. We shall no longer regard the Gospels as a chain, the strength of which is simply the strength of its weakest link, but acknowledging that there are weak places, we shall insist on those which are strong. We shall not put a strain upon our sense of truth, as the harmonist does, by defending what is indefensible, but with a good conscience shall reserve our strength for the real conflict. There may be some mythical

elements in the Gospels, there may be some false chronology, there may be some Rabbinical treatment of the fulfilment of Scripture: we have no difficulty in acknowledging all these defects and yet maintaining that these elements are very small and do not destroy the historic truth of the records.

We have endeavoured to show that the oral hypothesis is probably true; we shall have no difficulty in showing that, if true, it is useful in apologetics. An Urmarkus might have originated in a garret, and on being combined with the *Logia* by an artist who had little or no acquaintance with the events which he related, would account for the literary form of our Gospels. Then their inherent charm might have sufficed to commend them to an unscientific age which delighted in the marvellous. But this supposition takes no account of the Church Catholic; and indeed the impugnors of the historic truth of the Gospels have been slow to recognise its existence and its influence. But "these things were not done in a corner." The existence of the Church cannot be denied, and that Church is sponsor for the Gospels.

There is strong internal evidence that S. Luke's Gospel was written after the destruction of Jerusalem, which took place in 70 A.D. We put it in the decade 70—80¹. There is equally strong evidence that S. Matthew's Gospel was composed—we do not say written—before the destruction of Jerusalem². It may have been actually written about 75 A.D. S. Mark's Gospel was probably a little earlier, and S. John's a little later than this, but all (we maintain) were written well within the first century.

¹ 1 Cor. xiii. 9 f.

¹ 'Comp. of the Gospels,' p. 54.

² p. 127, note.

But the date of the writing of a Gospel is not so important as the date of the Sources out of which it was constructed. These must be earlier, and probably are considerably earlier. The first question which encounters us is, Which is the older composition—the proto-Mark or the *Logia*? Those who deny the possibility of miracles have vehemently contended for the priority of the *Logia*, because there is hardly a single miracle in them, but teaching only. We insist, however, upon the duty of regarding this matter without prejudice on the strength of historical evidence only. (1) The early Church must have been more anxious to know the facts about our Lord's life upon earth and His death upon the cross, than the details of His teaching. History necessarily comes before teaching. Until the facts were established, no one would care for the doctrine. If Christ was God incarnate, if He was the Messiah, if He died for our sins and rose from the dead, then what He said was important. When, therefore, in the Acts of the Apostles Christianity is introduced to strangers, a brief outline of the historical events is given¹, not a selection of our Lord's sayings; and we cannot believe that the contrary method would have succeeded. (2) To the historical student the priority of the Marcan source is shown also by its wide distribution. It forms the backbone of three Gospels and is largely used in the fourth. It is frequently alluded to in the Epistles, in the Acts of the Apostles, and in the Apocalypse. With this wide distribution of the Marcan Source contrast the comparatively narrow range of the *Logia*, which are confined to two Gospels; indeed the greater part of them according to our reckoning figures only in one. S. James is the only author in the Canon who frequently uses them. S. John has contact with one sentence², S. Paul quotes another³. This extremely narrow range we account for by their later date; it cannot be accounted for by any lack of interest, for when once the Gospel was established as true, the second division became far more popular than the first. From its intrinsic attractiveness it won its way into the affections of men more deeply than the colder chronicle of S. Mark could ever hope to do. The First Division for babes in Christ, the Second and the Third for full-grown men, is the obvious order.

We have good *a priori* reason to hold that the account of the Passion and of the Resurrection is the earliest part of the proto-Mark, for it is what most Christians would be anxious to learn. There is also

corroboration of this supposition in S. Paul's Epistles, where the doctrine of the Cross receives much attention¹.

But what is the date of the proto-Mark? The reader must remember that it consists of that part of S. Mark's Gospel which is embedded in S. Luke and there retains the Marcan order of the events. S. Luke received it as a whole, as distinguished from the deutero-Mark, small portions of which came to him in scraps without any clue to their proper setting. The biographical facts known to us respecting SS. Paul and Luke are therefore our guide in this matter. Now there is an epoch in S. Paul's life when he set out on his first missionary journey, about 45 A.D., and took S. Mark with him, because S. Mark either was a *Chazzan* or was willing to act as such. S. Mark, being a Hebrew of Hebrews, turned back when he discovered that the mission was addressed to Gentiles. He could not move so fast. Time was needed to persuade him, as eventually it did, that S. Paul was doing right. But he would never have started if he had not had something to teach, and that something can hardly be anything but the first beginnings of the proto-Mark. Again, the Church at Philippi was founded A.D. 52, and S. Luke, who was journeying with S. Paul, stayed behind to work in it². If we are right in assuming that he became a Catechist—for on the oral hypothesis none but a Catechist would be able to write a Gospel—we cannot suppose that he long delayed in setting to work. No sooner were presbyters appointed to govern the Church than they would look out for Evangelists and Teachers to take the services. The proto-Mark could be brought from Jerusalem in a few weeks, and we may regard this epoch as the date of its completion.

Papias connects S. Mark with S. Peter³, whose translator he was, and whose Aramaic lessons he reproduced in Greek. S. Luke tells us that S. Peter's work of teaching commenced immediately after the great day of Pentecost⁴. We have no desire to take his words too literally. A few months may have elapsed before the formal teaching began, but we cannot postpone it much longer than that. Time is needed for the collection of the lessons and for their diffusion, but the extremely early date of the first of them is as much assured as their Apostolic authorship.

¹ See references on p. 162.

² The 'we-sections' are dropped at Acts xvii. and resumed at Acts xx. 5.

³ 'Comp. of the Gospels,' p. 18 f.

⁴ Acts ii. 42.

¹ Acts ii. 22 ff., iv. 9 f., x. 37 ff., xiii. 26 ff.

² Matt. xi. 27=Luke x. 22.

³ Matt. x. 10=Luke x. 7.

And if the proto-Mark be S. Peter's work, taken in hand soon after the events, we have the strongest guarantee of its historic trustworthiness. It originated with the chief of the Apostles, himself an eyewitness of what he records. It was accepted by the Church, when the history was fresh in the minds of many. It was eagerly upheld in all the changing scenes which followed. It is practically preserved intact in three Gospels.

Cases are pointed out in the notes where S. Paul's phraseology and his theology have found their way into the earlier and simpler record, but by comparative criticism we can always recover the primitive wording. Take for example the interesting question of the proper style for alluding to our Lord. In the oldest Source He is simply called Jesus. But as time went on preachers were inclined to use some less familiar designation. Following S. Paul's leading, people became accustomed to substitute "The Lord" for the simple "Jesus," precisely as in our day the pulpit uses "Our Lord." Now this title "The Lord," as applied to Him by others than Himself, is entirely absent from SS. Mark and Matthew. The Sources which they used were too ancient to admit it, and the Churches for which they wrote lay out of the track of modern innovation, so that they do not even introduce it in an editorial note. But when we come to SS. Luke and John the case is different. Sixteen times in S. Luke, twelve times in S. John, does "The Lord" stand for Jesus. Twice has S. Luke introduced it in supplementing the First Source, "The Lord turned and looked upon Peter," "And Peter remembered the word of the Lord" (xxii. 61). Once in an addition to the Second Source, "John sent to the Lord" (vii. 19). Five times it occurs in the Third Division, which we have good reason to regard as of comparatively late origin; twice in the Fourth Division, the fragments of which are of various dates. Twice in the Fifth Division, which is probably the latest part of S. Luke's Gospel. The four remaining cases are in editorial notes.

That S. John should use it twelve times proves how irresistible fashion is, for in his early days the phrase was unknown. Most significant of all is the fact that it occurs twice in the last twelve verses of S. Mark, a final proof that those verses are not genuine¹.

But if Pauline phrases have found their way into the tradition, the language of Stoicism and Plato-

nism has occasionally affected it also¹. It would be strange if it had not, but the influence is slight and can easily be detected. The more closely we examine, the more satisfied we are that the primitive record for the most part remains unaltered or can be recovered.

We shall presently show that the proto-Mark in every section testifies to the truth of the Incarnation. Based on that rock the Gospel stands firm. The more closely we criticise, the more clearly is the great truth established. The later accretions are added to this and agree with it. They are more popular than the first, more attractive, more winning, more suited to the needs of the reader, but they would cease to appeal, if the rock on which they are built were overthrown.

But while we insist on the antiquity and Apostolicity of the proto-Mark we must not be understood to be disparaging the later accretions. Some of them are doubtless to be preferred even to the Petrine record. S. Peter stood afar off when others ventured to the foot of the Cross. And a witness who could only attest to a single fact would be more likely to hold it in a retentive memory than he who testified to a hundred. The Second and Third Divisions show signs of more editorial manipulation than the First. Large parts of them exist in only one Gospel and therefore cannot be treated by the comparative method. Harmonists regard them as absolutely true, because we have no variations on record. The historical student will take a more reasonable view of them, but he will not be unduly sceptical. Some men have felt special doubts about the Finding of the Coin in the Fish's Mouth²; others have seen mythical elements in the Visit of the Magi³. We may reasonably allow some latitude in the treatment of such details while upholding the general integrity of the Gospels. For my part, long study of the subject has confirmed my *a priori* suspicion that the weakest link in the Gospels is to be found in the Editorial Notes, which often offer us difficulties in chronology and arrangement, which would be perplexing if we felt bound always to maintain their truth. Also there are in S. Matthew certain fulfilments of Scripture which can hardly be justified to our Western logic⁴. These, it is important to observe, are no part of the original Sources, but are later accretions, representing the state of Biblical study in that age.

¹ Luke xii. 5 note, p. 211, Luke xxii. 40 ff., p. 143.

² p. 262, note.

³ p. 259, note.

⁴ Fourth Division, 54—63.

¹ See an article by Rev. J. Reid of Dundee in the *Expository Times*, June 1901.

CHAPTER IV.

THE FIRST SOURCE.

IF S. Mark's Gospel, and especially the proto-Mark, gives us the earliest of the Gospel records, it becomes important to discover its plan and purpose. What views did its author intend to set forth? What particular facts did he deem essential or important?

Now (1) S. Mark's Gospel is a narrative concerning Christ. John the Baptist, S. Peter, and a few other persons figure in it, but to a very small degree and only when they come in contact with Christ. In the proto-Mark our Lord stands forth in every section, in the deutero-Mark in every section except that which gives the murder of the Baptist.

But (2) what special view of Christ is presented to us? That is clearly set forth in what is probably the original title-page, in which our Lord is declared to be (1) the Messiah, (2) the Son of God¹. That is to say, He is not the Messiah according to the popular Jewish expectation. The Messiahship must be united with Divinity. If Christ be not God, there is no Gospel.

In accordance with this plan the narrative begins with the Baptist, first to show the fulfilment of prophecy, but chiefly to point out the immeasurable distance between the servant and his Lord. John is commissioned to baptize Christ, but confesses that he is not worthy to unbuckle His sandals.

At the Baptism the Holy Spirit descended upon our Lord and entered into Him to equip Him for the work of the Ministry. Thus though He was Son of God from all eternity, yet He was first anointed to be Messiah at His Baptism. S. Mark does not ignore nor contradict the doctrine of *γένωσις* which S. Luke, following S. Paul, insists on, but neither does he take much pains to teach it. Far more anxious is he to maintain the truth of the Divinity.

The first proof of our Lord's superhuman power is shown in His dealings with Satan. He vanquishes the adversary in the wilderness and He expels demons who acknowledge Him to be Son of God, Son of the Highest, the Holy One of God, their Tormentor and Destroyer. They hate Him and would fain avoid Him, yet, seeing Him afar off, they must be silent and go forth at His bidding. The Pharisees attribute this power of exorcism to an unholy alliance with

Satan, but their doing so is blasphemy against the Holy Spirit which hath never forgiveness.

A large part of the narrative is taken up with accounts of healing the sick, which are given as specimens of our Lord's work, rather than as a complete record. Every kind of disease—leprosy, deafness, blindness, even death itself—finds in Him its Master. Twice He calms the tempest, twice He multiplies bread.

Again, He claims a power upon earth to forgive sins which in heaven is the peculiar prerogative of God. In the same way He claims authority over the Sabbath, including the right to modify, explain, correct and set aside one of the Ten Commandments. He abolishes the permission to divorce their wives which God had given the Jews by Moses. He declares that eating swine's flesh or other unclean foods does not defile a man, in spite of Pentateuchal legislation. His teaching on all points was with authority, entirely different from that of the scribes. How revolutionary this method of dealing with holy Scripture was can scarcely be realised by us in these latter days.

Though the teaching of our Lord is far less prominent in the First Division than in the Second and Third, still abundant specimens of it are given, together with the astonishment which it excited, the crowds of hearers and their eagerness. The opposition of enemies follows, for the antagonism between good and evil, between Christ and Satan, begins in S. Mark's second chapter and gradually progresses till it culminates in the Crucifixion. The multitudes at first left Him no time even to eat, but they were gradually estranged through the malice of the scribes. At first He taught openly, then by Parables, at last He withdrew from public life and devoted Himself to the training of the Twelve. But even the Twelve were slow and unsympathetic, so stupendous was the truth which at last broke upon them.

S. Peter's confession of the Messiahship of Jesus is a climax in the history. Everything in S. Mark leads up to it and down from it. Not that the idea of Messiahship was new to the Apostles. Destructive critics have laboured hard to maintain that our Lord Himself had never thought of it until S. Peter suggested it to Him! But this position is only

¹ p. 3, note.

gained by repudiating the express testimony of S. John, and it ignores the title "Son of Man," which our Lord claimed for Himself from the first. This title, which in Aramaic means no more than 'THE MAN,' was no new invention of our Lord, but had a history in apocalyptic literature. In the book of Enoch it is a glorified name for the Messiah, and it would be recognised as such. Not the novelty of conviction, but the triumph of faith in S. Peter was remarkable. In spite of increasing opposition, desertion and calumny, in spite of Pharisees and Sadducees, he stood firm, for his faith did not depend upon intellectual conviction only, but—as our Lord says—upon revelation of the Holy Spirit.

Immediately after the Confession comes our Lord's first prediction of His approaching death, but this was no ordinary death; it was the one true sacrifice, a ransom, a new covenant; it would be followed by Resurrection and by a return in glory.

The question "How could David's Son be David's Lord?" is not answered in the Gospels, because the answer was obvious to the least instructed Christian.

Christ goes forth to meet death of His own free will. The prospect cost Him an agony in Gethsemane, for He was true man; but He triumphed. The Transfiguration preceded His death; the rending of the Temple veil, the three hours' darkness and the Centurion's confession accompanied it. It was followed by the Resurrection as its necessary completion. It is true that the loss of the last sheet of S. Mark's Gospel has cut short his description of the Resurrection, but there is no lack of evidence that S. Mark's original ending has been practically

preserved in S. Matthew, nor could uncertain testimony to this cardinal article of the Christian creed have been given by a Gospel, which in its earlier pages makes so much of the Resurrection as to foretell it thrice¹.

Thus from first to last the entire division is a testimony to the Messiahship and to the Divinity of the Son of Man. Not so much the teaching, not the purity of life, not the contrast with sinners, but the superhuman nature is that which underlies and explains everything.

At the same time the true humanity of our Lord is equally asserted. He refuses the title "Good" until His probation is finished. He says that He cannot give chief seats in His kingdom to personal friends. He could not work miracles at Nazareth. He does not know the exact date of His second coming. He feels the need of prayer and of solitude after His first day of toil (i. 35), after feeding the five thousand (vi. 46), and in Gethsemane. He is hungry, tired, angry, amazed; He sighs, reproves, loves, sympathizes. He is agonized in the garden. But with all this He excites admiration, astonishment, and awe. His disciples are afraid to ask Him. As He walks in front of them they follow in amazement. A greatness and majesty which forbade familiarity envelopes Him. Being perfect Man, He is also perfect God. If the formal definitions of later theology find no place in S. Mark, the essential truth is fully expressed, and those who would profitably study the Gospels must begin by adoring Him whose person and work they reveal.

¹ 'N. T. Problems,' pp. 115—124.

CHAPTER V.

THE SECOND SOURCE.

1. *How the Logia existed originally.*

THE recent discovery of the Oxyrhynchus fragment of "Sayings of Jesus" has given us an object lesson in the meaning of the word *Logion*; for though that word does not occur in the said fragment, few will deny that the Sayings which are there loosely strung together with the preface "Jesus saith" are correctly called *Logia* or 'Utterances of our Lord.' And it is not improbable that S. Matthew's *Logia*, of which Papias speaks, were, when first collected, as isolated and destitute of arrangement, or of notes of time, place and occasion, as are the sayings in the

Oxyrhynchus fragment. Instead of "Jesus saith" S. Luke indicates rather the shorter introduction "He said."

That the *Logia* circulated in the Church of Jerusalem without prefaces is a supposition probable in itself and not a little confirmed by four remarkable cases in which S. Matthew applies to the Pharisees certain utterances which S. Luke applies to the rabble. Now S. Matthew's Gospel is an impeachment of the Pharisees and a vindication of God's judicial punishment of them by the destruction of Jerusalem. And S. Luke's dislike for the rabble, who were the very antithesis of the Pharisees, is

clear to every attentive reader of the Acts of the Apostles¹. It is therefore much to be noticed, (1) that the scathing words of the Baptist "O generation of vipers," &c., are declared by S. Matthew to have been addressed to "many of the Pharisees and Sadducees who came to his baptism" (Matt. iii. 7), but S. Luke, who denies that the Pharisees ever were baptized by John (vii. 29 f.)², declares that the speech was directed against the rabble. (2) The Utterance about the Sign of Jonah is addressed in S. Luke (xi. 29 ff.) to the rabble, in S. Matthew (xii. 38 ff.) to "certain of the Scribes and Pharisees." (3) In S. Luke (xi. 14 f.) some of the rabble declare that our Lord cast out demons by Beelzebûl, in SS. Mark and Matthew the Scribes or the Pharisees say this. (4) In S. Matthew (xvi. 1 ff.) the Pharisees and Sadducees demand a sign. The text of what follows is uncertain, but in S. Matthew the words are addressed to them, in S. Luke they are diverted to the rabble (xii. 54).

In all these cases it is possible that S. Matthew follows the *Logia* and that S. Luke, presumably because the extracts were sent to him without preface, departs from it. But it is at least equally probable that the *Logia* in many cases had no further prefaces of their own than "John said" or "Jesus said," so that both Evangelists have supplemented the prefaces by conjecture or inference, in which each was guided by his own prepossessions, and possibly both are wrong.

If S. Matthew's *Logia* were indeed a similar (oral) collection to that of the Oxyrhynchus Fragment, we should understand much which is at present puzzling in the Gospels of SS. Matthew and Luke. To begin with, the collection of Sayings, if oral, would be sure to grow larger by accretion, as time went on. If S. Luke therefore received it from Jerusalem at a comparatively early date, he would be sure to get a smaller mass than eventually existed. In other words there was a proto-Matthew as well as a proto-Mark, and S. Luke's omissions are accounted for.

The next thing to notice is that S. Luke's arrangement of the *Logia*, except in a few cases where S. Mark gives him a clue, is entirely different from S. Matthew's. Even where, as in the Sermon on the Mount, the Temptation, the Queen of the South, and the Woes on the Pharisees, S. Luke agrees with S. Matthew in bringing certain clauses together, he does not arrange them in the same order. Now of course it is possible that S. Luke, being fastidious and confident in his own literary skill, thought to

improve upon S. Matthew's arrangement and deliberately broke up S. Matthew's Speeches, for the pleasure of piecing them together again after his own ideas, the vanity of the author (if I may be allowed to use this expression without giving offence) overcoming that laziness which is characteristic of all animals and not least of man. But it seems much more probable that both he and S. Matthew received the *Logia* of which these sections are composed, in a state of chaos, their *disiecta membra*, being widely scattered over the Source. The two Evangelists then collected together such Sayings as obviously dealt with the same subject and finally arranged them, each according to his own notions of what was best. This supposition is confirmed by the fact that whereas in the case of the Temptation, of the Queen of the South, and of the Woes on the Pharisees, where the different *Logia* are strongly marked by their subject, each Evangelist brings the same sentences together, though not in the same order; in the Sermon on the Mount, where the subject-matter is by no means so well marked, S. Luke adds a few sayings which S. Matthew puts elsewhere, and transfers to other conflations many sayings which S. Matthew collects into the Sermon. Also both in the Sermon and in the Woes to the Pharisees S. Matthew gives many Sayings which are unknown to S. Luke, as belonging—I presume—to the deutero-Matthew.

Sir John C. Hawkins and many others believe that in all these cases S. Luke has preserved the original arrangement of the *Logia*, because he has in some parts been more faithful than S. Matthew in preserving the order of S. Mark, and therefore ought to have the benefit of the doubt in this case also. But Professor Stanton pleads with justice that S. Luke's arrangements are generally harsher than S. Matthew's. For our part we decidedly incline to the belief that the *Logia* originally possessed no sort of methodical arrangement and needed classification before they could be worked into a volume. If S. Matthew's arrangement is smoother than S. Luke's we attribute the improvement to the fact that oral teaching was more strenuously practised in Egypt than in Europe, for there is nothing like it for removing roughness.

2. Conflation.

It was impossible that the *Logia* should have long continued to be read in Churches and taught in Schools without an attempt at logical arrangement. Hence arose the art of Conflation, to borrow a term from the sister science of textual criticism. By this

¹ Acts xvii. 5, xix. 23 ff., xxi. 30 ff., &c.

² Even S. Matthew admits this in xxi. 25.

art various *Logia* which dealt with the same subject were brought together, and by the help of a few editorial connecting links were welded into speeches, furnished with introduction and conclusion, and then assigned a place in Church teaching. When S. Mark supplies a few verses for a basis, S. Matthew builds upon it, but S. Luke prefers, where possible, to keep S. Mark's verses intact and to assign to the conflation a niche of their own.

Conflation converted fragments into discourses. S. Mark—except perhaps in chapter xiii.—never conflates. Literary artifice was not suited to his simplicity. Utterances of our Lord he gives in abundance, but they are either embedded in narrative till they form a complete section, or else they are loosely strung together without any attempt at cohesion¹. S. Matthew conflates, partly into long discourses, like the Sermon on the Mount, which spreads over three chapters, or the Eschatological discourses which fill two; partly by inserting short fragments of non-Marcian matter into the midst of Marcan sections. S. Luke's conflation never exceed one chapter in length and are generally kept distinct from Marcan matter, but we count as many as thirty-two in his Gospel.

In most of S. Luke's conflation and in all of S. Matthew's the welding is complete. But S. Luke has sometimes left his work unfinished, through lack (we suppose) of information and unwillingness to make larger use of conjecture. For though the very art of conflation implies boldness, there can be no question that S. Luke was a conscientious worker. And on this account there are several places in the central third of his Gospel, where isolated *Logia* are loosely strung together², as they are in S. Mark. He seems to have been waiting to collect further information about them.

¹ Mark iv. 21—25, ix. 49 f.

² Luke xi. 33—36, xvi. 13—18, xvii. 1—10.

We have pointed out in the notes several places where conflation has been done mechanically, *Logia* being put together, not because they contain similar teaching, but because they have the same catchword. These are weak spots, indicative of human agency. But on the whole the conflation, especially in S. Matthew, run smoothly. We notice, especially in S. Matthew, the abundant use of refrains. These are, as a rule, editorial repetitions, but their rhetorical effect is peculiarly happy.

The *Logia* consist of teaching. There are no detailed Miracles in this division and few allusions to our Lord's power to work Miracles, but still He comes before us as One who teaches with authority. Whether it is His own authority or whether He speaks as a prophet in the power of the Holy Spirit, is a difficult question to which very different answers have been given. The Scriptural view of the *κένωσις* favours the idea that during His Ministry He willed to do nothing of Himself; but there is no doubt that He speaks with authority; it meets us at every turn. If Miracles are not in the front, they certainly lie in the background.

Our belief is that the *Logia* circulated for many years in the Church at Jerusalem as a distinct collection, in a chaotic state, not amalgamated with S. Mark into one Gospel, but existing side by side in friendly rivalry. That they should slowly increase in bulk by accretion, as S. Mark's sections also did, was inevitable, if the oral hypothesis be true. And the earlier part of the collection—the proto-Matthew—was taken over to S. Luke at Philippi at a comparatively early date, but still some years after the arrival of the proto-Mark. S. Luke invented the art of conflation and successfully applied it with much literary skill. Others learned it from him, and the redactor of S. Matthew's Gospel applied it still more successfully, but on independent lines as far as detail work went, for the perfecting of his Gospel.

CHAPTER VI.

THE THIRD SOURCE.

IF S. Luke had good authority for connecting Zacchæus with Jericho—and on that point we have no evidence beyond the fact that he has done so—it was reasonable that he should put the narrative about Zacchæus into the only section at which S. Mark takes our Lord to Jericho. Similarly the story of the Penitent Robber and that of the two

men journeying to Emmaus were necessarily put in the places which he has assigned to them, for these three sections were fixed by their subject-matter. It is otherwise with the remaining sections of the Third Source, which contain little or nothing to indicate their date. Nor is it easy to see why S. Luke put the Anointing of our Lord's Feet to

gether with certain *Logia* to form the third collection of non-Markan matter in his Gospel, as he has done. That problem we leave others to solve. The remaining fifteen sections of this Source are placed within the great "Travel Narrative," which forms the central third of S. Luke's Gospel and is the most perplexing collection in it. The general view of critics who believe in documents has been that S. Luke found this great collection in a document and incorporated it bodily into his Gospel. If so, the document itself was a composite work, containing a few Marcan scraps, a large portion of S. Matthew's *Logia* and much new matter. Under the oral hypothesis we are free to hold that this great collection began with a small nucleus, which was gradually expanded by the addition of new undated materials which were brought to S. Luke from the East, a few at a time, or were accumulated by him during his two years' residence in Palestine.

The harmonists give an entirely different account of this matter. To them it is essential that the chronology of S. Luke should be defended. They speak therefore of a grand Peræan ministry, lasting about six months and broken up by one or more visits to Jerusalem. During this ministry our Lord is held to have repeated much of His Galileæan teaching and also to have given utterance to new matter. This notion is uncritical and ill agrees with S. Luke's introductory words (ix. 51), which plainly indicate that the Crucifixion was close at hand. We regard the arrangement as almost entirely ecclesiastical, for the convenience of Church teaching, through lack of information about the true order of events. Most of the sections really belong to the earliest stage of our Lord's Ministry.

We may test our hypothesis in several ways. (1) The "Travel Narrative" contains a considerable number of *Logia* which S. Matthew arranges differently, and while few critics believe S. Matthew's arrangement to be correct, there is good reason to think that S. Luke's is even less so. (2) S. Mark tells us that at a certain stage of our Lord's ministry He withdrew from simple teaching and spoke in Parables only. At a later stage He gave up Parables also and devoted Himself to the training of the Twelve. Now this supposed Peræan mission belongs to the close of the ministry, but it contains some of the simplest of our Lord's addresses. The Stories of the Good Samaritan, the Rich Fool, the Pharisee and the Taxgatherer, the Rich Man and Lazarus, and the Prodigal Son, are not Parables but lessons of the plainest kind. The harmonist may plead that in Peræa our Lord was not bound by the restrictions

which He had laid upon Himself in Galilee, for the Peræans had not shut their ears and hardened their hearts; on that question the Peræans are too shadowy for us to pronounce. (3) Again, we have a group of five Parables, four of which are put close together and are followed by the fifth after the interruption of a few verses. We cannot think that these five Parables, any more than the group of seven in S. Matthew xiii., were spoken at one sitting. The first three of them are closely bound together by several literary connecting links, but how artificial these links are is proved by the fact that one of these Parables—that of the Lost Sheep—is found also in S. Matthew, and in his recension of it every one of the links disappears.

No, we value the jewels, but care little for their setting. We attach great importance to the Source, not much to the editorial notes. The Story of the Prodigal Son is introduced with the words "And He said," that of the Rich Man and Lazarus by the conjunction "And." We take these to be indications (1) that S. Luke did not know to what audience or on what occasion the words were spoken, (2) that he could make no satisfactory inference on these points from the contents, (3) that he was too conscientious to resort to conjecture.

The sections in this Source are amongst the most attractive in our Lord's teaching. They far surpass in pathos, in literary beauty, in appeals to the heart of suffering humanity, anything which we find in the Second Division. The woman who had been forgiven much and loved much, the man who fell amongst thieves, the Prodigal Son, the Penitent Robber on the cross, the Taxgatherer's cry "God, be merciful to me the sinner," will be, while humanity sins and suffers, the most healing, the most consolatory of Evangelical records.

We do not forget that our Lord was the Speaker. We claim for Him the glory, but there is something also due to the collector and the redactor. And whether it was S. Paul, S. Luke, S. Philip the Evangelist or an unknown worker, our hearts go out to him with thankful feeling. The amazing thing is that these soul-stirring sections should be found in one Gospel only. We believe that their comparatively late date is the true explanation. We must not therefore venture to connect them directly with S. Paul, though we are certainly justified in calling them Pauline. The idea that they are *verbatim* reports of what our Lord said is more than usually untenable, and the attempt to recover their true order must be abandoned for lack of evidence.

CHAPTER VII.

THE FOURTH SOURCE.

THE Fourth Division is so fragmentary and so diverse that no concise description of it is possible. It contains in our opinion some of the strongest and some of the weakest parts of the Gospels. S. Matthew's Genealogy, and his fulfilments of Scripture, "Out of Egypt did I call My Son," "He shall be called a Nazarene," "I will open My Mouth in parable," we reckon amongst the weak things. If there be anything mythical in the Gospels, many would see it in the Star of Bethlehem and in the Flight into Egypt. I do not say that these are myths, I do not think so. Yet if any think otherwise, we insist that the rejection of these sections does nothing to invalidate the rest of the Gospel, which depends upon well-attested sources.

The strong things in the division are numerous. Pilate's wife's dream is thoroughly helpful in explaining his action. Pilate's sending of our Lord to Herod is exactly what he would be likely to do. The story of the Penitent Robber on the cross is as intrinsically probable as it is theologically important. Some also of our Lord's deepest sayings are here. We select the following: "They that take the sword shall perish by the sword," "Every idle word that men shall speak, they shall give account thereof in the day of Judgement," "Except ye turn and become like the children, ye will not enter into the kingdom of the Heavens," "I have given you power to tread upon serpents and scorpions and upon all the power of the evil one, and nothing shall harm you," "The servant that knew his lord's will and did it not shall be beaten with many stripes," "When ye have done all that was commanded you, say 'We are unprofitable servants,'" "Let him that hath no money sell his cloak and buy a sword," "Daughters of Jerusalem,

weep not for Me, but weep for yourselves and for your children," "Father, into Thy Hands I commend My Spirit."

We do not believe in the criticism which would disparage these fragments, because of their limited circulation and later date. No doubt, they are far from being *verbatim* reports. The editorial element is conspicuous in preparing them for publication, by filling up their gaps, supplying introductions to them and concluding them with commonplaces and refrains; but the fact that nearly all such additions are either doublets or inferences from the narratives themselves proves the Evangelists to have been careful workers who did not feel at liberty to invent freely. That we have our Lord's teaching here is proved by the fact that no one else could have given it. "Never man spake like this Man."

As these fragments with few exceptions figure in one Gospel only, it has been usual to assume that they are always placed in their true chronological order. It is hardly necessary at this stage to warn the reader that such an assumption is unwarranted. In many cases, no doubt, the narrator would remember the occasion on which our Lord spoke, but most of these sayings had probably wandered far away from the original eyewitness, before they were inserted in the Gospel cycle of teaching. They had circulated orally for many years, before they were accepted by any Church. The true chronology is in most cases not to be recovered. We have attempted to group a few of them which seem to come from one source, but our contention is that the ultimate authorities were numerous and often obscure. They all come to us on Church authority, but we repudiate the notion that they are all recollections by Apostles.

CHAPTER VIII.

THE FIFTH SOURCE.

THE Fifth Division is peculiar to S. Luke, and there is reason to think that it is one of the latest parts of his Gospel and never came into his oral teaching. Had it been earlier, these highly attractive narratives must have been used by S. Matthew and even by S. Mark. At present, though S. Matthew

traverses the same ground, he uses independent sources, which differ largely in spirit from S. Luke and are often difficult to reconcile in detail with his work.

These chapters present difficulties about dates which are discussed in my edition of S. Luke's

Gospel. If the Source rests, as it probably does, on the testimony of the Virgin Mary, direct or indirect, the dates are S. Luke's own contribution and deserve no higher consideration than we accord to editorial notes.

Throughout these chapters the chief actors are women. In S. Matthew's Gospel Oriental objection to bring women to the front has made S. Joseph the actor. Every vision is seen by him. Every act is ordered by him. But here Elisabeth and Mary are the heroines, Joseph is kept in the background.

The reader should notice the fervent faith, religious spirit and simple piety which pervade these chapters. Let him remember that the actors were not Christians but Jews of the synagogue. We are so accustomed to measure the merits of that age by the Scribes and Pharisees, that we are apt to forget that there was another side to the question. The ruling classes, the priests, the scribes, were corrupt, formal and worldly, but there was no lack of loyal worshippers amongst the lowly. Had it been otherwise, the Messiah could never have been sent.

CHAPTER IX.

EDITORIAL NOTES.

THE Evangelists, living near the events and freely mixing with eyewitnesses and other authorities, had opportunities for gathering information which are unknown to us. An enormous mass of tradition was in existence which has now been lost, and many a short observation by S. Luke or by the redactor of S. Matthew's Gospel may depend upon excellent authority, though we cannot trace it.

This is perfectly true and must always be borne in mind, but still such scrutiny as we can apply establishes the fact that many of the editorial notes are mere inferences made by the Evangelist himself from the passage which lay before him. It seems clear that in many cases he had no information and was compelled either to omit the section or to put it by conjecture into a convenient niche in his oral lessons, inventing for it a context. It is when we compare S. Matthew with S. Luke that our attention is drawn to this peculiarity.

Take for example Luke xi. 14—28. This section begins with the cure of a demonized mute. The spectators are divided. Some admire the miracle, others attribute it to Satan. Our Lord replies to the latter. Many were convinced by His reasoning, others wavered and suspended judgement. To them our Lord addressed a warning. Neutrality, He said,

was impossible. Anyone who attempted it would become Satan's slave worse than he was before. A woman from the audience congratulates our Lord's Mother on the possession of such a son, but He makes light of human ties in comparison with the paramount duty of doing God's will. Who can deny that the whole section coheres most closely? The actors seem to stand before us. And yet when we look at the other Gospels we shall find the incidents broken up and scattered over widely different contexts. For S. Luke has only given us a conflation, and his editorial notes are merely literary connecting links.

If this were an isolated case, we might plead that S. Luke's arrangement could be defended on the assumption that our Lord was in the habit of repeating Himself, but when we find the same thing recurring scores of times, that favourite device of the harmonist is discredited. That our Lord repeated some of His sayings is probable, but the question is, How were the sayings preserved? How did S. Luke get hold of them? And how did he deal with them?

In the interest of Apologetics it is supremely important to estimate these editorial notes at their true value—neither too high nor too low.

CHAPTER X.

S. MARK'S GOSPEL.

1. *The unity of S. Mark.*

MANY critics insist on the unity of S. Mark. Some maintain that the whole of his Gospel is S. Peter's work. To us, who distinguish between the proto-Mark, the deutero-Mark, and the trito-Mark, this seems less probable. The proto-Mark we believe to consist mainly of S. Peter's recollections. Probably much of the deutero-Mark may be attributed to S. Peter. But the trito-Mark is chiefly editorial work, consisting of only four new sections and of a large number of phrases and of single words. Possibly the trito-Mark is a redactor and not the Evangelist himself¹.

S. Mark's style is usually described as picturesque; the trito-Marcian descriptions are often regarded as the proof of an eyewitness. It may be so, but sometimes at least they seem to us to be rather the fancy of an author. Look for example at the word ἐξορύξαι in the history of the Paralytic². What a picture it paints of digging a hole through the roof; yet how impossible it is to concede that the thing was actually done, for who would stand below while the dirt and dust fell? Again in our Lord's Anointing the trito-Mark tells us that the woman crushed the alabaster box³. S. John says that it held a pound weight of nard⁴, and the price of it (£12) agrees with this; but from our knowledge of alabaster cruses of that size we doubt whether it could be crushed to pieces. The author has pictured in his mind a tiny phial and has described accordingly. Thirdly, the trito-Mark twice tells us that Bethsaida was a village⁵, but in reality it was a fortified town. There is reason to think that he had never visited the Lake, and this mistake is only one indication of many that he was not acquainted with the scene. The trito-Mark attributes to Isaiah a quotation from Malachi⁶, confuses Abiathar with Ahimelech⁷, quotes "Defraud not" as the tenth Commandment⁸. There is, as S. Paul teaches⁹, a weak element in all Scripture, and, if we mistake not, the weak element in the trito-Mark is that exuberant fancy, which could not rest content with the simplicity of the Source.

¹ See Mark vii. 2, note.

² Mark ii. 4.

⁴ John xiii. 3.

⁶ Mark i. 2.

⁸ x. 19.

³ xiv. 3.

⁵ Mark viii. 23, 26.

⁷ ii. 26.

⁹ 1 Cor. xiii. 9, 2 Cor. iv. 7.

2. *S. Mark's quotations.*

S. Mark says little about the fulfilment of Scripture and never formally draws attention to it, yet he would have been less than human, if, living in that age, he had taken no interest in it. And the trito-Mark inserts a prophecy from Malachi¹, from Jeremiah and from Isaiah², he completes a prophecy by an important addition³, quotes a Psalm⁴ and the Pentateuch⁵.

3. *S. Mark's order.*

We gain much in Apologetics by declining to make S. Peter responsible for every statement in S. Mark. Particularly is this the case when we consider the question of S. Mark's order. Papias tells us that S. Mark's Gospel is not written in order, but consists of a number of lessons put together for convenience of teaching. Commentators have done their best to minimise the import of these words, but we feel confident that they have made a great mistake in doing so. The arrangement of S. Mark is topographical. His first nine chapters are devoted to events in Galilee, the remaining seven to events in Judæa⁶. The first nine chapters are commonly held to cover a ministry of three years, the next seven are supposed to be contained within a fortnight. Now we do not agree with that hypothesis. Real history never moves so fast. To imagine that the questions put by the Scribe, by the Pharisees, by the Sadducees, and by our Lord, occupied one morning and followed each other in rapid succession is not satisfactory. Time, considerable time, is demanded to mature a popular cry. S. John is right in saying that our Lord paid several visits to Jerusalem. If we want to restore S. Mark to chronological order, we must take his two periods, break them up and dovetail them together. S. John helps us to do this. He puts the Cleansing of the Temple in our Lord's first visit to Jerusalem⁷, which is the natural place for it. S. Mark puts it in the last period⁸, because the exigences of his arrangement compelled him to do so. Men feel no scruple in saying that S. Mark's first

¹ i. 2.

³ xi. 17.

⁵ vi. 34.

⁷ John ii. 13 ff.

² viii. 18, ix. 48.

⁴ xiv. 18.

⁶ See Table.

⁸ Mark xi. 15 ff.

nine chapters must be interrupted by journeys to Jerusalem: why should they object to interrupt his last seven chapters by journeys to Galilee? But if the Cleansing of the Temple belongs to the first visit, the question "By what authority doest Thou these things¹?" belongs to the same visit. And the subsequent questions may belong to later visits rather than to the last of all. We cannot hope to restore the true sequence of all the events. S. Mark has given us a series of Church Lessons, "Gospels for the day," and not an ordered history. Let us frankly acknowledge the fact and we shall be on the true path to understand the structure of the Gospels.

For S. Mark's order, wrong though it be, is the guide which S. Matthew's redactor and S. Luke followed. Having little knowledge about the true sequence of events, they gladly accepted S. Mark as the backbone of their history, studding it with narratives from other sources which were still more destitute of chronology.

S. John does much, the Synoptists very little, to disentangle chronological difficulties. S. John puts the supper at which the Anointing took place, on Sunday night in Holy Week: S. Mark puts it on the following Wednesday night, which is much too late². S. John puts the Crucifixion on the 14th of Nisan: S. Mark on the 15th³. All these cases are discussed in the notes, and in all of them reason is given for preferring S. John's account. What other object could he have in correcting S. Mark except personal knowledge? S. Mark was seldom an eye-witness and we must not hold S. Peter responsible for S. Mark's arrangement of the sections.

But, it may be asked, Are not these dislocations incompatible with oral teaching? Could they have existed in a living Church without correction? My answer is that, if the Gospels had been regarded as histories, they could not. But if they were merely a

collection of Church Lessons, one for every Sunday in the year¹, there would be less feeling of incongruity and less disposition to take the trouble of putting them right. It was generally known, as Papias asserts, that they were wrongly arranged, but edification was desired rather than history. Neither S. Mark, the redactor of S. Matthew, nor S. Luke had the requisite knowledge to restore the chronology; S. John had the knowledge and he has made a number of corrections silently in his own way.

4. *S. Mark unprogressive.*

S. Mark, when he left S. Paul, went with his cousin S. Barnabas to Cyprus and perhaps abode there many years. This will account for his standing aloof from the *Logia* and from the other sources. With unwise conservatism he resisted progress. He stuck fast to the old teaching, refusing to find place for the new. He set his face against expansions and improvements except within his own narrow circle. Other teachers were wiser in their generation. They "brought out of their treasures things new as well as old²." They welcomed the attractive teaching of the *Logia* and the more attractive teaching of the Pauline source. They found room for fragments and scraps from all sides. S. Mark may have served the purpose of the Cypriotes, but when he went to Rome he found himself old-fashioned. Those who were acquainted with the fuller teaching of S. Luke had no taste for the austerity of S. Mark. It is only in quite modern times that the true value of his Gospel has been discovered. Hence, when he wrote, he found his book to be in no demand. And so it lay, neglected and never copied, until after his death, when the last sheet had been torn away and could not be replaced, for not a single catechist adhered to his cycle of teaching. Only by critical processes can we do anything to restore the missing verses.

¹ xi. 27 ff.

² p. 136, § 45 b, note, and p. 109, § 36, note.

³ p. 138, § 46, note.

¹ Below, Chapter xv.

² Matt. xiii. 52.

CHAPTER XI.

S. MATTHEW'S GOSPEL.

1. *It is a composite work.*

WHEN the Tübingen school of critics under Baur in 1840 led the attack upon the traditional view of the Gospels, they agreed with S. Augustine in putting S. Matthew first. This they did for dogmatic and not for critical reasons. They held all miracles

to be unhistorical,—later accretions upon the original story. And as the miraculous element is proportionally less in S. Matthew than in S. Mark, they insisted on the priority of S. Matthew and upon the special antiquity of the *Logia* which, as we have seen, are practically free from miracles. Keim and Hilgenfeld adhered to this view for the same reason,

but it is quite discredited and may at length be disregarded.

The recognition of S. Mark's priority, however, carries with it one corollary, viz. that the author of S. Matthew's Gospel was not the Apostle S. Matthew, nor indeed any Apostle or eye-witness¹. The Gospel is correctly called the "Gospel according to S. Matthew" because the distinctive feature in it is the Matthæan *Logia*, but in the earliest or Marcan sections there are no indications of an eyewitness. The author shows no acquaintance with the geography of Palestine or with its special features. His information is distinctly second-hand.

This position may be painful to those who have been brought up on traditional lines, but I fear that there is no escape from it, and the demands of truth must be admitted.

2. *Its place of birth was Alexandria(?)*.

S. Matthew's Gospel is commonly said to be intended for Jewish readers. Rather we should say it assumed its present form in a community of Greek-speaking Jews. Where that community was settled, there are few indications. It was outside Palestine, for the author calls Palestine "Syria"² after the name of the Roman province. S. Luke calls it "Judæa," i.e. "the country of the Jews³." Other writers in the New Testament have no distinctive name for the whole land, but speak of its component parts, Galilee, Samaria, and Judæa. I have for some time suspected that Alexandria was the home of this Gospel. In that city there existed an abundance of Greek-speaking Jews, a flourishing Christian Church and all the requisites to meet the case. Moreover the Flight into Egypt of the Infant Jesus is found in this Gospel only⁴ and may indicate local interest.

3. *Its division into seven parts*.

The Gospel is divided by its redactor into seven parts (see Table IV.). The number is doubtless chosen to symbolize completeness. Five of the seven divisions are introduced by the formal phrase "And it came to pass, when Jesus had finished" &c. The first division contains the Gospel of the Infancy, the second reaches to the end of the Sermon on the Mount, the third to the end of the Charge to the Twelve, the fourth to the end of the seven Parables, the fifth to the end of a second Charge to the Twelve, the sixth to the end of the Eschatological Discourses, the seventh

concludes the book. Every one therefore of these divisions is clearly marked, and the introductory note is a guide to the memory. They are quite original, there being nothing corresponding to them in SS. Mark or Luke.

4. *Alternate Marcan and non-Marcan sections*.

S. Matthew's Gospel consists of Marcan and non-Marcan sections in alternate layers. In five cases the non-Marcan sections are unmixed, being taken entirely from the *Logia*. In all other cases there is some mixture, chiefly by the introduction of fragments from my Fourth Division. The first Marcan section is so heavily charged with extracts from the *Logia*, that we may call it a mixed conflate section. In other cases the mixture is on a smaller scale. S. Matthew's literary work therefore differs considerably from S. Luke's, for S. Luke seldom resorted to mixture, very seldom when he was dealing with Marcan matter. S. Matthew prefers mixture, but usually on a small scale.

5. *Departures from Marcan order accounted for*.

In the second, fifth, sixth, and seventh divisions of his Gospel the redactor of S. Matthew has scrupulously preserved S. Mark's order, except that once in the case of the Barren Fig-tree he transposes a few verses in order to heighten the miracle by making the fig-tree wither suddenly. But in the third and fourth divisions there are some remarkable inversions of order which have long been a standing difficulty. Thus the Cleansing of the Leper is put a little earlier, and a group of five narratives, viz. the Stilling of the Storm, the Gerasene Demoniac, Jairus's Daughter, the Mission of the Twelve, and the Charge to the Twelve, are brought very much earlier in the Gospel than S. Mark has put them. They do not indeed stand close together, for some non-Marcan matter is interspersed between them, but they preserve their relative order.

I believe that this dislocation has been made for a very simple reason. The redactor had to provide Church Lessons, one for every Sunday in the year¹. But he was working in a Jewish Church where the Jewish feasts and fasts were observed. Passover, Pentecost, and Tabernacles,—possibly Purim and Trumpets—were the feasts, the day of Atonement was the fast, and an appropriate Lesson must be found for each of them. Now if we compare the

¹ 'Comp. of the Gospels,' p. 133 ff.

² iv. 24.

³ p. 17, last note.

⁴ ii. 13 ff.

¹ See Chapter xv.

Gospel according to S. Matthew with the Jewish calendar, we find that the Sermon on the Mount falls to be read at Pentecost, the collection of seven Parables at Tabernacles; Good Friday and Easter Day had the history of the Crucifixion and Resurrection, while the Sundays preceding Easter, constituting at a later date the season of Lent, would have the introductory parts of the Passion.

The other Gospels were written for Gentile

Churches, and I can find no trace in them of the observance of Jewish festivals¹ save that they provided for the universal recognition of Good Friday and Easter Day.

¹ That Christians should keep Jewish festivals at all may seem incredible to many, yet the Acts of the Apostles represents S. Peter and the early Christians as diligent in attendance at the Temple, and even S. Paul goes up to keep the feast and offers sacrifice.

CHAPTER XII.

S. LUKE'S GOSPEL.

To a critic S. Luke's Gospel is the most interesting of all, because it is the most complex and gives rise to the most difficult questions. It rests on five Sources as against three in S. Matthew and one in S. Mark. It is the richest of the Synoptic Gospels and deserves to be the most popular. Certainly it would have been so if S. Luke had been an Apostle. The fact of his inferior rank in the Church has robbed his Gospel of that distinction.

S. Luke's Gospel can only be read piecemeal in this book, so completely does its order differ from that of S. Matthew in the Second Division. It can however be read continuously with the parallels from the other Gospels in my edition of S. Luke, to which the reader must be referred for a discussion of the problems which present themselves.

CHAPTER XIII.

S. JOHN.

S. JOHN'S Gospel has not been printed at length in this Synopsis nor would it be proper to argue at length the question of its genuineness. One point however, which belongs to historical criticism, must be considered. We are sometimes asked to believe that this Gospel, which emphatically claims¹ to have been written by an eyewitness—a claim which is again insisted on in the opening words of the first Epistle²—was really composed by an anonymous author in or about the year 130 A.D.; and that the author had access to Johannine teaching and also to the Gospel of S. Mark, but was unacquainted with the Gospels of SS. Matthew and Luke, though he and they resemble each other in a single sentence (Matt. xi. 27 = Luke x. 22) which may have been derived from the same ancient Source³.

¹ John xix. 35, xxi. 24.

² 1 John i. 1.

³ This of course is not our view of the matter. If the words were really spoken by our Lord, it is not surprising that they should appear as they do in SS. Matthew and Luke from one Source, in S. John from his own recollection of them.

I leave the moral question for the present and confine my remarks to the historical situation. In the year 130 A.D. S. Matthew's Gospel was widely, if not universally, accepted and used; S. Luke's circulated in perhaps a somewhat more restricted area; S. Mark's had long existed in a single mutilated copy, and although it was now being acknowledged as equal in authority to the other Gospels, quotations in the Fathers of the Church indicate its comparative unpopularity. Antiquaries like Papias knew its value. Harmonists like Tatian—soon after this date—made full use of it. Irenæus, whose birth cannot be put very much later than this, was taught to regard the four Gospels as the necessary pillars of the Church. But still S. Mark's Gospel was the least popular. Is it not therefore strange that the supposed author of the fourth Gospel should have confined himself to it?

Under the oral hypothesis S. John is not correcting the Gospel of S. Mark, but the Cycle of oral teaching which was the earliest and most widespread.

Believing then that this Gospel is what it claims to be, the work of an eyewitness, viz. S. John the son of Zebedee, we attach particularly high value to its testimony, especially in the following particulars :

(1) Whenever only one of the Synoptists contains a sentence in common with S. John, I maintain that the said sentence has probably been borrowed from S. John's oral teaching. This contention is not merely natural, but under the oral hypothesis such borrowings become inevitable. Esoteric though S. John's teaching was, it could not be wholly confined to his own circle. SS. Mark and Luke visited Ephesus, where S. John taught, and they could not but carry away some recollections. Certain rumours even reached the redactor of S. Matthew's Gospel in his distant (Alexandrian?) home.

(2) Where S. John traverses some statement made by S. Mark, as he often does, S. John (I maintain) is always to be preferred. An examination of these cases cannot be undertaken here, but they are discussed in the body of this book and in the 'New Testament Problems.' I have no hesitation in saying that in some of them S. John is assuredly right, in others the probability is in his favour, in none is the evidence clearly against him, unless indeed the explanation of the discrepancy about the hour of the Crucifixion be rejected¹.

But it is objected that the internal evidence is against the Johannine authorship. The difficulty arises, I think, from a mistaken view of what that authorship would imply. This Gospel most certainly does not contain *verbatim* reports of our Lord's Speeches. But neither do the Synoptists. In S. John, as much as in S. Luke or S. Matthew, the Speeches are Conflations. This admission removes at once a large amount of misapprehension. Again, the conversations, which are so numerous and brilliant in their natural simplicity, must not

¹ 'N.T. Problems,' p. 156.

be regarded as perfect recollections of what was actually said. Even in S. Mark much of the conversation is editorially manipulated. The actual words have been forgotten and the vacant spaces are filled in by borrowing from similar passages or even by conjecture. The same thing is conspicuous also in SS. Matthew and Luke. Much more did S. John, who probably began work at a later date than S. Peter, fail to recall the precise language which had been used. His own style is indelibly stamped on all that he writes. Whether our Lord or S. Peter or anyone else is the speaker, the form is Johannine. There is a peculiar mannerism throughout the Gospel. The curious way of stating objections and answering them or leaving them unanswered cannot always correspond to reality. The Oriental way of cultivating sameness, where a Western writer with greater truth would pursue diversity, is in a special manner to be seen in S. John. The editorial element is unusually strong. Many of our Lord's Utterances were deeply engraved on the memory of the Apostle and with loving zeal he repeated them again and again.

Lastly, S. John wrote as an Apostle. We hold him to be the only Evangelist who occupied that position. He was therefore bound by his office to teach and guide the Church. The Holy Spirit had been given to him more abundantly for this very purpose. None of the Evangelists, not even S. Mark, is a mere chronicler. All of them are Prophets, with a commission to interpret what they record. But S. John, by virtue of his office and his later date, felt particularly that he was in charge of the Church. He wrote, not to interest or even to instruct, but to engender faith. He never loses an opportunity for doing so. "They who are spiritual" have in all ages felt themselves touched by him. Others may find him monotonous, tedious, &c.; to them he is "a savour of life unto life."

CHAPTER XIV.

TOPOGRAPHY OF THE GOSPELS.

THE student is advised to study carefully the evidence afforded by Table V.

If we set aside the first two chapters of SS. Matthew and Luke, we shall find that—in spite of some marked dislocations in the earlier half of S. Matthew—the main body of the Synoptists follows the same plan. The Tradition is divided in every

case into four parts, whereof the first is placed in the Jordan valley in the South; the second consists of a long ministry in Galilee including a tour in Phœnicia and Decapolis; the third embraces the last journey to Jerusalem; the fourth narrates events which happened in Jerusalem. At this point the proto-Mark stops, but the deutero-Mark concluded

with an Appearance of the risen Lord in Galilee, which S. Matthew preserves and S. John confirms.

The four divisions of the proto-Mark form the backbone of the Synoptic history. The five divisions of the deutero-Mark form the backbone of S. Matthew, and of S. Mark as it originally stood before the last leaf was lost¹. SS. Matthew and Luke dovetail amongst the Marcan sections a considerable quantity of non-Marcan matter. In S. Matthew this new matter is pretty evenly distributed over all four divisions, so as not to destroy the balance, but S. Luke has thrust the greatest part of it into the third division—which contains the last journey. By doing this he has seriously distorted the history, but he seems to have done so deliberately, under the ruling idea that as the Passion approached, the most striking of our Lord's teaching was brought forth. The conception is a noble one, but it can hardly be historically true. To speak, as harmonists do, of a great Peræan ministry forces us to ask, Who were the Peræans and how should our Lord have found an audience among them? To suppose that the audience consisted of emigrants going up from Galilee to keep the feast does not seem probable and has never been maintained. The majority of such worshippers must at this date have been hostile to our Lord's claims. No, S. Luke's distortion of this division can hardly be defended. It was brought about, we believe, by a gradual process. New undated matter came gradually to S. Luke, while he taught at Philippi, and was stowed away by him here until such time as he could discover its proper

position. S. Matthew also gives a large part of this non-Marcan matter, but he does not put it into this last journey. No critic supposes that his arrangement of it is historically correct, but it is artistically preferable. Neither of these Evangelists appears to have had the requisite knowledge to arrange our Lord's Utterances in the true order.

We return, however, to the proto-Mark and its quadruple divisions which are accepted in three Gospels. It has been the fashion to argue that the testimony of three men must be true. But if SS. Matthew and Luke simply adopted the arrangement of S. Mark and that arrangement was wrong, they are not independent witnesses. Mere repetition of an error does not set matters right. That the Synoptists are wrong in depicting a long unbroken ministry in the North, followed by a very brief ministry in Jerusalem, is shown not only by S. John but also by SS. Matthew and Luke. For when they record our Lord's saying¹ "Jerusalem... how often would I have gathered thy children together..." they make it plain that they are themselves wrong in taking Him to Jerusalem then for the first time. It is practically certain that the Galilean ministry was broken by several visits to the Holy City; I only ask the reader to believe that the Jerusalem ministry—as recorded by the Synoptists—was broken by several visits into Galilee. The historical developments make this supposition necessary. S. John, therefore, is once more silently correcting S. Mark, when he brings our Lord to Jerusalem again and again. To exalt the evidence of the Synoptists against that of S. John is unreasonable.

The general effect of these considerations is to throw considerable doubt on the chronology, but it is essential to settle this question before any progress can be made in the study of the Gospels. Most students would minimise the distortions: I am inclined rather to push them to the utmost.

¹ Matt. xxiii. 37 f.—Luke xiii. 34 f.

CHAPTER XV.

CHURCH LESSONS.

THE Gospels according to SS. Matthew, Mark and Luke are easily divided—so easily that they may be said to divide themselves—into fifty-three or fifty-four Lessons, which gives one for every Sunday in the year. In most cases the divisions are clear and convincing. In fact it is difficult to divide the

Synoptists in any other way. And this fact is the more striking, because S. John's Gospel cannot be divided into that number at all. I believe that these Divisions were intended.

There was precedent for the division of a sacred book into Lessons. In the Jewish Synagogue, which

was the precursor of the Christian Church, the Pentateuch was divided into 154 Lessons¹, so that it could be read through once in three years. In the Christian "Synagogues," as S. James correctly calls them², it cannot be doubted that the Old Testament was read—and, in the earliest period, according to the Jewish Table of Lessons,—but after hearing the Law the congregation would undoubtedly demand to hear the Gospel. Justin Martyr tells us that in his day "the Recollections of the Apostles" or "the Compositions of the Prophets" were read on Sundays³. It is certain that by "the Recollections of the Apostles" he meant the Gospels, which accordingly were read in his age. At an earlier date we may believe that in every Church only one Gospel would be read. Still earlier the oral teaching would be recited. For the Church rulers were bound to provide for the need of the congregation, and no service could be considered complete without some Gospel lection. In the first century it was perhaps enough to provide Lessons for Sundays only, and in course of time every Sunday would have its Proper Lesson. Good Friday and perhaps a few other holy days were observed at least as early as the second century, as the Quartodeciman controversy proves. For the Quartodecimans observed Good Friday on the 14th of the month Nisan, whether that day fell upon Friday or not. They pleaded (and the plea was allowed) that they were following the example of S. John himself⁴.

Now as far back as we can trace, Easter was observed according to the Jewish reckoning, which was lunar. Possibly the whole ecclesiastical year was lunar, and as there are fifty or fifty-one Sundays in a lunar year, with fifty-four or fifty-five when an extra month was intercalated, as would happen about two years out of five, fifty-four Lessons give the number required. It is more likely however that the Christian year in the Roman empire was solar, or rather a combination of the two systems—lunar at Easter and on the Sundays which move with Easter, solar at other times. The mixed calculation was perplexing, but as we are still content to adhere to it we cannot wonder that in simpler days people put up with the inconvenience. None but the learned can prepare an almanac; the unlearned follow it without asking on what principle it has been drawn up.

In the Table of Lessons used in the English Church since 1871, fifty-seven Sundays are provided for. Before that date fifty-five were deemed sufficient, and we are still content with Gospels for

fifty-four Sundays and Collects for fifty-three. Once more therefore fifty-three or fifty-four is seen to be the number required for a mixed solar and lunar year.

It will be noticed that there is a great difference between the length of the assumed Lessons. The shortest contains four verses, the longest sixty-one and a-half. This is exactly what we should have expected. The length depends in great measure upon the interest of the subject. In our Church the Gospel for the day usually contains less than ten verses, but in Holy Week fifty, sixty, or seventy verses are read. Before the last revision of the Prayer Book the Gospel for Palm Sunday contained 141 verses. The truth is that in a less busy age than ours men did not object to long Lessons of special interest, provided that moderation was observed on ordinary occasions. Moreover the longest Lessons are seen on examination to be Conflations, and were therefore once much shorter than they afterwards became.

The division of the Gospels into Sunday Lessons, if it be accepted, is a fact of great significance, and therefore we venture to point out that the hypothesis is confirmed by several other considerations. (1) It goes a long way towards explaining the defective chronology of S. Mark. Fifty-three "Gospels for the Day" were to be provided by him. He knew, as Papias and many others did, that his Gospel was not arranged in chronological order, but if the calendar was supplied, what need was there for more? (2) It explains the puzzling dislocations in S. Matthew. His Gospel was constructed for use in a Jewish Church, in which Passover, Pentecost, Tabernacles, the Day of Atonement and perhaps other Rabbinical feasts were most scrupulously observed. It was essential in such a community to provide Lessons of a joyous type for feasts, and of a sombre type for fasts. This appears to have been done, as we have shown in our remarks upon S. Matthew's Gospel, by the deliberate transposition of several Marcan sections. These transpositions have perplexed writers for years. SS. Mark and Luke served Gentile Churches. The Jewish high-days were nothing to them, but Easter was an institution of the Church Catholic. The account of the Resurrection was always read on Easter Day and the account of the Passion on the preceding Sundays, which were finally observed as Lent. (3) By this means we account for the fact that the Synoptic Gospels are not much longer than they are. The Dean of Westminster pleads that in the ancient world there was a general consensus that a book must not exceed a certain length. That may to some extent be true,

¹ Schürer, *Jewish People*, II. ii. p. 80.

² II. 2.

³ *Apol.* i. 67.

⁴ Euseb. *Hist.* v. 24.

but our Table of Lessons would be a much more effective way of checking prolixity. (4) Lastly it accounts for the ministry of one year in the Synop- tists. Dr Hort has shown that by the removal of two words (τὸ πάσχα) from John vi. 4 all four Gospels can be made to support a ministry of one year, and that before the time of Eusebius it was the general opinion of the Church Fathers that the Ministry lasted but one year. And although the reasons, which Eusebius brought forward¹ for a ministry extending over three years and a fraction, altered the current of opinion in the Church and

continue to affect it to this day, they are untenable. Nevertheless, though Dr Hort and others inclined to a one year ministry and though that idea cannot be peremptorily set aside, yet on the whole the arguments for two years and a fraction or even more seem to hold the ground. In short S. John in this case is silently correcting S. Mark and must be preferred. The cause of the primitive error—if such it be—is a very natural one. The record of our Lord's Ministry furnished Lessons for one year: it became easy to assume that the Ministry itself lasted one year.

¹ 'N. T. Problems,' pp. 168—182.

CHAPTER XVI.

THE HISTORICAL TRUSTWORTHINESS OF THE GOSPELS.

Two extreme views are presented to us. On the one hand the advocates of verbal inspiration hold that every word in the sacred record is equally inspired and therefore equally perfect. On the other hand Professor Schmiedel seems to favour the view that the Gospels are only trustworthy when they attribute to our Lord some human weakness or failure. He selects nine passages from S. Mark for this purpose and discredits the others¹. For he will not allow that our Lord in any way transcended the measure of man, and, as all the Gospels confessedly represent Him as divine, they must all be rejected.

Neither of these extreme views is derived from Historical Criticism but from *a priori* dogmatism. Neither of them has warrant in Scripture or in reason. Christians are conscious that the divine exists in the Universe. They experience it in themselves. Believing in the Incarnation, they expect our Lord's Person to transcend humanity. He is perfect Man and perfect God. Therefore they expect Him to speak and act in a way different from ordinary experience. But we do not regard the Gospels in a Judaistic legal way. We recognise a human element in them as much as in our Lord. They possess weakness as well as strength. They might have been drawn up in chronological order, but, though some may think that I go too far in denying this to them, no one who studies the subject critically can maintain their chronological perfection. They might have been freer from editorial difficulties. There might have been fewer doublets, refrains and

assimilations. They might have agreed in the distribution of speeches, but, as things stand, one Gospel puts into the mouth of our Lord some sentences which another assigns to His interlocutors¹. All these defects however, though they ought not to be concealed, are properly held to be trivial blemishes, inseparable from human work, detracting in no way from historical trustworthiness.

Some say that S. Mark alone—or even that part only of S. Mark which constitutes the triple tradition—should be trusted. It is a feature of the great reaction which criticism has produced, that SS. Matthew and Luke should be disparaged in favour of S. Mark. No doubt the proto-Mark deserves special honour. It is the oldest record, drawn up when memory was fresh, and it rests on S. Peter's authority. But we object altogether to the idea that non-Markan matter may be discarded. Surely in many respects the non-Markan sections are superior to the Marcan. The older record gives facts with simple austerity, the later with deeper interest. No doubt some persons feel that a few of the non-Markan sections present difficulties, but the great mass of details given in my Fourth Division must not on that account be disparaged. If they were, as I maintain, the work of anonymous contributors, many of whom supplied only one, it would be unreasonable scepticism to despise them. S. Peter was not the only one who "had eyes to see and ears to hear." Nay, we are told that he "stood afar off," when others had the courage to draw near. S. Peter says that both the

¹ *Encycl. Biblica*, p. 1881.

¹ Mark xii. 9, note, p. 117.

malefactors, who were crucified with our Lord, reviled Him¹. S. Luke says that one reviled, but the other turned to Him for help². Many hold S. Luke's account to be mythical, regarding it as an attempt to represent in fact the theological doctrine that Christ "is able to save unto the uttermost." It may be so, but it is simpler to suppose that S. Luke drew his information from one who stood near.

And so with the teaching. We do not believe that the longer Parables, recorded in SS. Matthew and Luke, are *verbatim* reports of what our Lord said. We have pointed out many instances where a close examination of them shows traces of editorial

¹ Mark xv. 32.

² Luke xxiii. 39 ff.

work. But they are historically true, for no one else could have spoken them. They carry a witness in themselves by their appeal to the Christian heart.

Speaking generally it may be said that the later work is more perfect in literary form and more attractive in subject-matter, than the earlier recollections. The older records claim reverence from their venerable antiquity, the later win their way from their intrinsic charm. And so it has come to pass that S. Mark's Gospel, the earliest and in many respects most authentic, has always been the least valued. SS. Matthew and John have competed for precedence. S. Luke has had less favour than he deserves because he was not an Apostle.

CHAPTER XVII.

THE RESURRECTION.

THE proto-Mark contains two predictions of the Resurrection and a brief account of the empty tomb. It tells of the vision of angels who announced that the Lord had arisen; but it goes no further. The Resurrection is an essential part of the narrative. The whole book leads up to it and would be incomprehensible without it, but the Appearances of the risen Lord, which form so important a feature of the later records, are entirely absent¹.

The Resurrection is the central fact of the Christian creed; it behoves us therefore to treat it at greater length than we have been able to give to less important facts.

What is the precise significance of the absence of the Appearances from the proto-Mark?

It means that for the first twelve years or so after the great Day of Pentecost, on which the Church was founded, Easter was commemorated without the public recitation of any Appearance.

This does not prove that the Appearances were unknown in the Church. It is not too much to say that they must have been widely known. But it shows that for some reason or reasons it was not deemed expedient to bring them forward in the public services.

Now we have no difficulty in suggesting excellent reasons for their suppression.

I. In the first place they did not satisfy popular expectation. Our Lord had appeared to none but

His friends. Why did He not rather select His enemies? If His Resurrection was a reality, did it not behove Him to prove it to the gainsayers? Let Him convince the chief-priests, who were the rulers of the nation, let Him convince the Pharisees, who were the leaders of thought, and the path with others would be easy. Had not Pilate some claim to be considered? He had thrice¹ declared our Lord to be innocent and had done all that in him lay to release Him. Had Herod no soul to be saved? He had long been anxious to see and hear the Christ². But God's ways are not as our ways. Not a single outsider, so far as we know, was chosen as a witness.

Again, these Appearances ran counter to popular belief, which was in favour of the resurrection of the flesh. The old carnal life must be renewed. The old ties must be continued. But the command "Touch Me not³" disappointed the expectants. Even now men are not prepared to accept S. Paul's teaching that "Flesh and blood shall not inherit the kingdom of God"⁴...that "We shall be changed, in a moment, in the twinkling of an eye⁵." Yet that change appears to have been made in our Lord's body. He had been withdrawn, it would seem, from the grave-clothes without unwrapping them⁶. He could enter a room when the doors were shut⁷. He could vanish

¹ Luke xxiii. 22.

² Luke xxiii. 8.

³ John xx. 17.

⁴ 1 Cor. xv. 50.

⁵ 1 Cor. xv. 51.

⁶ Latham, *Risen Master*, pp. 34 ff.

⁷ John xx. 19.

¹ p. 174 note.

out of sight when His message was delivered¹. He was invisible except when He willed to be seen. His dearest friends met Him and talked with Him for hours without suspecting who He was². What wonder if the brethren hesitated before proclaiming these facts to a cold and unsympathetic world?

But the interviews were not only exclusively made to friends and rare and short, they were also for the most part of a highly confidential nature. None of them is better attested than the visit to S. Peter³, yet we have even now no information of what passed at that interview. We can readily believe that the first meeting between the glorified Lord and the disciple who had thrice denied Him would be of a peculiarly private character. S. Peter may have given some account of it to his brethren, but they would decide that nothing would be gained by revealing it.

The same may be said of the meeting with S. James⁴. There had long been great tension between our Lord and His kinsmen according to the flesh. It made our Lord declare that "A Prophet is not without honour save among his own kindred and in his own house⁵." Near the beginning of His ministry these brethren had declared that He was beside Himself⁶ and had sought to put Him under restraint. At no time do we read of their giving Him countenance or support. At the close of His work we meet their gibes⁷, to which the Evangelist significantly adds, "For neither did His brethren believe on Him." But by one brief interview the whole situation was changed. In the first chapter of the Acts our Lord's brethren stand next to the Apostles⁸. In a few years S. James was elected to an office which we may fairly describe as that of Archbishop or Patriarch of the Church at Jerusalem⁹.

Look again at the case of S. Thomas. It is easy for us now to say "Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection¹⁰," but in those days, when everything was interpreted maliciously by powerful enemies, the declaration of his scepticism would assuredly be distorted; even amongst Christians his witness would be impaired by the damaging fact, that for a whole week he had continued in his state of unbelief¹¹. For my part I am not surprised that S. John was the first who ventured to put the history on record.

We are not told what took place at the meeting of above five hundred at once¹. Indeed we know not where it happened nor when. If anything important had been revealed, it must have been made public, seeing that so many were concerned. We can hardly be wrong in concluding that it was brief and formal. Little more can have been said at it than the salutation "Peace be unto you."

In the Appearances which are recorded, we can hardly wonder that there was some delay in revealing what passed. "O fools and slow of heart to believe²" would not raise the brethren in popular esteem. "Whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained³" are words which are even now difficult to interpret; widely different explanations of them are current in the Church; they are better suited to the secret conclave than to the open congregation, to esoteric study than to popular presentation.

Such are the reasons which may have made S. Peter pause before inserting the Appearances into the cycle of instruction. He was surrounded by enemies to whom he could not afford to give a handle. There were other lessons to teach of more immediate moment. The fact of the Resurrection was insisted on. "We are witnesses⁴." But the world must wait for the revelation of details. It was essential that men should learn to walk by faith. Much may have been said in private which did not pass into the formal teaching.

But the season for reticence did not last long. S. Paul, writing at Ephesus to the Church at Corinth in the year 57, about 27 years after the Resurrection, alludes to six of the eleven Appearances in the briefest terms, as though all his readers were familiar with them⁵. S. Paul was an exceptionally good witness. Not only did he claim to have seen the risen Lord himself⁶, but he had spoken with two others—SS. Peter and James⁷—who had each received a special interview. He had formed the acquaintance of the Twelve⁸, to whom several Appearances had been vouchsafed. He can hardly have failed to converse with some of the five hundred brethren to whom the Lord had appeared. And if the knowledge of these Appearances had penetrated into Asia Minor and Europe at that early date, how much sooner must they have been familiar in the Church of Jerusalem? S. Paul's honesty, education and ability, are our best pledges that he was "not following cun-

¹ Luke xxiv. 31.

² Luke xxiv. 31.

³ 1 Cor. xv. 5, Luke xxiv. 34.

⁴ 1 Cor. xv. 7.

⁵ Mark vi. 4.

⁶ Mark iii. 21.

⁷ John vii. 3 f.

⁸ Acts i. 14.

⁹ Acts xii. 17, xv. 13, xxi. 18.

¹⁰ Collect for S. Thomas's Day.

¹¹ John xx. 24 ff.

¹ 1 Cor. xv. 6.

² Luke xxiv. 25.

³ John xx. 23.

⁴ Acts ii. 32, iii. 15, v. 32, x. 39, 41, xiii. 31.

⁵ 1 Cor. xv. 5 ff.

⁶ 1 Cor. ix. 1.

⁷ Gal. i. 18 f.

⁸ Gal. ii. 1 f., Acts xv. 2.

ningly devised fables" when he declared these facts to us.

II. But it has been objected that the accounts in themselves are so contradictory as to destroy their historical trustworthiness. We must therefore examine the extent of their divergences.

The deutero-Mark promises an Appearance in Galilee¹. S. Matthew, therefore, reproducing—we believe—the lost pages of St Mark's Gospel, gives the deutero-Markan account of that visit² and of the conversation which took place at it. So probably does the pseudo-Mark³. S. John likewise records a special Appearance to seven of the Twelve at the Lake of Galilee⁴, when the Draught of Fishes was granted. But SS. Luke and Paul say nothing whatever about this visit to Galilee. Indeed S. Luke seems expressly to exclude it by commanding the Apostles not to leave the Holy City⁵. It might have been pleaded that those words do not really exclude it, for they may have been spoken after the return of the Twelve from Galilee⁶. But it is impossible to accept that simple explanation, if we adhere to the belief that Luke xxiv. deals entirely with the events of Easter Day. We return therefore to our contention that lack of information is the true explanation. SS. Paul and Luke seem to have had no knowledge of that visit.

Such an admission a few years ago would have been regarded as serious, but criticism has taught us that Inspiration does not bestow omniscience. An inspired Evangelist did not know all the events concerning our Lord's ministry. He depended, like any other writer, upon the sources of information which lay before him. When these were defective he sometimes made mistakes.

Now the deutero-Mark was unknown to S. Luke. A few scraps of it—including the Draught of Fishes—reached him by accident or by the intervention of travellers. But these scraps are always misplaced in his Gospel. The Draught of Fishes he assigns to the time of S. Peter's Call⁷. It is therefore in no way surprising that the visit to Galilee, being part of the deutero-Mark, was unknown to S. Luke. And if S. Luke knew nothing of it, S. Paul and the Western Church generally would be equally in the dark. Their ignorance has led to a certain amount of disturbance in the records. But we cannot for a moment concede that ignorance of this detail—important though it is—destroys their testimony about other events or shakes our confidence in the general trustworthiness of the Gospels.

¹ Mark xiv. 28.

² xxviii. 16 ff.

³ xvi. 14.

⁴ xxi. 1 f.

⁵ xxiv. 49, Acts i. 4.

⁶ Acts xiii. 31.

⁷ Luke v. 1 ff.

The other great difficulty is this, that SS. Luke and Paul say nothing about those Appearances to women, which occupy the foremost place in the pages of SS. Matthew, John, and the pseudo-Mark¹.

It is obviously insufficient to plead that they attached little weight to the testimony of women, believing that women are misled by the strength of their affections, so that hard-headed men can have no sort of confidence in their words. Such a view might have prevailed in the East but certainly not in the West. S. Luke is particularly fond of emphasizing the ministry of women whenever he can. We believe that ignorance is once more the true explanation of his silence. Nor is this ignorance surprising. We can readily believe that Mary Magdalene during her life was unwilling to have attention drawn to herself by the publication of the honour which she had received. Compare for a moment the case of the man who had been born blind, as recorded in S. John's Gospel². Think of the inquisitorial cross-questionings to which he was subjected, and then ask yourself whether a woman in that age and in that city had not good cause to shrink from subjecting herself to such an ordeal. It is not merely that life would be endangered. There were plenty of people who possessed the martyr spirit. But the curiosity of friends and the malice of enemies would have been a heavy burden, and the message of the Saviour was of too personal a nature to be of great value to the general public. On the whole the facts point clearly in one direction. S. John, living in a distant country and working at a later date, was the first to introduce into his oral teaching the account of this Appearance to Mary. He had of old received the Mother of our Lord into his home³. This circumstance would bring him into closer relations with the band of women who stood at the foot of the Cross. He may well have known circumstances which were unknown to S. Peter and to the bulk of believers, or, more likely, he may have received permission to reveal after the Magdalene's death what the others had been requested to keep back during her life. If this was so, an epitome of the interview passed from S. John's oral teaching into S. Matthew, and a still shorter epitome into the pseudo-Mark.

There are many circumstances which favour this contention. (1) It fully accounts for the strange silence of SS. Luke and Paul. (2) It accounts for the pseudo-Mark. (3) It accounts for certain peculiarities in S. Matthew.

S. Matthew's Gospel is of slightly later date than

¹ Matt. xxviii. 9, John xx. 11, Mark xvi. 9.

² ix. 1 ff.

³ John xix. 27.

those of SS. Mark and Luke. It bears a few traces of that editorial embellishment which is the distinctive mark of the apocryphal Gospels. When, for example, S. Matthew writes of the angel who sat in the sepulchre that "His appearance was like lightning and his raiment white as snow. And for fear of him the keepers did quake and became as dead men¹," we recognise traces of the same indulgence in the fancy which produced the following narrative in the so-called Gospel of S. Peter: "And on the night which preceded the Sabbath, while the soldiers were keeping watch two by two at the tomb, a great voice arose in the heaven and they saw the heavens opened and two men descend from them holding a great light and drawing near to the sepulchre. And the stone which had been placed at the door rolled and retired a little and the sepulchre was opened and both the young men entered. So then those soldiers awoke the centurion and the elders, for they also were present watching. And when they had narrated what they had seen, again they see three men issue forth from the tomb, two of them supporting the One and the Cross following them. And the heads of the two men reached to the heaven, but the head of Him who was led by them reached beyond the heavens. And they heard a great voice from the heavens saying, 'Thou hast preached to those that sleep.' And from the Cross a response was heard, 'Yes².'"

The Gospel of S. Peter was written in the second century and is a good example of what that century could produce. The extract here given may be commended to the study of those who would fain attribute the Gospel of S. John to that dreary time. But

¹ xxviii. 3 f.

² p. 170.

we have no hesitation in attributing to S. Matthew's Gospel the first beginnings of that fanciful embellishment.

Now it is a peculiarity of S. Matthew to multiply persons and things. Again and again when the other Gospels use the singular, S. Matthew puts the plural¹. When therefore S. Matthew writes that our Lord appeared to women, while S. John says that He appeared to Mary of Magdala, we are entitled to suspect another pluralism. And this is the more probable, because when we come to look closely, we find that there is nothing new in S. Matthew's record. He does but repeat the command that the Apostles should go into Galilee and the promise that they should meet our Lord there. The fact of the Appearance is a reminiscence of S. John's oral teaching, the treatment of the details is editorial.

For oral tradition is of two kinds. Either a section is learned by heart and carefully preserved by the official custodians; or else a private member of the Church, being present at some foreign station, when the Gospel for the day is recited, carries away with him some imperfect recollection of it which may lead to a distortion of the truth.

These explanations may be of use to remove some intellectual difficulties, but the real proof of the Resurrection must always be found elsewhere. It lies in the lives of those who accept it. If it produces in us a death unto sin and a new birth unto righteousness, if it illumines our path through the wilderness of this world, if it helps us to enlighten those who sit in darkness, then indeed we may say "The Lord is risen." Then shall we rejoice in His triumph.

¹ Matt. xx. 30, note, p. 107.

CHAPTER XVIII.

THE VIRGIN BIRTH.

CERINTHUS and in later time the Ebionites represented our Lord to be the Son of Joseph¹. In our day the doctrine of the Virgin Birth is questioned or denied, not only by those who deny or make little of the doctrine of the Incarnation, but by some who hold fast to it. They are entitled to plead (1) the silence of SS. Paul, Mark and John, (2) the witness of the Genealogies etc., (3) the meaning of the Hebrew in Isaiah vii. 14, (4) the readings of Cod. s^s in Matt. i.

(1) S. Paul writes that "God sent forth His Son

born of a woman¹"—a remarkable phrase, but not necessarily involving the Virgin Birth. S. Mark writes "Is not this the Carpenter, the Son of Mary?"² In S. Luke's parallel the expression is the more natural one "the Son of Joseph." For even if Joseph was dead, as is commonly supposed, it would be more usual to ask "Is not this the Son of Joseph?" than "Is not this the Son of Mary?" Can it be that S. Luke, as elsewhere, has preserved the original wording, and that the trito-Mark altered it from

¹ Irenæus, i. 25.

¹ Gal. iv. 4.

² vi. 3.

'theological timidity'? The three Evangelists are giving the cry of the men of Nazareth, who had never been initiated into the mystery of our Lord's Birth, if we may assume for the moment that S. Luke's account of it is true. Theological timidity is elsewhere peculiar to S. Matthew, but there is nothing to prevent other writers from sharing it. And if the trito-Mark did so, we have in him an unexpected witness to the early acceptance of the doctrine¹. S. John is held to have written his Gospel against Cerinthus: it is certainly strange that he does not touch upon this question. Indeed he is sometimes quoted as a witness on the other side, for he makes S. Philip say to S. Nathanael "We have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph²." Philip however was but newly convinced and very imperfectly instructed. It was as natural for him, as for the men of Nazareth, to speak thus. It is S. John's habit to make such persons say what the least instructed Christian would know to be false. Nor is this surprising, when our Lord Himself did not answer the difficulty which He raised about David's Son being David's Lord. Those who hold that S. John was acquainted with the Gospels of SS. Matthew and Luke may properly urge that, as he did not correct them in this particular, we must believe that he agreed with them.

(2) The Genealogies, both of them, give the line of descent of Joseph. And when S. Paul writes that our Lord "was born of the seed of David according to the flesh³" and the writer of the Epistle to the Hebrews that it is "certain that our Lord sprang from the tribe of Judah⁴," they seem to be thinking of His 'legal' descent. There is also emphasis in S. Matthew's words "Joseph, thou son of David⁵." These are difficulties with which we are no longer in a position to deal fully. It may be that the Virgin was a near relative of Joseph, so that her genealogy was for the most part the same as his. But the Scriptures do not assert this; indeed by telling us that her kinswoman Elisabeth was of the daughters

¹ I suggest that the primitive reading was "Is not this the Son of Joseph the carpenter?" (cf. 2 Tim. iv. 14, Acts x. 43, xix. 24, etc.). S. Luke abbreviated it by omitting "the carpenter," the Church of Jerusalem expanded it by adding the other names. *Brevior lectio praeestat*. The trito-Mark altered. I do not make this suggestion for doctrinal, but for critical, reasons. I am convinced that in proto-Marcian sections S. Luke has often preserved the primitive reading (for examples consult the Index), and I see no reason why he should not have done so in a deutero-Marcian section like this.

² i. 45.

³ Rom. i. 3.

⁴ Heb. vii. 14.

⁵ i. 20.

of Aaron, they raise a slight presumption that the case was otherwise.

(3) We fully admit that the meaning of the Hebrew in Isaiah vii. 14 is to say the least indecisive. But we cannot allow that this verse gave rise to the doctrine. In other cases where quotations from the Old Testament are introduced with the formula "that it might be fulfilled etc." the quotation is later than the context: we see no reason to think that it is otherwise here. And although S. Matthew makes much of the quotation to confirm the doctrine, S. Luke teaches the doctrine without reference to the passage in Isaiah.

(4) We cannot allow that the readings of s^a in Matt. i. are anything but an alteration of the Greek for dogmatic reasons¹. Yet it seems certain in S. Luke and probable in S. Matthew that the Genealogies have been altered editorially at the point where our Lord's name was introduced; so that in S. Matt. s^a may really be going back to the primitive record. In S. Luke the editorial manipulation is so carelessly done that the natural meaning of the words is that Jesus "really was, as He was commonly supposed to be, the Son of Joseph." Yet it is certain that this is not what S. Luke intended to say.

To sum up, the evidence appears clearly to indicate that the doctrine of the Virgin Birth was not generally revealed in the earlier part of the Apostolic age. We have no proof that S. Paul was acquainted with it. The Genealogies appear to us to have been drawn up by persons who did not hold the doctrine. Like many other doctrines, we believe it to have been kept back until conflict with heresy brought it forward. We have repeatedly insisted upon the truth that the Apostolic age teemed with burning questions, and the Gospels as well as the Epistles attest to the presence of great variety of teaching and even of bitter controversies. We cannot allow that only the most ancient is historical. We have again and again asserted that though special honour is due to the proto-Mark, we must not disparage the later Sources. He who believes in the presence of Christ in His Church and in the work of the Holy Spirit, cannot admit that the decisions of the later Apostolic age are to count for nothing. The Gospels of SS. Matthew and Luke possess authority as well as those of SS. Mark and John. And as the doctrine of the Virgin Birth is clearly revealed in these two Gospels, which are independent witnesses, and is, we believe, further supported by the testimony of the trito-Mark, we regard it as a matter of faith, though we admit that it was introduced into Church teaching at a date later than the earliest time.

¹ There is a *lacuna* in s^a Luke i. 16—38.

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B. Simon the Cyrenian bears the Cross	xv. 20 b, 21	xxvii. 31 b, 32	xxiii. 26*—32	[xix. 16 b, 17]
C. Our Lord is offered myrrhed wine (wine mingled with gall)	xv. 22, 23	xxvii. 33, 34	xxiii. 33 a	
D. The soldiers part His garments	xv. 24	xxvii. 35	xxiii. 34	[xix. 18 a, 23, 24]
E. The superscription on the Cross	xv. 25, 26	xxvii. 36, 37	†xxiii. 38	[xix. 14, 19—22]
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G. Blasphemous revilings	xv. 29—32 a	xxvii. 39*—43	†(xxiii. 35)	
H. Behaviour of the malefactors	xv. 32 b	xxvii. 44	xxiii. 39*—43	
I. The darkness at midday	xv. 33	xxvii. 45	xxiii. 44, 45 a	
K. The cry of despair	xv. 34—36	xxvii. 46—49	†(xxiii. 36, 37)	[xix. 28, 29]
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O. Names of women who were present	xv. 40, 41	xxvii. 55, 56	xxiii. 49	[xix. 25—27]
			†(+xxiv. 10)	
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B. Pilate's doubt	xv. 44, 45	xxvii. 58 b		[xix. 38 b, 39]
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[D. Bribing the Watch		xxviii. 11—15]		
[E. Second appearance, to S. Peter, on Easter day			xxiv. 33 b, 34	1 Cor. xv. 5 a]
[F. Third appearance, to Cleopas and another, at Emmaus, on Easter day	[xvi. 12, 13]		xxiv. 13—35]	
[G. Fourth appearance, to the Apostles, in Jerusalem, on Easter day		1 Cor. xv. 5 b	xxiv. 36—53	xx. 19—23]
[H. Fifth appearance, to the Apostles, on Low Sunday				xx. 24—29]
[I. Sixth appearance, to above 500 brethren, time and place unknown				1 Cor. xv. 6]
[K. Seventh appearance, to S. James the Lord's brother, time and place unknown				1 Cor. xv. 7 a]
[L. Eighth appearance, to the Apostles, on a mountain in Galilee, time unknown	[xvi. 14—18]	xxviii. 16—20]		
[M. Ninth appearance, to seven Apostles, on the lake of Galilee				xx. 1—23]

	S. Mark	S. Matthew	S. Luke	S. John
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B. The Light of the World		v. 14 a	
C. A City on a hill		v. 14 b	
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[Editorial Conclusion]		v. 16]	
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2. Adultery		v. 27, 28	
[2a. <i>Logion</i> : If thine eye offend thee, pluck it out]	ix. 47, 43	v. 29, 30 = xviii. 8, 9]	
3. Divorce	[x. 11]	v. 31, 32 [= xix. 9]	[xvi. 18]
4. Perjury		v. 33—37	
5. Retaliation		v. 38—42	vi. 29, 30
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1. In Almsgiving		vi. 2—4	
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	S. Mark	S. Matthew	S. Luke	S. John
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2. Spiritual blindness involves the whole being		vi. 22, 23	xi. 33*—36	
3. It is impossible to divide our allegiance		vi. 24	xvi. 13	
4. Worldly anxiety is folly	[iv. 24 c]	vi. 25—33	xii. 22—31	
4a. <i>Logion</i> : "Sufficient unto the day," &c.		vi. 34		
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1a. <i>Logion</i> : Reform yourself before you reform others		vii. 3—5	vi. 41, 42	
2. Do not be sacrilegious		vii. 6		
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I. The Danger of Self-delusion. (Page 204)				
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3. The test of sincerity		vii. 16 — 18	vi. 43—45	
		[=xii. 33—35]		
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[Editorial Conclusion				
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L. Concluding Similitude. (Page 206)				
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[C. The Mission of the Twelve	iii. 13—19	x. 1*—6	ix. 1]	
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[E. Take no money	vi. 8, 9	x. 9, 10 a	ix. 3=x. 4]	
F. The Workman is worthy of his Food (Wages)		x. 10 b	x. 7 b	
G. Salute the house on entering		x. 11*—14	ix. 4—6=x. 5*—11	
H. It will be more tolerable for Sodom than for the Cities which reject you		x. 15	x. 12	
I. Lambs in the midst of Wolves		x. 16*—23	x. 3	
K. The Servant not greater than his Lord		x. 24, 25	vi. 40	[xiii. 16, xv. 20]
L. What ye hear (say) in secret, proclaim (will be proclaimed) on the Housetop		x. 26*, 27	xii. 3	
M. Fear not them that kill the body		x. 28	xii. 4, 5	
N. Ye are of more value than many Sparrows		x. 29—31	xii. 6, 7	
O. Those who confess Me will be confessed before My Father (before the Angels of God)	[viii. 38]	x. 32, 33	xii. 8*—10	
			= [ix. 26]	
P. I came not to bring Peace upon Earth		x. 34—36	xii. 49*—53	
Q. He that loveth Father or Mother more than Me is not worthy of Me		x. 37—39 [= xvi. 25]	xiv. 25—27	[xii. 25]
			[=xvii. 33	
			=ix. 24]	
R. Those that welcome you (this Child) are really welcoming Me	[ix. 37]	x. 40 [=xviii. 5]	ix. 46*—48	
			[=x. 16]	
S. Those who welcome a Prophet as Prophet will be rewarded		x. 41		
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B. John the Baptist greater than a Prophet	[i. 2 b]	xi. 7—11	vii. 24—28	
C. Men of Violence take the Kingdom of Heaven by Force		xi. 12*—15	xvi. 16	
D. The Men of this Generation are like Children at Play		xi. 16—19	vii. 29*—35	
7. Woe to Chorazin, Bethsaida and Capernaum. (Page 216)		xi. 20—24	x. 13*—16	

	S. Mark	S. Matthew	S. Luke	S. John
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C. Come unto Me, all ye that labour		xi. 28—30		
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B. He that is not with Me is against Me				
C. Blasphemy against the Holy Spirit will not be forgiven		xii. 31*, 32	xii. 10	
10. This is an evil Generation. (Page 219)				
A. No sign shall be given it		xii. 38—40 [=xvi. 1, 2, 4] xii. 41	xi. 29, 30 [= xi. 16] xi. 32	
B. The men of Nineveh will condemn it		xii. 42	xi. 31	
C. The Queen of the South will condemn it				
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C. The Parable of the Leaven				
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H. The Master of the House bringing from his Treasure things new and old		xiii. 51—53 xviii. 12—14	xv. 3—7 [xvii. 3, 4]	
12. The Parable of the Lost Sheep. (Page 223)		xviii. 21—35		
13. The Parable of the Unmerciful Servant. (Page 223)				
14. The Parable of the Discontented Labourers in the Vineyard. (Page 225)		xix. 30—xx. 16		
15. The Parable of the Two Sons who were bidden to labour in the Vineyard. (Page 226)		xxi. 28—32		
16. The Parable of the Marriage Feast (Great Dinner). (Page 227)		xxii. 1—14	xiv. 15*—24	
17. Warning against Pharisaism. (Page 228)				
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B. Pharisees touch not the Burdens which they lay on others.		xxiii. 4 xxiii. 5 [= vi. 1a]	xi. 45, 46	
C. Pharisees make broad their Phylacteries		xxiii. 6—11 [=xx. 26]	xx. 46 b=xi. 43, xxii. 26 b	
D. Pharisees love to be called Rabbi	[ix. 35, x. 43]	xxiii. 12	xiv. 11=xviii. 14	
E. He that exalts himself will be abased		xxiii. 14	xi. 52	
F. Pharisees lock up Heaven (take away the Key of Knowledge)		xxiii. 15 xxiii. 16—22		
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H. Pharisees use false Casuistry respecting Oaths		xxiii. 24		
I. Pharisees tithe Trifles but neglect weighty matters		xxiii. 25, 26	xi. 37*—41	
K. Pharisees strain out the Gnat but swallow the Camel		xxiii. 27, 28	xi. 44	
L. Pharisees cleanse only the Outside of the Cup		xxiii. 29—33	xi. 47, 48	
M. Pharisees are like to whitewashed (unwhite- washed) Sepulchres		xxiii. 34—36 xxiii. 37—39	xi. 49—51 xiii. 34, 35	
N. Pharisees restore the Sepulchres of the Prophets.				
O. The Blood of the Prophets will be required of this Generation.				
P. Your House is left unto you desolate				

	S. Mark	S. Matthew	S. Luke	S. John
18. <i>Logia</i> respecting the Coming of the Son of Man. (Page 233)				
A. False prophets will arise	[xiii. 22]	xxiv. 10*—12 =xxiv. 24		
B. Do not be credulous	xiii. 21—23	xxiv. 26—28 =xxiv. 23 —25	xvii. 22—25	
C. Comparison with the Days of Noah		xxiv. 37—39	xvii. 26*—30	
D. The one will be taken and the other left.		xxiv. 40, 41	xvii. 34*—37	
E. If the Master of the House had known, he would have kept awake	[xiii. 35]	xxiv. 43, 44	xii. 39, 40	
F. Happy is the Faithful Servant		xxiv. 45—47 [xxv. 21, 23]	xii. 41—44	
G. The Punishment of the Unfaithful Servant.		xxiv. 48—51	xii. 45, 46	
H. The Parable of the Ten Virgins		xxv. 1—13		
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2. SS. James and John wish to call down Fire to consume a Samaritan Village. (Page 242) .			ix. 51—56	
3. The Story of the Good Samaritan. (Page 243) .	[xii. 28—31]	[xxii. 35—39]	x. 25—37 [= xviii. 18]	
4. Mary and Martha contrasted. (Page 243) . . .			x. 38—42	
5. The Story of the Importunate Friend. (Page 243)			xi. 5—8	
6. The Story of the Rich Fool. (Page 244) . . .			xii. 13—21	
7. Galilaeans murdered and the Tower in Siloam falling. (Page 244)			xiii. 1—5	
8. The Parable of the Barren Fig-tree. (Page 244) .	[xi. 12—14]	[xxi. 18, 19]	xiii. 6—9	
9. The Parable of the Lost Sheep. (Page 244) . .		[xviii. 12—14]	xv. 1—7	
10. The Parable of the Lost Drachma. (Page 245) .			xv. 8—10	
11. The Story of the Lost Son. (Page 245) . . .			xv. 11—32	
12. The Parable of the Unjust Steward. (Page 246) .			xvi. 1—12	
13. The Story of the Rich Man and Lazarus. (Page 247)			xvi. 19—31	
14. The Ten Lepers and the Thankful Samaritan. (Page 248)			xvii. 11—19	
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16. The Story of the Pharisee and the Tax-gatherer. (Page 248)		[=xxiii. 12]	xviii. 9—14 [=xiv. 11]	
17. The Narrative of Zacchaeus. (Page 249) . . .			xix. 1—10	
18. The Narrative of the Penitent Robber. (Page 249)			xxiii. 39—43	
19. The Narrative of Two Men journeying to Emmaus. (Page 249)	[xvi. 12, 13]		xxiv. 13—35	

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B. An independent <i>Logion</i>		viii. 11, 12	xiii. 28—30	
[C. Independent Editorial Conclusions		viii. 13	vii. 10]	
2. A Sheep (Son) falling into a Pit on the Sabbath. (Page 253)		xii. 11, 12	xiv. 5, 6 [cf. xiii. 15]	

	S. Mark	S. Matthew	S. Luke	S. John
3. Blind Leaders of the Blind. (Page 254) . . .		xv. 12—14	vi. 39	
4. Faith like a Grain of Mustard Seed. (Page 254) .	xi. 22	xvii. 20=xxi. 21	xvii. 5, 6	
5. Woe to him through whom Occasion for Stumbling cometh. (Page 254) . . .		xviii. 7	xvii. 1	
6. If thy Brother sin, how to treat him. (Page 255) .		xviii. 15, 21	xvii. 3, 4	
7. Ye shall sit on Thrones, judging the twelve Tribes of Israel. (Page 255) . . .		xix. 28 b	xxii. 28—30	
8. Where the Carcase is, there the Vultures will gather. (Page 255) . . .		xxiv. 28	xvii. 37	
9. The Death of Judas Iscariot. (Page 256) . . .		xxvii. 3—8	Acts i. 18, 19	

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B. First Division: fourteen Generations . . .		i. 2—6 a		
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E. Editorial Conclusion . . .		i. 17		
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12. The Wise Men from the East. (Page 259) . . .		ii. 1—12		
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16. The Fame of our Lord spreads abroad. (Page 260)		iv. 24, 25		
17. Two Blind Men healed. (Page 260) . . .		ix. 27—31		
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29. Appearance to Women and the Bribing of the Watch. (Page 263) . . .		xxviii. 9—15		[xx. 11—18]

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32. Avoid Gentiles and Samaritans. (Page 264) . . .		x. 5 b, 6		
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34. John the Baptist is Elijah. (Page 264) . . .		xi. 14, 15 [cf. xvii. 12, 13]		
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37. A Fulfilment of Prophecy. (Page 265) . . .	iv. 12 b]	xiii. 14, 15		[xii. 39, 40]
38. "I was not sent save to the lost Sheep of the House of Israel." (Page 265) . . .		xv. 23, 24		
39. "Upon this Rock will I build my Church." (Page 266) . . .		xvi. 17, 18		
40. "Whatsoever thou shalt bind on Earth will be bound in Heaven." (Page 266) . . .		xvi. 19=xviii. 18		[xx. 23]

	S. Mark	S. Matthew	S. Luke	S. John
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42. "Their Angels always behold the Face of My Father." (Page 266)		xviii. 10		
43. "Tell it to the Assembly." (Page 267)		xviii. 15—17		
44. "If two agree in asking for anything, it shall be done." (Page 267)		xviii. 19, 20		
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46. The Chief Priests object to the Children's Shouts. (Page 267)		xxi. 15, 16		
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48. "On these two Commandments hang all the Law and the Prophets." (Page 267)		xxii. 40 = vii. 12 b		
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IV. (3) FRAGMENTS PECULIAR TO S. LUKE.

(a) HISTORICAL.

64. The miraculous Draught of Fishes. (Page 271)		v. 1—9	[xxi. 1—14]
65. Our Lord spends a night in a Synagogue. (Page 273)		vi. 12, 13	
66. The Pharisees refused John's Baptism. (Page 273)		vii. 29, 30	
67. The ministering Women. (Page 273)	[cf. xv. 40, 41]	viii. 1—3	
68. Details in the Transfiguration. (Page 273)		ix. 31—33 a	
69. The Mission of the Seventy. (Page 273)		x. 1	
70. John the Baptist taught a form of Prayer. (Page 273)		xi. 1	
71. A Pharisee invites our Lord to Breakfast. (Page 273)		xi. 37, 38	
72. The Scribes oppose but the Masses crowd. (Page 274)		xi. 53—xii. 1 a	
73. The Crooked Woman healed. (Page 274)		xiii. 10—17	
74. The Dropsical Man healed. (Page 274)		xiv. 1—6 [cf. xiii. 15]	
75. Our Lord bivouacked on the Mount of Olives. (Page 275)		xxi. 37, 38	
76. Malchus's Ear healed. (Page 275)		xxii. 51	
77. "The Lord turned and looked on Peter." (Page 275)		xxii. 61 a	
78. The Accusation before Pilate. (Page 275)		xxiii. 2	
79. Pilate and Herod. (Page 275)		xxiii. 4—19	
80. Pilate's Sentence. (Page 276)		xxiii. 22 b—25	
81. Two Malefactors led with Him. (Page 276)		xxiii. 32	
82. Mockery of the Soldiers. (Page 276)		xxiii. 36, 37	

	S. Mark	S. Matthew	S. Luke	S. John
83. The Darkness was due to an Eclipse. (Page 276)			xxiii. 45 a	
84. "They smote their Breasts and returned." (Page 276)			xxiii. 48	
85. Praise of Joseph of Arimathæa. (Page 276)			xxiii. 50 b, 51 a	
86. The Sepulchre was a new one. (Page 277)			xxiii. 53 b	
87. The Resurrection. (Page 277)				
A. Women visit the Tomb	[xvi. 1—4]	[xxviii. 1]	xxiii. 56— xxiv. 2	
B. Vision of two Angels	[xvi. 5—7]	[xxviii. 2—7]	xxiv. 3—8	
C. Report to the Twelve	[xvi. 1 a, 8]	[xxviii. 8]	xxiv. 9—11	
88. Separation at Bethany. (Page 277)			xxiv. 50—53	

IV. (3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. The Baptist's Preaching to the different Classes. (Page 278)		iii. 10—14
90. "The Old Wine is good." (Page 278)		v. 39
91. Woe to the Rich, the Full, &c. (Page 278)		vi. 24—26
92. "Do good to them that hate you." (Page 278)		vi. 27 b
93. "Do not lend hoping to receive back." (Page 278)		vi. 34, 35 a
94. "Condemn not and ye will not be condemned." (Page 279)		vi. 37 b, 38
95. "He that is but little amongst you is great." (Page 279)		ix. 48 b
96. The third Aspirant. (Page 279)		ix. 61, 62
97. "Salute no one on the Highway." (Page 279)		x. 4 b
98. Accept Hospitality. (Page 279)		x. 7—9
99. Insults to you are Insults to Me. (Page 279)		x. 16
100. The Return of the Seventy. (Page 279)		x. 17—20
101. "Blessed is the Womb that bare Thee." (Page 280)		xi. 27, 28
102. The whole Body illuminated. (Page 280)		xi. 36
103. Three conflate <i>Logia</i> . (Page 280)		
A. "Fear not, little Flock"		xii. 32
B. "Sell your Possessions"		xii. 33, 34
C. "Let your Loins be girded and your Lamps burning"		xii. 35—38
104. Three conflate <i>Logia</i> . (Page 280)		
A. Many Stripes or few according to Position of Trust		xii. 47, 48
B. "I came to bring Fire upon Earth"		xii. 49
C. "I have a Baptism to be baptized"		xii. 50
105. "Ye can discern the Face of the Sky." (Page 281)		xii. 54—56
106. "Are there few that be saved?" (Page 281)		xiii. 22—25
107. "Herod will kill Thee." (Page 281)		xiii. 31—33
108. Two conflate <i>Logia</i> . (Page 281)		
A. "Sit down in the lowest Room"		xiv. 7—11
B. "Do not invite the Rich"		xiv. 12—15
109. Excuses for declining the Banquet. (Page 282)		xiv. 18—20
110. "Compel them to come in." (Page 282)		xiv. 23, 24
111. "This Man began to build." (Page 282)		xiv. 28—33
112. "God knoweth your hearts." (Page 283)		xvi. 14, 15
113. "Unprofitable Servants." (Page 283)		xvii. 7—10
114. Two conflate <i>Logia</i> . (Page 283)		
A. "The Kingdom of God is within you"		xvii. 20, 21
B. "Ye will desire to see one of the Days of the Son of Man"		xvii. 22, 23
115. "He must first be rejected." (Page 284)		xvii. 25
116. "As it was in the Days of Lot." (Page 284)		xvii. 28—30
117. "Remember Lot's Wife." (Page 284)		xvii. 32
118. Allusions to Archelaus. (Page 284)		
A. "We will not have this man to reign over us"		xix. 14
B. "Slay my enemies"		xix. 27
119. Two conflate <i>Logia</i> . (Page 284)		
A. "If these be silent, the Stones will cry out"		xix. 39, 40
B. "He beheld the City and wailed over it"		xix. 41—44

	S. Mark	S. Matthew	S. Luke	S. John
120. "Whosoever shall fall upon this Stone will be broken." (Page 285)			xx. 18	
121. "Fearful Sightings and Signs from Heaven." (Page 285)			xxi. 11 b, 12	
122. "I will give you a Mouth and Wisdom." (Page 285)			xxi. 14, 15	
123. "A hair of your Head shall not perish." (Page 285)			xxi. 18	
124. "Jerusalem will be trodden down by Gentiles." (Page 285)			xxi. 20—26	
125. "Your Redemption draweth nigh." (Page 286)			xxi. 28	
126. "Beware of Drunkenness and the Cares of Life." (Page 286)			xxi. 34—36	
127. "With desire have I desired to eat this Pass-over." (Page 286)			xxii. 14—16	
128. Three conflate <i>Logia</i> . (Page 286)				
A. The Dispute for Precedence			xxii. 24—30	
B. "I have prayed for thee"			xxii. 31—34	
C. "Let him that hath no Money sell his Cloak and buy a sword"			xxii. 35—38	
129. Two conflate <i>Logia</i> . (Page 287)				
A. "Betrayest thou the Son of Man with a Kiss?"			xxii. 48	
B. "Shall we smite with the Sword?"			xxii. 49	
130. "This is your Hour." (Page 288)			xxii. 53 b	
131. "If I speak, ye will not believe me." (Page 288)			xxii. 67 b	
132. "Weep not for Me, but weep for yourselves." (Page 288)			xxiii. 27—31	
133. "Father, into Thy hands I commend My Spirit." (Page 288)			xxiii. 46	
134. Appearance to the Apostles. (Page 288)				
A. "Behold My Hands and My Feet"			xxiv. 36—39	
B. He ate before them			xxiv. 41—43	
C. He opened their understanding			xxiv. 44—49	

IV. (4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

135. "It is happy to be a Giver rather than a Receiver." (Page 289)		Acts xx. 35 b
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(b) FROM EXTRA-CANONICAL SOURCES.

136. "Shew yourselves approved Money-changers." (Page 289)		Clem. Hom. ii. 51
137. "All drunken, none athirst." (Page 289)		Oxyrhynchus Frag. iii
138. "Lift the stone and you will find Me." (Page 289)		Do. Frag. iv
139. "A physician does not heal those who know him." (Page 289)		Do. Frag. v
140. "You hear in one ear." (Page 289)		Do. Frag. vii

TABLE I. E.

FIFTH DIVISION: NARRATIVES PECULIAR TO S. LUKE.

1. Promise of the Baptist's Birth. (Page 292)	i. 5—25
2. The Annunciation. (Page 293)	i. 26—38
3. Mary's Visit to Elisabeth. (Page 294)	i. 39—56
4. The Baptist's Birth. (Page 295)	i. 57—80
5. The Birth of our Lord. (Page 296)	ii. 1—7
6. The Shepherds. (Page 297)	ii. 8—20
7. The Circumcision. (Page 297)	ii. 21

	S. Mark	S. Matthew	S. Luke	S. John
8. The Presentation in the Temple. (Page 297)			ii. 22—24	
9. Symeon. (Page 298)			ii. 25—35	
10. Hannah. (Page 298)			ii. 36—38	
11. The Return to Nazareth. (Page 298)			ii. 39, 40	
12. The Conversation with the Doctors. (Page 298)			ii. 41—51	
13. Growth in Wisdom and Stature. (Page 299)			ii. 52	
14. The Genealogy. (Page 299)		[i. 1—17]	iii. 23—38	[viii. 57]
15. The Sermon preached at Nazareth. (Page 301)			iv. 16—30	
16. The Raising of the Widow's Son at Nain. (Page 302)			vii. 11—17	

TABLE II. A.

THE PROTO-MARK.

If the oral hypothesis be true, the division of S. Mark's Gospel into proto-Mark, deutero-Mark, and trito-Mark is not merely probable but for historical reasons almost necessary. Even if the documentary hypothesis be preferred, some parts of S. Mark may rest upon older materials than other parts.

The test for discovering a proto-Markan section under the oral hypothesis is that it should be found in all three Synoptists or in the two—SS. Mark and Luke—S. Mark's order being preserved. If the order be abandoned by S. Luke, we are dealing with a deutero-Markan scrap, usually short and incomplete.

The proto-Markan sections owe their special importance to their high antiquity and to their Apostolic origin, for there is good evidence that they are the work of S. Peter, at least in their Aramaic original.

As we should have expected, most of the sections are conflated, for it is natural that the oldest part of the Gospel should have been swelled by later accretions. See however the prefatory note to the next Table.

All deutero-Markan and trito-Markan additions are marked with an asterisk in S. Mark. And as the trito-Mark is for the most part editorial, Editorial Notes are treated as new matter. But in the case of SS. Matthew and Luke, Editorial Notes are ignored and an asterisk is only placed when foreign matter has been deliberately introduced from another source. This will account for the rare occurrence in these Gospels of the asterisks which are so frequent in S. Mark. The reader will notice at once how freely S. Matthew conflates and how seldom S. Luke does so. This distinction is most important as throwing light upon their literary methods.

Horizontal lines are used to mark places where the deutero-Mark and the trito-Mark added new sections to the narrative. One line indicates one section, two lines more than one, three many more.

S. Mark		S. Matthew	S. Luke	S. John
1. i. 2*—4	The Baptist's Mission	iii. 1*—3	iii. 2—4*	[i. 6, 23]
2. i. 7*, 8	The Baptist's Preaching	iii. 11*	iii. 16	[i. 26, 27]
3. i. 9*—11	John baptizes our Lord	iii. 13*—17 = xvii. 5	iii. 21, 22	[i. 32]
4. i. 12*, 13 a.*	The Temptation	iv. 1, 2*	iv. 1, 2 a.*	
5. i. *14 b.*	Teaching in Galilee	iv. 12*	iv. 14 a.*	[ii. 12]
6. i. 21, 22	In the Synagogue	iv. 13+ vii. 28 b, 29	iv. 31, 32	[ii. 12]
7. i. 23—28	The Demoniac	iv. 24 a	iv. 33—37	
8. i. 29*—31	S. Peter's Wife's Mother	viii. 14, 15	iv. 38, 39	
9. i. 32*—34	Exorcizing	viii. 16*	iv. 40*, 41	
10. i. 35*—39	Retirement	[iv. 23 = ix. 35]	iv. 42—44	
11. i. 40*—44*	Cleansing a leper	viii. 2—4	v. 12—15	
12. ii. *3*—12	Paralytic healed	ix. 2—8	v. 18—26	
13. ii. 14	Call of Levi (Matthew)	ix. 9	v. 27, 28	
14. ii. 15*—17	Eating with Sinners	ix. 10—12*	v. 29—32	
15. ii. *18 b*—20	Wedding Guests cannot fast	ix. 14, 15	v. 33—35	
16. ii. 21	New Cloth and old Cloak	ix. 16	v. 36	
17. ii. 22	New wine and old skins	ix. 17	v. 37, 38	
18. ii. 23*—28	Lord of the Sabbath	xii. 1*—8	vi. 1—5	
19. iii. 1*—6	Paralytic healed	xii. 9*—14	vi. 6—11	
20. iii. 7*—10 a.*	Popularity	xii. 15*	vi. 17—19	
21. iii. 13*—19 a	Names of the Twelve	x. 1*—4	vi. 12*—16	[Acts i. 13 b]
22. iv. *1 b*—9	Parable of the Sower	xiii. 1 b—9	viii. 4—8	
23. iv. 10*—12 a	Why speak in Parables?	xiii. 10*—13	viii. 9, 10	[xii. 39, 40]
24. iv. *14—20	Interpretation	xiii. 18—23	viii. 11—15	
25. iv. 21*—25	Four Utterances	+iv. 15, x. 26 b, xiii. 12 = xxv. 29	viii. 16 = xi. 33, viii. 17 = xii. 2, viii. 18 a, 18 b = xix. 26	
26. iv. 35*—41	Stilling the Storm	viii. 18*—27	viii. 22 b—25	
27. v. 1*—20*	Gerasene Demoniac	viii. 28—34	viii. 26*—39	

S. Mark		S. Matthew	S. Luke	S. John
28. v. *22*—43	Jairus	ix. 18—25	viii. 41—56	
29. vi. 6 b—11	Mission of the Twelve	ix. 35*—x. 14* =iv. 23 a	ix. 1—5 = x. 4— 11*	
30. vi. 14*—16	Herod's opinion of Christ	xiv. 1, 2	ix. 7—9	
31. vi. 30*—44	Feeding Five Thousand	xiv. 12 b—21	ix. 10—17	[vi. 1—15]
32. viii. *27 b—30	S. Peter's Confession	xvi. 13*—20	ix. 18—21	[vi. 67—69, xi. 27]
33. viii. 31	First Prediction of the Passion	xvi. 21	ix. 22	
34. viii. 34*—ix. 1	Self-Renunciation	xvi. 24*—28 = x. 38, 39 [32, 33]	ix. 23—27 = xvii. 33 [xii. 8, 9]	[xii. 25]
35. ix. 2*—8 = i. 11	The Transfiguration	xvii. 1*—8 = iii. 17	ix. 28*—36 = iii. 22	[i. 14]
36. ix. 14*—26 a	Demoniac boy	xvii. 14—20 a	ix. 37—43	
37. ix. 31*, 32	Second Prediction of the Passion	xvii. 22, 23	ix. 43 b—45	
38. ix. 33 b*—37	Dispute about Precedence	xviii. 1*—5 = x. 40	ix. 46—48 = xxii. 24 = x. 16	
39. ix. 38*—40	The Stranger exorcizing		ix. 49, 50	
40. x. 13—15*	Blessing Children	xix. 13—15	xviii. 15—17	
41. x. 17*—22	Forsaking all	xix. 16*—22	xviii. 18—23	
42. x. 23*—27	The Camel and the Needle's Eye	xix. 23—26	xviii. 24—27	
43. x. 28*—30*	Rewards of Discipleship	xix. 27*—29	xviii. 28—30	
44. x. *32 b—34	Third Prediction of the Passion	xx. 17—19	xviii. 31—33*	
45. x. 46*—52	Bartimaeus	xx. 29—34	xviii. 35—43	
46. xi. 1*—10	Triumphal Entry	xxi. 1*—9	xix. 29—38*	[xii. 12—14 a]
47. xi. *15 b*—19	Cleansing the Temple	xxi. 12*—17	xix. 45—48	[ii. 13—17]
48. xi. *27 b*—33	Question about John's Baptism	xxi. 23—27	xx. 1—8	
49. xii. 1*—12	Vinedressers slaying the Heir	xxi. 33*—46 a	xx. 9—19	
50. xii. 13*—17	Question of the Pharisees	xxii. 15—22	xx. 20—26	
51. xii. 18—27, 34 b	Question of the Sadducees	xxii. 23—33, 46	xx. 27—38 a*, 40	
52. xii. 35—37 a	Question about the Messiah	xxii. 41—45	xx. 41—44	
53. xii. 37 b—40	Warning against Pharisaism	xxiii. 1*—7 a*	xx. 45—47 [= xi. 43]	
54. xii. 41*—44	The Widow's Mites		xxi. 1—4	
55. xiii. 1, 2	The Temple to be destroyed	xxiv. 1, 2	xxi. 5, 6	
56. xiii. *3 b*, 4	The Disciples' Question	xxiv. 3	xxi. 7	
57. xiii. 5*—13	Preliminary Troubles	xxiv. 4—14 [= x. 17—22]	xxi. 8*—19 [= xii. 11, 12]	
58. xiii. 14*	Flee to the Mountains	xxiv. 15*, 16	xxi. 20, 21	
59. xiii. 17*—19 a*	Woe to those who cannot flee	xxiv. 19—21 a	xxi. 23	
60. xiii. 24—26*	The Advent	xxiv. 29*, 30	xxi. 25*—27*	
61. xiii. 28, 29	Lesson from the fig-tree	xxiv. 32, 33	xxi. 29—31	
62. xiii. 30*—33	Watch	xxiv. 34*—42 = xxv. 13	xxi. 32*—36 a*	
63. xiv. 1, 2	Resolution to slay our Lord	xxvi. 2 b*—5	xxii. 1, 2	[xii. 1]
64. xiv. 10, 11	Judas agrees to betray	xxvi. 14—16	xxii. 3—6	[xiii. 2 b]
65. xiv. 12*—16	Make ready the Passover	xxvi. 17*—19	xxii. 7—13	[xiii. 1]
66. xiv. 17, 22—25	The Eucharist	xxvi. 20, 26—29	xxii. 14, 17—19 a	
67. xiv. 26, 32*—38* a	Gethsemane	xxvi. 30, 36 — 41 a	xxii. 39—45	[xviii. 1, 2, 11]
68. xiv. 43*—49*	The Arrest	xxvi. 47*—56 a	xxii. 47*—53	[xviii. 3—11]
69. xiv. 53, 54	The Examination	xxvi. 57, 58	xxii. 54, 55	[xviii. 12—16, 18]
70. xiv. 61 b—64	The Oath	xxvi. 63 b—66	xxii. 66 b*—71	
71. xiv. 66—68 a	S. Peter denies	xxvi. 69, 70	xxii. 56, 57	[xviii. 17]
72. xv. 1, 2*	Pilate	xxvii. 1*—11	xxiii. 1*—3	[xviii. 28—39]
73. xv. 6*—15	Barabbas	xxvii. 15*—26	xxiii. 18*—25	[xviii. 39, xix. 16]
74. xv. 20 b*, 21	Simon of Cyrene	xxvii. 31 b, 32	xxiii. 26*	[xix. 16 b, 17 a]
75. xv. 22*—32	The Crucifixion	xxvii. 33*—44	xxiii. 33*—39 a*	[xix. 17 b—22]
76. xv. 33*—38	Darkness and Death	xxvii. 45—51 a*	xxiii. 44—46 a*	[xix. 28—30]
77. xv. 39	The Centurion	xxvii. 54	xxiii. 47*	
78. xv. 40*, 41 a	Women Present	xxvii. 55	xxiii. 49	[xix. 25—27]
79. xv. 42*—47	The Burial	xxvii. 57*—61	xxiii. 50—55	[xix. 38—42]
80. xvi. 1*—5*, 8	The Resurrection	xxviii. 1*—3, 8	xxiii. 56—xxiv. 4, 9	[xx. 1]

TABLE II. B.

THE DEUTERO-MARK.

The test for a deutero-Markan section is that it should be present in SS. Mark and Matthew and either absent altogether from S. Luke, or given by him in a different order. In the latter case it will often be in an incomplete form and in a different setting.

The deutero-Markan sections are of somewhat later date than the proto-Markan and there is less reason for ascribing them to S. Peter, who however may certainly have been the author of all or of most of them.

Many of them are conflated, but not nearly so large a proportion of them as of the proto-Mark. This confirms their later origin.

The Lucan scraps are enclosed in round brackets. They deserve special study for their bearing upon the question of the oral hypothesis.

Braces are used when several sections of the deutero-Mark succeed each other without break, and small type is used when the addition is less than one section. A horizontal line marks places where there is a long gap without deutero-Markan additions.

The deutero-Mark consists of the proto-Mark *plus* the following sections or parts of sections.

S. Mark		S. Matthew	S. Luke (scraps)	S. John
1. i. 5, 6	The Baptist's popularity, his Food and Clothing	iii. 4—6		
2. i. 9 b	"From Nazareth in Galilee"	iii. 13 b		
3. i. 13 d	"The Angels ministered to Him"	iv. 11 b		
4. i. 14 a, 15	"The Kingdom is at hand"	iv. 12 a, 17, [= iii. 2]		
5. i. 16*—20	The Call of S. Peter &c.	iv. 18—22	(v. 10, 11)	
6. iii. 12	"Not to make Him known"	xii. 16*		
7. iii. 22—26	"He hath Beelzebul"	xii. 24—26*, [= ix. 34]	(xi. 15*—18)	
8. iii. 27	"The Strong Man armed"	xii. 29*	(xi. 21, 22*)	
9. iii. 28, 29 a	Blasphemy against the Holy Spirit.	xii. 31*	(xii. *10 b)	
10. iii. 31—35	"Who is My Mother?"	xii. 46—50	(viii. 19—21)	
11. iv. 1 ab, de, 2 a	He taught in a boat.	xiii. 1 b, 2 bc, 3 a		
12. iv. 12 c	"Lest they be converted"	xiii. *15 f*		
13. iv. 30—32	The Grain of Mustard	xiii. 31, 32	(xiii. 18, 19)	
14. iv. 33*, 34 a*	"Nothing without a Parable"	xiii. 34*		
15. vi. 1—6 a	A Visit to Nazareth	xiii. 53—58	(iv. 16*—24*)	
16. vi. 14 f	"Therefore the powers work in him"	xiv. 2 d		
17. vi. 17—29	The Baptist's Death	xiv. 3—12 a	[iii. 19, 20]	
18. vi. 45*—51 a*	Walking on the Sea	xiv. 22—*32*		[vi. 16—21]
19. vi. 53*—56	Landing at Gennesaret	xiv. 34—36		[vi. 22—26]
20. vii. 1*—23	Eating with unwashed hands	xv. 1—*20		
21. vii. 24*—31	Syrophoenician Woman's Daughter healed	xv. 21*—29*		
22. viii. 1 b—10	Feeding of Four Thousand	xv. 32—39		
23. viii. 11, 12	Sign from Heaven refused.	xvi. 1*—4 a, [= xii. 38, 39]	(xi. 16, 29*)	
24. viii. 13*—21	Leaven of the Pharisees	xvi. 4 b—11 a	(xii. 1)	
25. viii. 27 a	'Caesarea Philippi'	xvi. 13 a		
26. viii. 32 b, 33	S. Peter rebuked	xvi. 22, 23		
27. ix. 9*—13 c*	Descent from the Mount	xvii. 9—13	[ix. 36 h]	[vi. 70]
28. ix. 22 a	"It oft casteth him into fire or water"	xvii. 15 c		
29. ix. 28, 29	"Why could not we cast it out?"	xvii. 19, 20 a*		
30. ix. 30 a, 31 b	Prediction of the Resurrection	xvii. 22 a, 23		
31. ix. 42—47*	Causing scandals	xviii. 6—9, [= v. 29, 30]	(xvii. 1, 2)	
32. x. 1*—12	Divorce	xix. 1*—9, [= v. 31*, 32]	(xvi. 18)	
33. x. 16 b	"He laid His hands on them"	xix. 15		
34. x. 31	"The first last"	xix. 30	(xiii. 30)	
35. x. 32 a	Going up to Jerusalem	xx. 17 a		
36. x. 35—45	The ambitious Request	xx. 20—28, [= xxiii. 10]	[xii. 50], (xxii. 25, 26)	
37. x. 46 b	"As He was going from Jericho"	xx. 29		
38. xi. 3 c	"He will send it back"	xxi. 3 c		
39. xi. 8 b, 9 a	"Others cut branches" &c.	xxi. 8 b, 9 a		
40. xi. 11*—14	The fig-tree cursed	xxi. 10 a*, 18, 19 a		[xii. 13 a]

S. Mark		S. Matthew	S. Luke (scraps)	S. John
41. xi. 20—24	The fig-tree withers	xxi. 19 b—22 = xvii. 20		
42. xii. 5 b	"Scourging some, slaying others" . . .	xxi. 36		
43. xii. 28*—31 a*	The Scribe's Question	xxii. 34*—39	(x. 25—27*)	
44. xiii. 3 a	The Mount of Olives	xxiv. 3 a		
45. xiii. 10	The Gospel must be preached to all nations .	xxiv. 14		
46. xiii. 14 b, 15, 16	On the housetop	xxiv. 15 c, 17, 18	(xvii. 31)	
47. xiii. 18	Pray that it be not in winter	xxiv. 20 a*		
48. xiii. 19 b—23	"The days will be shortened"	xxiv. 21 b—25*	(xvii. 21=23)	
49. xiii. 27	Sending His angels	xxiv. 31*		
50. xiii. 32	"No man knoweth the day"	xxiv. 36		
51. xiv. 3*—9	Anointing at Bethany	xxvi. 6—13	(vii. 37, 38*)	[xii. 2—8]
52. xiv. 18*—21	Prediction of Betrayal	xxvi. 21—24*	(xxii. *22)	[xiii. 21 b]
53. xiv. 27*—31	Prediction of Denial	xxvi. 31—35	(xxii. 33*, 34)	[xiii. 38]
54. xiv. 32 b, 33, 34	"My soul is sorrowful"	xxvi. 36 b, 37, 38		[xii. 27]
55. xiv. 38* b—42	Second and third Agony	xxvi. 41 b—46		[xii. 23, xiv. 31 d]
56. xiv. 43 c—44, 46	Swords and staves	xxvi. 47 c, 48, 50 b		[xviii. 3]
57. xiv. 50	They forsook Him and fled	xxvi. 56 b		
58. xiv. 55*—61 a	Seeking for evidence	xxvi. 59—63 a		[ii. 19]
59. xiv. 65	Mockery by the police	xxvi. 67, 68	(xxii. 63—65)	
60. xiv. 68* c—72	Second and third Denials	xxvi. 71—75	(xxii. 59*—62)	
61. xv. 3—5	Silence before Pilate	xxvii. 12—14		
62. xv. 10—12	The Chief Priests press for Barabbas . .	xxvii. 18*—22 b		[xviii. 39 b, 40]
63. xv. 16—20	Mockery by the Soldiers	xxvii. 27—*31	(xxiii. 11)	[xix. 2, 3]
64. xv. 23	The myrrhed wine	xxvii. 34		
65. xv. 29, 30	"Save Thyself"	xxvii. 39, 40	(xxiii. 37)	
66. xv. 34—36	"Elahi, lemana sebaqtáni?"	xxvii. 46—49		
67. xv. 40 b	Names of the women	xxvii. 56		[xix. 25]
68. xv. 44*, 45	Pilate gave the body	xxvii. 58 b		[xix. 38, 39]
69. xvi. 6, 7	"He goeth into Galilee"	xxviii. 5—7		

TABLE II. C.

THE TRITO-MARK.

The test to discover a trito-Marcian section, phrase or word, is that it should be present in S. Mark but absent from SS. Matthew and Luke. This test however is not quite absolute. Some Marcian words of the single tradition bear internal marks of belonging to the proto-Mark and have been reckoned as such in spite of their isolation. Especially is this true of the deutero-Mark, in which we lose S. Luke's guidance; for S. Matthew shews at times such a tendency to curtail that we cannot regard him as a safe guide for the omission of a phrase or word. Also it must be clearly understood that many, perhaps very many, of those which are included in this list may really belong to the proto-Mark, yet for some reason have been lost during the oral stage from two Gospels.

There is sure to be difference of opinion on this point. And it is a proof of the general value of the oral hypothesis that it can so freely admit the possibility of error in judgment in detail work without abandoning the main position.

Thick type is used when a trito-Marcian addition extends to a whole section.

The trito-Mark consists of the deutero-Mark *plus* the following:

S. Mark	
1. i. 2 b	"Behold I send my Messenger."
2. i. 7 c	"Stooping."
3. i. 13 c	"He was with the lesser beasts."
4. i. 20 c	"With the hired servants."
5. i. 29 c	"And Andrew with James and John." Cf. No. 121.
6. i. 33	"The whole city was gathered at the door."
7. i. 35 b	"Far in the night."
8. i. 35 c	"And there He prayed."
9. i. 36 a	"Simon and those with him."
10. i. 39 c	"And casting out the demons."
11. i. 43	"He straitly adjured him." Cf. No. 126.
12. i. 45	"He was in desert places."
13. ii. 1, 2	"He came again to Capernaum." Cf. No. 89.
14. ii. 4 c	"They dug a hole through."
15. ii. 8 a	"By His Spirit."
16. ii. 9 c	"Take up thy bed."
17. ii. 13	Teaching by the sea.

	S. Mark	
18.	ii. 15 e	"They were many."
19.	ii. 16 b	"He eats with sinners."
20.	ii. 18 a	"John's disciples and the Pharisees were fasting."
21.	ii. 19 d	"While the Bridegroom is with them," &c.
22.	ii. 25 c	"He had need."
23.	ii. 26 b	"In the high-priesthood of Abiathar."
24.	ii. 27 b	"The Sabbath was made for man."
25.	iii. 5 b	"With anger, being grieved," &c.
26.	iii. 7 b	"To the sea."
27.	iii. 8 b	"From Idumea and beyond Jordan."
28.	iii. 9	He commands a boat to wait on Him.
29.	iii. 10 b, 11	"Thou art the Son of God."
30.	iii. 14 c	The Apostles were to be with Him and to preach.
31.	iii. 17 c	"Sons of thunder."
32.	iii. 19 b—21	"He is mad."
33.	iii. 29 c, 30	"Guilty of a life-long sin."
34.	iv. 10 a	"When He was left alone."
35.	iv. 13	"How shall ye know all the parables?"
36.	iv. 23	"If any man hath ears to hear let him hear." Matt. xi. 15, xiii. 9, 43, Luke viii. 8, xiv. 35.
37.	iv. 24 a, c	"And He said unto them '.....With what measure ye mete,' &c. Matt. vii. 2, vi. 33, Luke vi. 38, xii. 31.
38.	iv. 26—29	The Seed growing secretly.
39.	iv. 33 b	"As they were able to hear."
40.	iv. 34 b	"He interpreted all things to His disciples."
41.	iv. 36 c	"Other boats were with Him."
42.	iv. 38 b	"In the stern on a pillow."
43.	v. 3 b—5	Description of the demoniac. Cf. Luke viii. 29 b.
44.	v. 13 e	"About two thousand."
45.	v. 20 b	"In Decapolis."
46.	v. 20 d	"And all marvelled."
47.	v. 21	"He crossed again," &c.
48.	v. 26	"She rather grew worse." Cf. Luke viii. 43 b.
49.	v. 29 b	"She felt that she was healed."
50.	v. 30 b	"He recognized the power that had gone from Him."
51.	v. 32	"He looked round to see her," &c.
52.	v. 34 d	"Be whole of thy plague."
53.	vi. 12, 13	Anointing the sick with oil.
54.	vi. 30 c, 31	"Come into a desert place and rest."
55.	vi. 34 c	"Sheep without a shepherd." Matt. ix. 36.
56.	vi. 37 d	"Two hundred francs' worth." John vi. 7.
57.	vi. 45 d	"To Bethsaida."
58.	vi. 48 f	"He wished to pass them."
59.	vi. 51 c, 52	"Their heart was hardened." Cf. No. 71.
60.	vi. 53 b	"They cast anchor."
61.	vi. 56 a	"They laid the sick in the streets."
62.	vii. 2—4	The tradition of the Elders.
63.	vii. 8	"Ye hold the tradition of the Elders."
64.	vii. 13 b	"Many such things ye do."
65.	vii. 19 d	"He cleansed all foods."
66.	vii. 24 c	"He wished no one to know, but could not be hid."
67.	vii. 27 b	"Let the children first be fed."
68.	vii. 31*—37	The deaf man healed.
69.	viii. 1 a	"Having nothing to eat."
70.	viii. 14 b	"They had only one loaf."
71.	viii. 17 e, 18 a	"Have ye your heart hardened?" Cf. No. 59.
72.	viii. 22—26	The blind man of Bethsaida.
73.	viii. 32	"He spake the word with boldness."
74.	viii. 35 d	"And for the Gospel's sake."
75.	viii. 38 b	"In this sinful and adulterous generation."
76.	ix. 1	"And He said to them."
77.	ix. 2 d	"Alone."
78.	ix. 3 c	"As no fuller on earth can whiten."
79.	ix. 8 b	"With themselves."
80.	ix. 10	"They kept the saying with themselves," &c.
81.	ix. 13 d	"As it is written concerning him."
82.	ix. 15, 16	"The crowd saluted Him."
83.	ix. 21	"How long has this happened to him?"
84.	ix. 22 c—24	"If Thou canst!"
85.	ix. 25 a	"Seeing that a crowd was gathering."
86.	ix. 25 b	"I charge thee, come out of him."
87.	ix. 26 b, 27	"He became as one dead."
88.	ix. 30 b	"He willed that none should know it."

S. Mark	
89. ix. 33 a	"They came into Capernaum." Cf. No. 13.
90. ix. 35	"The first will be the servant of all." (Cf. Mark x. 43, 44)
91. ix. 36 b	"He took it up in His arms."
92. ix. 39 b	"None can do a miracle in My name," &c.
93. ix. 41	" A cup of cold water, " &c. Matt. x. 42.
94. ix. 48	"Where their worm dieth not."
95. ix. 49, 50	Three Utterances respecting Salt. Matt. v. 13, Luke xiv. 34.
96. x. 10	"His disciples asked Him."
97. x. 16 a	"He took them in His arms."
98. x. 19 c	"Defraud not."
99. x. 24	"The disciples were astounded at His words."
100. x. 30 b, c	"Houses, brothers," &c.
101. x. 32 b, c	"Jesus was walking before them," &c.
102. x. 46 d	"Bartimaeus the son of Timaeus."
103. x. 49 b, 50	"Arise, He calleth thee."
104. xi. 4 b	"Tied at the door outside at the passage."
105. xi. 11 b	"He retired to Bethany."
106. xi. 13 d	"It was not the fig season."
107. xi. 15 a	"They come to Jerusalem."
108. xi. 16	"He suffered none to carry a vessel," &c.
109. xi. 17	"To all the nations."
110. xi. 25	" When ye pray, forgive, " Matt. vi. 14.
111. xi. 27 a	"They come again to Jerusalem."
112. xi. 30 c	"Answer Me."
113. xii. 14 a	"When they came."
114. xii. 14 g	"Must we give or must we not give?"
115. xii. 27 b	"Ye do greatly err."
116. xii. 29 b	"Hear, O Israel," &c.
117. xii. 31 c—34 a	Praise of the scribe.
118. xii. 41 a	"Sitting over against the treasury."
119. xii. 42 b	"Which are a <i>quadrans</i> ."
120. xiii. 3 b	"Over against the temple."
121. xiii. 3 d	"Peter, James, John, and Andrew." Cf. No. 5.
122. xiii. 34—37	" Keep awake. "
123. xiv. 3 d	"Pistic nard." John xii. 3.
124. xiv. 3 e	"She crushed the box."
125. xiv. 5 b	"For above three hundred francs." John xii. 5.
126. xiv. 5 d	"They murmured at her." Cf. No. 11.
127. xiv. 7 b	"Whenever ye will, ye can do them good."
128. xiv. 15 b	"Ready."
129. xiv. 18	"Who eateth with Me."
130. xiv. 30 c	"Twice." Cf. Nos. 137, 138.
131. xiv. 36 a	"Abba."
132. xiv. 40 c	"They knew not what to answer."
133. xiv. 44 c	"Lead Him away safely."
134. xiv. 51, 52	The young man with the linen cloth.
135. xiv. 56 b	"The testimony did not suffice."
136. xiv. 59	"Not even so did the testimony suffice."
137. xiv. 72 a	"A second time." Cf. Nos. 130, 138.
138. xiv. 72 c	"Twice." Cf. Nos. 130, 137.
139. xv. 21 d	"The father of Alexander and Rufus."
140. xv. 24 c	"Who should take which."
141. xv. 25	"It was the third hour." John xix. 14.
142. xv. 41 d	"Women, who came up with Him to Jerusalem."
143. xv. 42 b	"It was Friday." Luke xxiii. 54, John xix. 42.
144. xv. 44 b, 45 a	"Pilate wondered whether He were dead."
145. xvi. 1 c	"And Salome."
146. xvi. 2 c, 3	"Who will roll away the stone?"
147. xvi. 4 b	"It was very great."
148. xvi. 5 b	"On the right."
149. xvi. 7 b	"And to Peter."

TABLE III. A.

THE PROTO-MATTHEW.

An asterisk indicates that Deutero-Matthaean matter is intruded into a section of the Proto-Matthew.
Horizontal lines show the points at which the Deutero-Matthew has added a new section. One line implies one section, two lines more than one, three several.
The letters a, b, c signify that portions of these sections (in addition to the complete sections numbered 1—6, 14, 48, 49, 61, 87, 92, 141, 146, 149) are peculiar to S. Matthew.
a=IV. (2) (a) 'Historical incidents,' pp. 256 ff.
b=IV. (2) (b) 'Sayings,' pp. 264 ff.
c=IV. (2) (c) 'Fulfilments of Scripture,' pp. 269 ff. These last are indicated in sections 2, 4—6, as being later additions to S. Matthew's Gospel.

S. Matthew		S. Mark	S. Luke	S. John
1. i. 1—17	The Genealogy		[cf. iii. 23—38]	
2. i. 18—25	The Betrothal of Mary to Joseph . c			
3. ii. 1—12	The Wise Men from the East			
4. ii. 13—15	The Flight into Egypt c			
5. ii. 16—18	The Murder of the Innocents cc			
6. ii. 19—23	The Return to Nazareth c			
7. iii. 1—3	The Baptist's Mission	i. 2—4	iii. 2—4	[i. 6, 23]
8. iii. 4—6	The Baptist's Popularity, his Clothing and Food	i. 5, 6		
9. iii. 7—12	The Baptist's Preaching	i. 7, 8	iii. 7—9, 16, 17	[i. 26, 27]
10. iii. 13—17	John baptizes our Lord b	i. 9—11	iii. 21	[i. 32]
11. iv. 1—4a*, 5—11	The Temptation	i. 12, 13	iv. 1—13	
12. iv. 12—16	Teaching in Galilee c	i. 14, 15	iv. 14a	[ii. 12]
13. iv. 17—22	Call of SS. Simon, Andrew, James and John	i. 16—20	v. 1, 2, 10, 11	
14. iv. 23—v. 2	The Fame of our Lord spreads abroad		[cf. vi. 12—20]	
15. v. 3, 4*, 6*	Beatitudes: (a) three short		vi. 20 b, 21	
16. v. 11, 12	(b) one longer		vi. 22, 23	
17. v. 29, 30	Morality: (a) <i>Logion</i> ; If thine eye &c.	ix. 43, 47		
18. v. 31, 32	(b) Divorce	x. 11, 12	xvi. 18	
19. v.* 39b—42	(c) Retaliation		vi. 29, 30	
20. v.* 44—48	(d) Love your enemies		vi. 27, 28, 32, 33, 35 b, 36	
21. vi. 9—13	The Lord's Prayer		xi. 2—4	
22. vi. 19—21	Warnings &c.: (a) Lasting treasures .		xii. 33, 34	
23. vi. 22, 23	(b) Spiritual blindness		xi. 34, 35	
24. vi. 24	(c) God and Mammon		xvi. 13	
25. vi. 25—33	(d) Anxiety is folly		xii. 22—31	
26. vii. 1, 2	Rules: (a) Do not be censorious .	iv. 24 b	vi. 37 a, 38 b	
27. vii. 3—5	(b) <i>Logion</i> ; Reform yourself		vi. 41, 42	
28. vii. 7—11	(c) Persevere in prayer		xi. 9—13	
29. vii. 12	(d) Treatment of others b		vi. 31	
30. vii. 13, 14	Self-delusion: (a) The narrow gate .		xiii. 24 a	
31. vii. 16—20	(b) The test of sincerity		vi. 43, 44	
32. vii. 21	Warning &c.: (a) Deeds, not Words .		vi. 46	
33. vii. 22, 23	(b) Depart		xiii. 26, 27	
34. vii. 24—viii. 1	The house on the rock		vi. 47—vii. 1	
35. viii. 2—4	Cleansing of a Leper	i. 40—44	v. 12—14	
36. viii. 5—13	Healing of Centurion's Servant (Son) .		vii. 1—10+xiii. 28—30	
37. viii. 14, 15	S. Peter's wife's mother healed . . .	i. 29—31	iv. 38, 39	
38. viii. 16, 17	Healing and Exorcizing c	i. 32—34 a	iv. 40, 41 a	
39. viii. 18—22	Two Aspirants		ix. 57—60	
40. viii. 23—27	Stilling the Storm	iv. 35—41	viii. 22—25	
41. viii. 28—34	The Gadarene Demoniac	v. 1—17	viii. 26—37	
42. ix. 1—8	Paralytic healed	ii. 1—12	v. 17—26	
43. ix. 9—13	Our Lord and Tax-gatherers b	ii. 13—17	v. 27—32	
44. ix. 14, 15	Wedding Guests cannot fast	ii. 18—20	v. 33—35	
45. ix. 16	New Cloth and Old Cloak	ii. 21	v. 36	
46. ix. 17	New Wine and Old Skins	ii. 22	v. 37, 38	[v. 8, 9]

TABLE III. A. THE PROTO-MATTHEW.

lxiii

S. Matthew		S. Mark	S. Luke	S. John
47. ix. 18—26	Jairus's Daughter &c.	v. 21—43	viii. 40—56	
48. ix. 27—31	Two blind men healed			
49. ix. 32—34	Dumb Demoniac			
50. ix. 35—xi. 1	Charge to the Twelve . . . a bb	vi. 6 b—13 [ix. 41]	[x. 1—12; ix. 1—6, 46—48; vi. 40; xii. 3—10, 49—53; xiv. 25—27]	
51. xi. 2—19	Four <i>Logia</i> respecting John the Baptist b		vii. 18, 19, 22—28, 31—35; xvi. 16	
52. xi. 20—24	Woe to Chorazin &c.		x. 13—15	
53. xi. 25—27	Mysteries of God		x. 21, 22	
54. xii. 1—8	Lord of the Sabbath b	ii. 23—28	vi. 1—5	
55. xii. 9—14	Paralytic healed	iii. 1—6	vi. 6—11 [cf. xiv. 5, xiii. 15]	
56. xii. 15—21	The healed are not to make Him known c	iii. 7, 10, 12	vi. 17, 18	
57. xii. 22—28	"He hath Beelzebul"	iii. 22—26	xi. 14—20	
58. xii. 29, 30	The Strong Man armed	iii. 27	xi. 21—23	
59. xii. 31, 32	Blasphemy against the Holy Spirit	iii. 28—30	xii. 10	
60. xii. 33—35	The tree known by its fruit		vi. 43—45	
61. xii. 36, 37	Every idle word &c.			
62. xii. 38—45	An Evil Generation	[viii. 11, 12]	xi. 24—26, 29—32 [xi. 16]	[ii. 18, vi. 30]
63. xii. 46—50	"Who is my Mother?" &c.	iii. 31—35	viii. 19—21	
64. xiii. 1—9	Parable of the Sower	iv. 1—9	viii. 4—8	
65. xiii. 10—17	"Why speak in Parables?" b	iv. 10—12	viii. 9, 10; x. 23, 24	
66. xiii. 18—23	Interpretation of The Sower	iv. 13—20	viii. 11—15	
67. xiii. 31, 32	Parable of the Grain of Mustard Seed	iv. 30—32	xiii. 18, 19	
68. xiii. 33	Parable of the Leaven		xiii. 20	
69. xiii. 34, 35	Nothing without a Parable c	iv. 33, 34		
70. xiii. 53—58	Visit to Nazareth	vi. 1—6 a	iv. 16—24	[iv. 43, vii. 15]
71. xiv. 1—12 a	John the Baptist's Martyrdom	vi. 14—29	ix. 7—9 + iii. 19	[iii. 24]
72. xiv. 12 b—21	Feeding of the Five thousand	vi. 30—44	ix. 10—17	[vi. 1—15]
73. xiv. 22—33	Walking on the Sea a	vi. 45—51		[vi. 16—21]
74. xiv. 34—36	Landing at Gennesaret	vi. 53—56		[vi. 22—26]
75. xv. 1—20	Eating with Unwashed Hands	vii. 1—23	[cf. xi. 38, vi. 39]	
76. xv. 21—28	Canaanitish (Syrophenician) Woman's Daughter b	vii. 24—30		
77. xv. 29—31	Many Healings of Divers Sick Folk	vii. 31, 37		
78. xv. 32—39	Feeding of Four Thousand	viii. 1—10		
79. xvi. 1—12	The Pharisees	viii. 11—21	xi. 16, 29, 30; xii. 1	[ii. 18, vi. 30]
80. xvi. 13—20	S. Peter's Confession b	viii. 27—30	ix. 18—21	[vi. 67—69]
81. xvi. 21	First Prediction of Passion	viii. 31	ix. 22	
82. xvi. 22, 23	S. Peter's Rebuke	viii. 32, 33		
83. xvi. 24—28	Self-Renunciation	viii. 34—ix. 1	ix. 23—27	[xii. 25]
84. xvii. 1—13	Transfiguration	ix. 2—13	ix. 28—36	
85. xvii. 14—21	Demoniac Boy	ix. 14—29	ix. 37—43 a	
86. xvii. 22, 23	Second Prediction of Passion	ix. 30—32	ix. 43 b—45	
87. xvii. 24—27	Coin in the Fish's Mouth			
88. xviii. 1—5	Dispute about Precedence b	ix. 33—37	ix. 46—48	[xiii. 20]
89. xviii. 6—9	Of causing Scandals	ix. 42—47	xvii. 1, 2	
90. xviii. 10, 11	"Their Angels always behold" &c.			
91. xviii. 12—14	Parable of the Lost Sheep		xv. 3—7	
92. xviii. 15—20	Three fragments, on the Church			
93. xix. 1—12	Divorce b	x. 1—12	xvi. 18	
94. xix. 13—15	Blessing little Children	x. 13—16	xviii. 15—17	
95. xix. 16—22	The Great Refusal	x. 17—22	xviii. 18—23	
96. xix. 23—26	The Camel and the Needle's Eye	x. 23—27	xviii. 24—27	
97. xix. 27—30	Rewards of Discipleship	x. 28—31	xviii. 28—30	
98. xx. 17—19	Third Prediction of Passion	x. 32—34	xviii. 31—33	
99. xx. 20—28	The Ambitious Request	x. 35—45	xii. 25—27	
100. xx. 29—34	Two Blind men healed (Bartimaeus)	x. 46—52	xviii. 35—43	
101. xxi. 1—11	Triumphal Entry a c	xi. 1—11	xix. 29—40	[xii. 12—15]
102. xxi. 12—17	Cleansing the Temple a b	xi. 15—19	xix. 45—48	[ii. 13—17]
103. xxi. 18—22	Barren Fig-tree	xi. 12—14, 20—23		[ix. 1 ff., v. 1 ff.]
104. xxi. 23—27	Question about John's Baptism	xi. 27—33	xx. 1—8	
105. xxi. 33—46	Vinedressers slaying the Heir b	xii. 1—12	xx. 9—19	

S. Matthew		S. Mark	S. Luke	S. John
106. xxii. 1—10	Marriage Feast (Great Dinner) . . .		xiv. 15—24	
107. xxii. 15—22	Question of Pharisees . . .	xii. 13—17	xx. 20—26	
108. xxii. 23—33	Question of Sadducees . . .	xii. 18—27	xx. 27—40	
109. xxii. 34—40	Question of Scribe . . . b	xii. 28—31	x. 25—29	
110. xxii. 41—46	Question about Messiah . . .	xii. 35—37	xx. 41—44	
111. xxiii. 1—4	Scribes &c.: (a) bind Burdens . . . b	xii. 38 a, b	xi. 46	
112. xxiii. 6, 7 a*, 11	(b) love chief Seats . . .	xii. 39, 38 d, x. 43	xi. 43=xx. 46 b, xxii. 26 b	
113. xxiii. 12, 13	(c) "He that exalts himself" &c. . .		xiv. 11=xviii. 46	
114. xxiii. 14	(d) lock up Heaven . . .		xi. 52	
115. xxiii. 23	(e) tithe trifles . . .		xi. 42	
116. xxiii. 25, 26	(f) cleanse the outside . . .		xi. 39, 41	
117. xxiii. 27, 28	(g) are whitewashed Sepulchres . . .		xi. 44	
118. xxiii. 29—33	(h) restore Prophets' Sepulchres . . .		xi. 47, 48; iii. 7	
119. xxiii. 34—36	(i) Blood of Prophets will be required . . .		xi. 49—51	
120. xxiii. 37—39	(k) Your House is left desolate . . .		xiii. 34, 35	
121. xxiv. 1—9	Destruction of Temple, and Troubles . . .	xiii. 1—9 a, 12 a, 13 a	xxi. 5—11, 16, 17	
122. xxiv. 13, 14	Gospel to all Nations . . .	xiii. 13 b, 10	xxi. 19	
123. xxiv. 15—22	Flight commanded . . .	xiii. 14—20	xxi. 20—23 + xvii. 31	
124. xxiv. 23—28	Do not be credulous . . .	xiii. 21—23	cf. xvii. 21, 23, 24, 37	
125. xxiv. 29—42	Coming of Son of Man . . . b	xiii. 24—33	xxi. 25—36 + xvii. 26, 27, 30, 34, 35	
126. xxiv. 43, 44	The Master of the House . . .		xii. 39, 40	
127. xxiv. 45—51	Faithful and Unfaithful Servants . . .		xii. 42—46	
128. xxv. 14, 15*, 19—30	Parable of Talents (Pounds) . . .		xix. 12—26	
129. xxvi. 1—5	Resolution to slay our Lord . . .	xiv. 1, 2	xxii. 1, 2	[xii. 1]
130. xxvi. 6—13	Anointing . . .	xiv. 3—9	vii. 36—40	[xii. 2—8]
131. xxvi. 14—16	Judas agrees to betray . . .	xiv. 10, 11	xxii. 3—6	[xiii. 2 b]
132. xxvi. 17—19	Make ready the Passover . . .	xiv. 12—16	xxii. 7—13	[xiii. 1]
133. xxvi. 20—25	Prediction of Betrayal . . . b	xiv. 17—21	xxii. 14—22	[xiii. 21, 22, 26 a]
134. xxvi. 26—29	Eucharist . . .	xiv. 22—25	xxii. 17—19	
135. xxvi. 30—35	Prediction of Denial . . .	xiv. 26—31	xxii. 33, 34, 39	[xiii. 37, 38]
136. xxvi. 36—46	Gethsemane . . .	xiv. 32—42	xxii. 40—46	[xviii. 1, 2, 11]
137. xxvi. 47—56	Arrest . . . b	xiv. 43—50	xxii. 47—53	[xviii. 3—11]
138. xxvi. 57—68	Preliminary Examination . . .	xiv. 53—65	xxii. 54, 55, 63—71	[ii. 19]
139. xxvi. 69—75	S. Peter denies . . .	xiv. 66—72	xxii. 56—62	[xviii. 17, 25—27]
140. xxvii. 1, 2	The Sanhedrin . . .	xv. 1	xxii. 66—xxiii. 1	[xviii. 28]
141. xxvii. 3—10	Repentance of Judas . . . c			
142. xxvii. 11—14	Pilate hesitates . . .	xv. 2—5	xxiii. 3	[xviii. 29—38]
143. xxvii. 15—26	Barabbas . . . na	xv. 6—15	xxiii. 18—25	[xviii. 39, 40; xix. 16]
144. xxvii. 27—56	Crucifixion . . . ab	xv. 16—39	xxiii. 26—49	[xix. 2, 3, 16—37]
145. xxvii. 57—61	Burial . . .	xv. 42—47	xxiii. 50—55	[xix. 38—42]
146. xxvii. 62—66	Setting the Watch . . .			
147. xxviii. 1—8	Resurrection . . .	xvi. 1—8	xxiii. 56—xxiv. 10	[xx. 1]
148. xxviii. 9, 10	First Appearance, to women . . .	[xvi. 9—11]		[xx. 11—18]
149. xxviii. 11—15	Bribing the Watch . . .			
150. xxviii. 16—20	Eighth Appearance, in Galilee . . .	[xvi. 14—18]		

TABLE III. B.

THE DEUTERO-MATTHEW.

Braces are used when several Deutero-Matthaean sections succeed each other without break: small type when the addition is less than a section.

To the Deutero-Matthew are assigned those passages in the *Logia* which are omitted by S. Luke.

S. Matthew

1. iv. 4 b	"But by every word that proceedeth" &c.
2. v. 5	"Blessed are the meek" &c.
3. v. 7—10	"Blessed are the merciful..., pure..., peace-makers..., persecuted" &c.
4. v. 13—16	Four <i>Logia</i> : "Ye are the salt &c."
5. v. 17—20	The Laws of the new kingdom stricter than those of Moses (Luke xvi. 17).
6. v. 21, 22	Murder.
7. v. 23, 24	<i>Logion</i> : Seek reconciliation before offering sacrifice.
8. v. 25, 26	<i>Logion</i> : Compound a dispute rather than go to law.
9. v. 27, 28	Adultery.
10. v. 33—37	Perjury.
11. v. 38, 39 a	"An eye for an eye."
12. v. 43	"Love thy neighbour and hate thine enemy."
13. vi. 1	Beware of Hypocrisy.
14. vi. 2—4	In almsgiving.
15. vi. 5, 6	In prayer.
16. vi. 7, 8	<i>Logion</i> : "Use not vain repetitions."
17. vi. 14, 15	<i>Logion</i> : "If ye forgive &c."
18. vi. 16—18	In fasting.
19. vi. 34	<i>Logion</i> : "Sufficient unto the day is the evil thereof."
20. vii. 6	Do not be sacrilegious.
21. vii. 15	"Beware of false prophets."
22. x. 36	"A man's foes shall be they of his own household."
23. x. 41	"He that receiveth a prophet &c."
24. xi. 28	"Come unto Me all ye that labour."
25. xiii. 24—30	Parable of the Tares in the Field.
26. xiii. 36—43	Interpretation of the Tares in the Field.
27. xiii. 44	Parable of the Hidden Treasure.
28. xiii. 45, 46	Parable of the Pearl of great Price.
29. xiii. 47—50	Parable of the Drawnet.
30. xiii. 51, 52	Things new and old.
31. xviii. 23—35	Parable of the Unmerciful Servant.
32. xx. 1—16	Parable of the Discontented Labourers in the Vineyard.
33. xxi. 28—32	Parable of the Two Sons who were bidden to labour in the Vineyard.
34. xxii. 45	Second invitation to Marriage Feast.
35. xxii. 11—14	The man without the wedding garment.
36. xxiii. 5	Scribes and Pharisees make broad their Phylacteries.
37. xxiii. 7 b—10	love to be called Rabbi.
38. xxiii. 15	compass Sea and Land to make one Proselyte.
39. xxiii. 16—22	use false Casuistry respecting Oaths.
40. xxiii. 24	strain out the Gnat but swallow the Camel.
41. xxiv. 10—12	False Prophets shall arise.
42. xxv. 1—13	Parable of the Ten Virgins.
43. xxv. 16—18	"Straightway he that received the five talents went and traded" &c.
44. xxv. 30	"Cast the unprofitable servant into the outer darkness."
45. xxv. 31—46	The Judgement of the Nations.

TABLE IV. A.

DIVISIONS OF S. MATTHEW'S GOSPEL.

S. Matthew's Gospel is formally divided by the Redactor into seven Divisions. Examination also proves that it consists of eleven Marcan and eleven non-Marcan sections. Conflate scraps are enclosed in round brackets.

		Divisions	No. of verses
FIRST DIVISION.			
i, ii.	First non-Marcan Section	IV.	48
			— 48
SECOND DIVISION.			
iii. 1—iv. 22	First Marcan Section	I. (II. IV.)	39
iv. 23—vii. 27	Second non-Marcan Section	II. (I. IV.)	112
			— 151
THIRD DIVISION.			
vii. 28—x. 14	Second Marcan Section	I. (IV.)	88
x. 15—42			28
			— 116
FOURTH DIVISION.			
xi. 1—30	Third non-Marcan Section	II. (I. IV.)	30
xii. 1—37	Third Marcan Section	I. (II. IV.)	37
xii. 38—45	Fourth non-Marcan Section	II.	8
xii. 46—xiii. 23	Fourth Marcan Section	I. (II. IV.)	28
xiii. 24—52	Fifth non-Marcan Section	II. (I. IV.)	29
			— 132
FIFTH DIVISION.			
xiii. 53—xviii. 9	Fifth Marcan Section	I. (IV.)	145
xviii. 10—35	Sixth non-Marcan Section	II. (IV.)	26
			— 171
SIXTH DIVISION.			
xix. 1—30	Sixth Marcan Section	I. (IV.)	30
xx. 1—16	Seventh non-Marcan Section	II.	16
xx. 17—xxi. 27	Seventh Marcan Section	I. (IV.)	45
xxi. 28—32	Eighth non-Marcan Section	II.	5
xxi. 33—46	Eighth Marcan Section	I. (IV.)	14
xxii. 1—14	Ninth non-Marcan Section	II.	14
xxii. 15—46	Ninth Marcan Section	I. (IV.)	32
xxiii. 1—39	Tenth non-Marcan Section	II. (I.)	39
xxiv. 1—36	Tenth Marcan Section	I. (II. IV.)	36
xxiv. 37—xxv. 46	Eleventh non-Marcan Section	II. (I.)	61
			— 292
SEVENTH DIVISION.			
xxvi. 1—xxviii. 20	Eleventh Marcan Section	I. (IV.)	161
			— 161
			1,071

TABLE IV. B.

DIVISIONS OF S. LUKE'S GOSPEL.

S. Luke's Gospel is composed of four Divisions, containing five Marcan and six non-Marcan sections.

Editorial notes are scattered throughout the whole book and often play an important, but rather literary than historical, part. Frequently they are based on personal inquiry or common knowledge, but more often they are inferences from the passages which follow and must be put lowest in the scale of historical attestation.

		Sources	[Divisions]	No. of verses
i. 1—4	The Preface	Editorial		4
FIRST DIVISION.				
i. 5—ii. 52	First non-Marcan Section .	Special	v.	128
SECOND DIVISION.				
iii. 1—22	First Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. IV.	22
iii. 23—38	Second non-Marcan Section .	Special	v.	16
iv. 1—30	Second Collection of mixed conflate matter	Mark, <i>Logia</i> , special	I. II. v.	30
iv. 31—44	First Marcan Section .	Mark	I.	14
v. 1—11	Third Collection of mixed conflate matter	Special (Marcan scraps)	IV. (I.)	11
v. 12—vi. 19	Second Marcan Section	Mark	I.	47
vi. 20—viii. 3	Third non-Marcan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	83
viii. 4—ix. 50	Third Marcan Section .	Mark	I.	103
THIRD DIVISION.				
ix. 51—xviii. 14	Fourth non-Marcan Section .	<i>Logia</i> , special (Marcan scraps)	II. III. IV. (I.)	351
FOURTH DIVISION.				
xviii. 15—43	Fourth Marcan Section	Mark	I.	29
xix. 1—28	Fifth non-Marcan Section .	Special, <i>Logia</i>	III. (II. IV.)	28
xix. 29—xxiv. 11	Fifth Marcan Section .	Mark, special	I. (III. IV.)	243
xxiv. 12—53	Sixth non-Marcan Section .	Special	III. IV.	42
				1,151

TABLE V.

THE TOPOGRAPHY OF THE GOSPELS.

The student will see by a glance at these Tables (1) that while the Synoptists have arranged their Gospels on the same general plan of (a) a Ministry in the North, (b) a journey to Jerusalem, (c) a Ministry in the South, S. John has given several journeys and several periods of Ministry; (2) that while SS. Mark and Matthew devote more than half their Gospels to the North, but say little about the Last Journey, S. Luke has altered the proportions, devoting most of his space to the South, but magnifying the Last Journey until it far exceeds either the Ministry in Galilee or that in Jerusalem.

Our contention is (1) that S. John is silently correcting the topographical arrangement of the Synoptists and must be preferred to them, (2) that S. Luke's treatment of the Last Journey must not be regarded as the representation of the true sequence of events. See the Introduction, chapter xiv.

A. S. MARK'S GOSPEL.

	Topography	North	South	Last Journey	Neutral	Total
i. 1—3	None				3	
i. 4—13	Jordan Valley near Jericho		10			
i. 14—ix. 50	Galilee and the North	360				
x. 1—52	Last Journey to Jerusalem			52		
xi. 1—xvi. 8	Jerusalem		241			
Lost verses	Galileæ.	?				
		360	251	52	3	666

B. S. MATTHEW'S GOSPEL.

i. 1—17	None				17	
i. 18—iv. 11	Judaea, Egypt, Jordan	1	58			
iv. 12—xviii. 35	Galilee and the North	542				
xix. 1—xx. 34	Last Journey to Jerusalem			64		
xxi. 1—xxviii. 15	Jerusalem		384			
xxviii. 16—20	Galilee.	5				
		548	442	64	17	1071

C. S. LUKE'S GOSPEL.

i. 1—4	None				4	
i. 5—iv. 13	Chiefly in Judaea	13	150		16	
iv. 14—ix. 50	Galilee and the North	275				
ix. 51—xix. 28	Last Journey to Jerusalem			408		
xix. 29—xxiv. 53	Jerusalem		285			
		288	435	408	20	1151

D. S. JOHN'S GOSPEL.

				Neutral	Total
i. 1—5	None			5	
i. 6—51	Jordan.		37	9	
ii. 1—12	Cana	12			
ii. 13—iii. 36	Jerusalem		49		
iv. 1—54	Samaria and Cana	54			
v. 1—47	Jerusalem		47		
vi. 1—vii. 9	Galilee	80			
vii. 10*—x. 42	Jerusalem		174		
xi. 1—57	Bethany		57		
xii. 1—xx. 31	Jerusalem		318		
xxi. 1—25	Galilee	23		2	
		169	682	16	867

* omitting the *pericope adulteræ*.

TABLE VI.

(1) CHURCH LESSONS: S. MARK.

		No. of verses
—.	i. 1	1
1.	i. 2—8	7
2.	i. 9—13	5
3.	i. 14—20	7
4.	i. 21—39	19
5.	i. 40—45	6
6.	ii. 1—12	12
7.	ii. 13—17	5
8.	ii. 18—22	5
9.	ii. 23—iii. 6	12
10.	iii. 7—19 a	12½
11.	iii. 19 b—35	16½
12.	iv. 1—20	20
13.	iv. 21—34	14
14.	iv. 35—41	7
15.	v. 1—20	20
16.	v. 21—43	23
17.	vi. 1—6 a	6½
18.	vi. 6 b—13	6½
19.	vi. 14—29	16
20.	vi. 30—56	27
21.	vii. 1—23	23
22.	vii. 24—30	7
23.	vii. 31—37	7
24.	viii. 1—10	10
25.	viii. 11—21	11
26.	viii. 22—26	5
27.	viii. 27—33	7
28.	viii. 34—ix. 1	6
29.	ix. 2—29	28
30.	ix. 30—50	21
31.	x. 1—12	12
32.	x. 13—16	4
33.	x. 17—31	15
34.	x. 32—45	14
35.	x. 46—52	7
36.	xi. 1—11	11
37.	xi. 12—26	15
38.	xi. 27—33	7
39.	xii. 1—12	12
40.	xii. 13—17	5
41.	xii. 18—27	10
42.	xii. 28—34	7
43.	xii. 35—44	10
44.	xiii. 1—37	37
45.	xiv. 1—11	11
46.	xiv. 12—31	20
47.	xiv. 32—52	21
48.	xiv. 53—65	13
49.	xiv. 66—72	7
50.	xv. 1—15	15
51.	xv. 16—41	26
52.	xv. 42—47	6
53.	xvi. 1—8	8
	Preface	1
	John the Baptist	7
	Our Lord comes forth	5
	Commencement of our Lord's Ministry	7
	Increasing Activity	19
	The Cleansing of a Leper	6
	The healing of the Paralytic	12
	Our Lord and the Tax-gatherers	5
	Three Utterances	5
	The Sabbath Controversy	12
	Appointment of the Twelve	12½
	Flagrant Aspersions	16½
	Parables	20
	Five Utterances, &c.	14
	Stilling of the Storm	7
	The Gerasene Demoniac	20
	Jairus's Daughter	23
	A Visit to Nazareth	6½
	The Mission of the Twelve	6½
	Martyrdom of the Baptist	16
	Feeding of Five Thousand	27
	Eating with unwashed Hands	23
	Syrophenician Woman's Daughter healed	7
	Healing of the Deaf man	7
	Feeding of Four Thousand	10
	The Pharisees	11
	Blind man of Bethsaida	5
	Faith followed by trial	7
	Self-renunciation	6
	The Transfiguration	28
	Warnings and Encouragements	21
	Divorce	12
	Blessing Children	4
	Leaving all and following Christ	15
	A painful Contrast	14
	Bartimaeus	7
	The triumphal Entry	11
	The Messiah asserts His authority	15
	The Question about John's Baptism	7
	The Vinedressers slaying the Heir	12
	The Question put by the Pharisees	5
	The Question put by the Sadducees	10
	The Question put by the Scribe	7
	Teaching in the Temple	10
	The Destruction of the Temple	37
	Preliminaries of the Passion	11
	The Last Supper	20
	Gethsemane	21
	Preliminary Examination	13
	S. Peter's Denials	7
	Before Pilate	15
	The Crucifixion	26
	The Burial	6
	The Resurrection	8

(2) CHURCH LESSONS: S. MATTHEW.

		No. of verses
1. i. 1—17	The Genealogy	17
2. i. 18—25	The Incarnation	8
3. ii. 1—23	The Young Child and Herod	23
4. iii. 1—17	John the Baptist	17
5. iv. 1—16	The Temptation	16
6. iv. 17—25	The Beginning of the Ministry	9
7. v. 1—16	The Sermon on the Mount: Citizenship	16
8. v. 17—48	" " Morality	32
9. vi. 1—18	" " Righteousness	18
10. vi. 19—34	" " The higher life	16
11. vii. 1—29	" " Behaviour	29
12. viii. 1—17	Three Miracles	17
13. viii. 18—34	Across the Lake	17
14. ix. 1—8	The Paralytic healed	8
15. ix. 9—17	Matthew called	9
16. ix. 18—34	Four Miracles	17
17. ix. 35—x. 4	The Twelve appointed	8
18. x. 5—xi. 1	The Twelve charged	39
19. xi. 2—24	The Baptist	23
20. xi. 25—30	Mysteries	6
21. xii. 1—21	The Sabbath	21
22. xii. 22—37	Beelzebul	16
23. xii. 38—50	An evil Generation	13
24. xiii. 1—23	Parable of the Sower	23
25. xiii. 24—43	Three Parables	20
26. xiii. 44—58	Three Parables	15
27. xiv. 1—12	The Baptist's Death	12
28. xiv. 13—36	Feeding of Five Thousand	24
29. xv. 1—20	Eating with unwashed Hands	20
30. xv. 21—28	The Canaanitish Woman	8
31. xv. 29—39	Feeding of Four Thousand	11
32. xvi. 1—12	Beware of Pharisees and Sadducees	12
33. xvi. 13—28	S. Peter's Confession and Rebuke	16
34. xvii. 1—20	The Transfiguration	21
35. xvii. 22—27	The Stater in the Fish's Mouth	6
36. xviii. 1—20	Address to the Twelve	20
37. xviii. 21—35	Forgiveness	15
38. xix. 1—12	Divorce	12
39. xix. 13—26	Children and Rich Men	14
40. xix. 27—xx. 16	The first last	20
41. xx. 17—34	The Ascent to Jerusalem	18
42. xxi. 1—17	The triumphal Entry	17
43. xxi. 18—22	The barren Fig-tree	5
44. xxi. 23—46	The Chief-priests' Question	24
45. xxii. 1—14	The Marriage Feast	14
46. xxii. 15—46	Four Questions	32
47. xxiii. 1—39	Woes on the Scribes and Pharisees	39
48. xxiv. 1—51	The Second Advent	51
49. xxv. 1—46	The Last Judgement	46
50. xxvi. 1—35	The Last Supper	35
51. xxvi. 36—75	The Arrest	40
52. xxvii. 1—26	Pilate	26
53. xxvii. 27—66	The Crucifixion	40
54. xxviii. 1—20	The Resurrection	20

(3) CHURCH LESSONS: S. LUKE.

		No. of verses
— i. 1—4	The Preface (not for Church reading)	[4]
1. i. 5—25	The Promise of the Baptist's Birth	21
2. i. 26—56	The Annunciation	31
3. i. 57—80	The Baptist's Birth	24
4. ii. 1—21	The Birth of our Lord	21
5. ii. 22—40	The Presentation in the Temple	19
6. ii. 41—52	The Conversation with the Doctors	12
7. iii. 1—22	The History of John the Baptist	22
— iii. 23—38	The Genealogy (not for Church reading)	[16]
8. iv. 1—13	The Temptation	13
9. iv. 14—30	A Visit to Nazareth	17
10. iv. 31—44	A Day of Healing	14
11. v. 1—11	The Calling of SS. Simon, James, and John	11
12. v. 12—16	The Cleansing of a Leper	5
13. v. 17—26	The Healing of a Paralytic	10
14. v. 27—39	The Call of Levi	13
15. vi. 1—11	Two Sabbath Days	11
16. vi. 12—49	The Sermon on the Mount	38
17. vii. 1—17	Two Miracles	17
18. vii. 18—35	Concerning John the Baptist	18
19. vii. 36—viii. 3	The Anointing of our Lord's Feet	18
20. viii. 4—21	The Parable of the Sower	18
21. viii. 22—39	Two Miracles	18
22. viii. 40—56	Jairus's Daughter	17
23. ix. 1—17	The Mission of the Twelve	17
24. ix. 18—43 a	The Culmination of Glory	25 $\frac{1}{2}$
25. ix. 43 b—50	Warnings and Rebukes	7 $\frac{1}{2}$
26. ix. 51—62	The Commencement of the Last Journey	12
27. x. 1—24	The Mission of the Seventy	24
28. x. 25—42	The Good Samaritan	18
29. xi. 1—13	On Prayer	13
30. xi. 14—28	On Casting out Demons	15
31. xi. 29—36	Warnings to the Present Age	8
32. xi. 37—54	Discourse at a Breakfast Table	18
33. xii. 1—59	An Address to the Twelve	59
34. xiii. 1—9	Jerusalem in Danger	9
35. xiii. 10—21	An Address in a Synagogue	12
36. xiii. 22—30	The Miseries of the Lost	9
37. xiii. 31—35	Jerusalem the City of Martyrdoms	5
38. xiv. 1—24	Discourse at a Dinner Table	24
39. xiv. 25—35	We must give up all to follow Christ	11
40. xv. 1—32	Three Parables on the Lost being Found	32
41. xvi. 1—31	Two Parables with five <i>Logia</i>	31
42. xvii. 1—10	Four disconnected <i>Logia</i>	10
43. xvii. 11—19	The Ten Lepers	9
44. xvii. 20—37	Discourse about the Last Days	18
45. xviii. 1—14	Two Parables	14
46. xviii. 15—34	Five Brief Discourses	20
47. xviii. 35—xix. 28	At Jericho	37
48. xix. 29—48	The triumphal Entry	20
49. xx. 1—xxi. 4	Discourses in the Temple	51
50. xxi. 5—38	The Destruction of the Temple	34
51. xxii. 1—38	The Last Supper	38
52. xxii. 39—65	Midnight Scenes	27
53. xxii. 66—xxiii. 56 a	Good Friday	61 $\frac{1}{2}$
54. xxiii. 56 b—xxiv. 53	Easter Day	53 $\frac{1}{2}$
		1,151

SYMBOLS USED.

(1) *In the Text.*

Square brackets enclose editorial notes or matter introduced from another Source.

Round brackets enclose words of doubtful genuineness, for which WH use square brackets.

An obelus † points to diversity of order.

Braces on the right side point to diversity of order on a larger scale.

Asterisks indicate omissions.

Thick type draws attention to words which are particularly noteworthy, generally because they differ from the parallel records.

Uncial type indicates quotations from the Old Testament.

In the First Division certain sections or words of S. Mark are enclosed within square brackets followed by the figures (ii) or (iii) in the margin, to indicate that they belong to the deutero-Mark or to the trito-Mark; in the Second Division to show that they belong to the deutero-Matthew.

Where there is matter which is common to two or more Evangelists it is divided into lines, and the parallel lines are, as far as possible, ranged alongside each other to facilitate comparison. The Single Tradition is printed in block.

(2) *In the Critical Notes.*

Readings, which are so completely rejected by WH as not even to be noticed in their margin, are enclosed in round brackets.

An asterisk marks forms which are not likely to have been used in the first century.

An obelus † shows that the syntax is faulty.

A double obelus ‡ shows that something is wrong in the sense.

Capital letters indicate Greek Uncial MSS.

B stands for the Vatican MS. (Rome) of the fourth century.

Σ stands for the Sinaitic MS. (S. Petersburg) of the fourth century.

C stands for the Cod. Ephraemi Syri MS. (Paris), a palimpsest of the fifth century.

D stands for the Cod. Bezae MS. (Cambridge) of the fifth? century.

Other Greek Uncials are seldom quoted, and it is unnecessary to give a list of them here.

s^s stands for the Lewis-Gibson Syriac Palimpsest.

s^c stands for Dr Cureton's Syriac MS.

ss indicates that s^s, s^c agree; it says nothing about the later Syriac Versions.

s^v stands for the Syriac Peshitta, s^p for the Philoxenian Syriac, s^j for the Jerusalem Syriac.

l indicates one Old Latin Version.

ll indicates more than one Old Latin Version.

2ll, 3ll, &c. indicates that two, three, &c. of the Old Latin Versions give the reading, but the majority go the other way.

? indicates that the reading is uncertain. I have not marked all the places where the Syriac Palimpsest is illegible.

+ means that the words following are added to the text.

± means that the authorities are divided, some adding, others not.

|| means "together with the parallel passages from the other Gospels."

Signs:

Perfect agreement in
all three -

Common to Mt. & Mk. but not Lk.

Agreement of Mt. & Lk.
equivalent Mk.

Common to Lk. & Mk.
but not in Mt.

FIRST DIVISION

BEING S. MARK'S GOSPEL
WITH THE IDENTICAL OR EQUIVALENT PASSAGES
FROM SS. MATTHEW AND LUKE
AND PARALLELS FROM S. JOHN AND OTHER WRITERS.

1. Six sections are peculiar to S. Mark, viz.

11a, 13b, 23, 26, 44l, 47h.

2. Eleven sections are omitted by S. Matthew, viz.

11a, 13b, 23, 26, 44l, 47h, 4b, 4e, 15e, 30c, 43c.

3. Fifty-four sections are omitted by S. Luke, viz.

**11a, 13b, 23, 26, 44l, 47h, 1b, 3b, 11d, 13d, 17, 19b, 19c, 19d,
20d, 20e, 20f, 21a, 21b, 21c, 21d, 22a, 22b, 24a, 24b, 24c, 25a,
25b, 27c, 29b, 30d, 30e, 30f, 31a, 31b, 31c, 34b, 34c, 34d, 36c,
37a, 37c, 37d, 42, 44g, 45b, 46b, 46d, 47c, 47d, 48d, 51a, 51k,
52b.** (But S. Luke has fragments of sections **3b, 11d, 17, 19b, 25a, 25b,
29b, 30e, 30f, 31c, 34c, 34d, 42, 44g, 45b, 46b, 46d.**)

4. S. John touches seventy-two sections, viz.

**1a, 1c, 2a, 3a, 3b, 6b, 9b, 10b, 11e, 12b, 12c, 17, 19b, 20a, 20b,
20c, 20d, 20e, 20f, 23, 25a, 26, 27a, 27c, 28, 29a, 29b, 30b,
31a, 32, 34d, 36b, 37b, 37c, 43c, 45a, 45b, 45c, 46a, 46b, 46c,
46d, 47a, 47b, 47d, 47e, 47f, 48a, 48b, 48d, 48e, 49a, 49b, 49c,
49d, 50a, 50c, 50e, 50f, 51a, 51b, 51c, 51d, 51e, 51f, 51k, 51l,
51o, 52a, 52b, 52c, 53a.**

“καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε· ‘Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ’ οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἡμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν. ἐνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαι τι ἐν αὐτοῖς.’ ταῦτα μὲν οὖν ἱστορεῖται τῷ Παπῖα περὶ τοῦ Μάρκου.”

PAPIAS, bishop of Hierapolis, quoted by Eusebius, *Hist. Eccl.* iii. xxxix. 15.

C lacks Matt. i. 1, 2 a.
 ——— Mark i. 1—17.
 ——— Luke i. 1, 2 a.
 ——— John i. 1—3.
 D ——— Matt. i. 1—20.
 s^c ——— Mark except xvi. 17—20.
 s^a ——— Mark i. 1—11.
 ——— John i. 1—24.

FIRST DIVISION.

TITLES OF THE

KATA MAΘΘAION.

KATA MARKON.

In Codd. B and N one of the above headings stands at the top of every page in the Gospels. In Cod. B there is no other title or subscription, but, as time went on, the tendency was to use slightly fuller titles; thus in Cod. C *Εὐαγγέλιον κατὰ Μάρκον* is put at the end of S. Mark, and in Cod. D, which arranges the Gospels according to the 'Western' order in which those which are attributed to Apostles stand first, we find between SS. Matthew and John the note *Εὐαγγέλιον κατὰ Ματθαῖον ἐτετέλεσθη, ἀρχεται εὐαγγέλιον κατὰ Ἰωάννην*.

The uniformity of the titles and their brevity mark them as the work of a bookseller rather than of the author, nor can they be earlier in the above form than the time at which the four Gospels were first collected into one volume, but it is reasonable to suppose that they rest upon the authority of the original title-pages which would in all probability be prefixed to the Gospels when published as four separate volumes, for there is no diversity in the tradition respecting their authorship. Many persons used Tatian's harmony instead of the Gospels. Many harmonists thought that they were doing a pious work in altering readings in SS. Mark and Luke to conform with S. Matthew, but though these changes gave rise

PREFACES.

S. MATTHEW.

i. 1.

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ
 Ἀβραάμ.

Here follow

THE GENEALOGY.	16 verses
THE INCARNATION.	8 "
THE VISIT OF THE MAGI.	12 "
THE FLIGHT INTO EGYPT.	6 "
THE SETTLEMENT AT NAZARETH.	5 "
See IV. §§ 10—15.	47 "

S. MARK.

i. 1.

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ¹.

1 BD 11 s^p.v + υἱοῦ θεοῦ, N^s and Origen omit, Irenæus fluctuates, Severianus says that S. Mark began with υἱὸς θεοῦ but immediately withdrew it. See note above.

S. Matthew begins with a Genealogy and his first verse is a preface to the Genealogy rather than to the whole Gospel. This studied abruptness is doubtless intentional, being in imitation of the opening of the first book of Chronicles.

S. Mark's preface is short and to the point, like the rest of his Gospel.

S. Luke's preface is formal and singularly untheological. It is not surprising that in the 'Western' text the Holy Spirit has been introduced to correct the secular tone.

In S. Luke's four verses four N.T. ἀπαξ λεγόμενα (ἐπειδήπερ, ἀνατάξασθαι, διήγησεν and αὐτόπται) occur; three words (ἐπιχειρῶ, καθέξῃς and κράτιστος) which are peculiar to S. Luke amongst N.T. writers; four words (πληροφορέω, παρακολουθῶ, κατηχέω and ἀσφάλεια) which are peculiar to S. Luke and S. Paul; one word (ἀκριβῶς) which is peculiar to S. Luke, S. Matthew and S. Paul; so foreign are the verses from the ordinary diction of the N.T. Their classical style and secular tone are in striking contrast with what immediately follows.

S. Luke's Preface should be compared with Acts i. 1, τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ὡς ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2 ἄχρι ἧς ἡμέρας.....ἀνελήμφθη.

v. 1. That ἀνατάσσεσθαι means to 'recall or repeat a lesson which has been learned' see Blass 'Philology of the Gospels,' p. 14, but others see no more in it than the idea of orderliness and completeness, cf. συντάσσεσθαι.

v. 2. For second-hand information cf. Heb. ii. 3, σωτηρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη.

FOUR GOSPELS.

KATA ΛΟΥΚΑΝ.

KATA ΙΩΑΝΗΝ.

to a troublesome mass of variants, the four Gospels retained their individuality. Criticism may agree with tradition in denying that the first Gospel in its present form is the work of the Apostle S. Matthew, but *κατὰ Ματθαῖον* need not necessarily imply authorship and it remains perfectly possible that this Gospel is in a special degree connected with S. Matthew's teaching.

In the case of S. Mark we have evidence from Bishop Severianus (c. 400 A.D.), preserved in S. Chrysostom's Works xii. 412, that "S. Mark began to speak of the Son of God but immediately contracted his language and cut short his conception." Dr Hort understood this to mean that 'Jesus Christ the Son of God' stood in the title-page but 'Jesus Christ' without 'Son of God' in the first verse of the Gospel. When however the title-page was abbreviated into *κατὰ Μάρκον* the important words 'Son of God' were in some MSS. transferred into the first verse, thus producing a conflate reading. (For the accent of *Μάρκος* see Blass on Acts xii. 25.)

PREFACES.

S. LUKE.

i. 1—4.

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς¹ παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι² τοῦ λόγου, 3 ἔδοξε καμνοῖς³ παρηκολουθηκῶτι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῶς⁴ περὶ⁵ ὧν⁶ κατηχήθης λόγων τὴν ἀσφάλειαν.

1 (D καθὰ) 2 (C -ρον) 3 (ll + et Spiritui sancto)
4 (N -γνοῖς) 5 (ll omit) 6 (D + τῶν)

Here follow

ZECHARIAH'S VISION.	21 verses
THE ANNUNCIATION.	13 "
MARY'S VISIT TO ELISABETH.	18 "
THE BAPTIST'S BIRTH.	24 "
THE BIRTH OF OUR LORD.	7 "
THE SHEPHERDS.	13 "
THE CIRCUMCISION.	1 "
THE PRESENTATION IN THE TEMPLE.	17 "
THE RETURN TO NAZARETH.	2 "
THE CONVERSATION WITH THE DOCTORS.	12 "

See V. §§ 1—12. 128 "

S. JOHN.

i. 1—5.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ¹ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 Ἐν αὐτῷ² ζωὴ ἦν³, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων⁴. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ⁵ οὐ κατέλαβεν.

1 (s^c in Him) 2 The ante-Nicene punctuation, adopted by WH, was οὐδὲ ἐν. *Ο γέγονεν ἐν αὐτῷ 3 (ND ll ἐστὼν)
4 (B omits) 5 (H ll αὐτὸν)

Luke i. 2. That *παρέδωκαν* refers to tradition cf. Mark vii. 3, οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι...κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. A wider reference may however be seen in Acts xvi. 4.

That *ὑπηρέτης τοῦ λόγου* means a 'catechist' see 'Composition of the Gospels,' p. 5, and cf. Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. In support of this view cf. Luke iv. 20, πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, where *ὑπηρέτης* is the 'Chazzan' whose duty was to catechize the boys. In a less strict sense however the word is used in Acts xxvi. 16, "προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδός με ὧν τε ὁμολόγησά σοι," and in 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος ὡς ὑπηρέτας Χριστοῦ.

v. 3. For *καθεξῆς* cf. Acts xi. 4, ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων.

v. 4. Cf. Gal. vi. 6, κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ. Rom. ii. 18, κατηχούμενος ἐκ τοῦ νόμου. 1 Cor. xiv. 19, ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. See also 'Composition of the Gospels,' p. 55.

S. John's Preface is a great contrast to S. Luke's, introducing us at once into the central mysteries of God's existence and thus preparing us for the teaching which is to follow.

C lacks Mark i. 1—17.
D — John i. 16—iii. 26.
s^c — Mark except xvi. 17—20.
s^a — Mark i. 1—11.
— John i. 1—24.

FIRST DIVISION.

S. MATTHEW.

iii. 1—12 (iv. 17 b, xi. 10).

S. Mark's severe simplicity of style in vv. 2—4 would not be likely to satisfy the literary feeling of S. Matthew or S. Luke. S. Matthew therefore has inverted the order of the clauses and improved the connexions between them. S. Luke has prefixed a long editorial note to settle the date and has affixed a continuation of the quotation from Isaiah.

The trito-Mark inserts a prophecy from Malachi, attributing it to Isaiah and giving it in nearly the same form which it holds elsewhere in the *Logia*, not necessarily showing that he was acquainted with the *Logia*, for this verse

S. MARK.

I. JOHN THE BAPTIST.

i. 2—8.

1 a. The Baptist's Mission.

iii. 1 [Ἐν δὲ ταῖς ἡμέραις ἐκείναις

παρα]γίνεται Ἰωάννης ὁ βαπτιστής
 κηρύσσων ἐν τῇ ἐρήμῳ [τῆς Ἰουδαίας]
 2 λέγων “Μετανοεῖτε,
 [ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.”]
Doublet:
 [iv. (17) “Μετανοεῖτε,
 ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.”]
 iii. 3 [Οὗτος γὰρ ἐστίν¹⁴] ὁ ῥηθεὶς
 διὰ Ἡσαίου τοῦ προφήτου [λέγοντος]⁵ (1)
 [xi. (10) “Ἰδοὺ ἐγὼ⁶ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου,
 ὃς⁷ κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.”]^a
 iii. (3) Ὁ ΦΩΝΗ ΒΟΩΝΤΟΣ ἐν τῇ ἐρήμῳ⁷⁴
 “ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ ὁδὸν ΚΥΡΙΟΥ,
 ἑγείρας ποιεῖτε τὰς τρίβους ἀγτοῦ⁸⁷⁴.”^b } (2)
 1 (D ll s^a omit) 2 (CD + καὶ) 3 ss omit 4 (s^a omits)
 5 (l omits) 6 (3 ll omit) 7 (P 4 ll καὶ) 8 (l dei nostri,
 4 ll + omnis vallis &c. as in Luke 11)

2 Καθὼς¹ γέγραπται
 ἐν τῷ² Ἡσαΐα τῷ προφήτῃ (1)
 [Ἰδοὺ³ ἀποστέλλω⁴ τὸν ἄγγελόν μου (iii)
 πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδόν σου⁵. a]
 3 ΦΩΝΗ ΒΟΩΝΤΟΣ ἐν τῇ ἐρήμῳ
 “ΕΤΟΙΜΑΣΑΤΕ ΤΗΝ ὁδὸν ΚΥΡΙΟΥ,
 ἐγείρας ποιεῖτε τὰς τρίβους ἀγτοῦ⁶.”^b } (2)
 4 ἔγένετο Ἰωάννης ὁ⁸ βαπτίζων ἐν τῇ ἐρήμῳ (3)
 9 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)
 1 (AD Ὡς) 2 (D omits) 3 (N + ἐγὼ) 4 (N ἀποστελῶ)
 5 (A ll + ἔμπροσθέν σου) 6 (D τοῦ θεοῦ ὑμῶν, ll dei nostri)
 7 (N + καὶ) 8 (D ll omit) 9 (ND ll s^a + καὶ)

Both the first and the second Divisions begin with John the Baptist; cf. Acts i. 22, “ἀρξάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου”: Acts xiii. 24, “προκηρύξαντος Ἰωάννου...βάπτισμα μετανοίας.” But though John is a conspicuous figure in all the Gospels and in the Acts, he is not alluded to in the rest of the N.T.

1 b. The Baptist's popularity, his clothing and food.

We assign Mark i. 5, 6 to the deutero-Mark because these verses are absent from S. Luke but are found in S. Matthew. S. Matthew adds to them the phrase καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου which is found, but in a different construction and in a different context, in Luke iii. 3. S. Luke may have borrowed it from S. Matthew, but the word

iii. 4 [Αὐτὸς] δὲ ὁ¹ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ
 ἀπὸ τριχῶν καμήλου
 καὶ ζώνην δερματίνην² περὶ τὴν ὀσφύν ἀγτοῦ³,
 ἥ⁴ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον⁵. } (5)
 5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (1)
 4 Ἱεροσόλυμα † (3)
 καὶ πᾶσα ἡ Ἰουδαία (2)
 [καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,]
 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ⁶ ὑπ’ αὐ-
 τοῦ⁷ † } (4)
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

[i. 5 καὶ ἐξεπορεύετο¹ πρὸς αὐτὸν (1) (ii)
 πᾶσα ἡ Ἰουδαία χώρα (2)
 καὶ οἱ² Ἱεροσολυμεῖται πάντες³, (3)
 καὶ⁴ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν τῷ⁵ Ἰορδάνῃ ποταμῷ⁶ } (4)
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
 6 καὶ ἦν⁷ ὁ⁸ Ἰωάννης⁷ ἐνδεδυσμένος
 τρίχας⁸ καμήλου
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν ἀγτοῦ⁹,^c
 καὶ ἔσθων¹⁰ ἀκρίδας^a καὶ μέλι ἄγριον¹¹. } (5)

1 (D omits) 2 (ss doubtful) 3 (Ebionite Gospel
 καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον + οὗ ἡ γεύσις ἦν τοῦ μάννα, ὡς
 ἐγκρίσιν ἐν ἐλαίῳ (2 μέλιτι), cf. LXX. Exod. xvi. 31) 4 (2 ll
 + omnis) 5 (D ll omit) 6 (N omits)

1 (E 4 ll -οντο) 2 (D omits) 3 (l omits) 4 (N l omit)
 5 (D 4 ll omit) 6 (AD ll ἦν δὲ) 7 (l + ipse) 8 (D s l δέρον, i.e. δέρον)
 9 (D ll omit) 10 (D ἐσθίων) 11 (l puts v. 6 after v. 8)

S. LUKE.

VARIOUS.

iii. 1—20 (vii. 27).

S. John i. 6, 19—23.

must have been a commonplace in Christian teaching, taken (perhaps in this form) from a collection of Messianic prophecies. Cf. Mark ix. 48 note.

S. Matthew, probably by one of those assimilations which are the strongest proof of the oral teaching, has put into the Baptist's mouth the phrase "for the kingdom of the heavens hath drawn near." The other Gospels lead us to think that the teaching about the Kingdom originated with our Lord Himself, who adopted however a current Jewish phrase, cf. Psalms of Solomon xvii. 4f., v. 21.

iii. 1 Ἐν ἔτει δὲ πεντεκαδικᾷ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος¹ Ποντίου Πιλάτου τῆς Ἰουδαίας², καὶ τετραρχούντος³ τῆς Γαλιλαίας⁴ Ἡρώδου, Φίλιππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος⁵ τῆς Ἰτουρίας καὶ⁶ Τραχωνιτιδος⁷ χῶρας, καὶ Λυσανίου τῆς Ἀβειληνῆς⁸ τετραρχούντος⁹, α ἐπὶ ἀρχιερέως⁷ Ἄννα καὶ Καϊάφα⁸.]

ἐγένετο [ῥῆμα θεοῦ⁹ ἐπὶ] Ἰωάννην [τὸν Ζαχαρίου υἱὸν] ἐν τῇ ἐρήμῳ. (3)

3 καὶ ἦλθεν¹⁰ εἰς πᾶσαν¹¹ περιέχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν, (4)

4 ὥς¹² γέγραπται

ἐν [βιβλῳ λόγων]¹³ Ἡσαίου τοῦ προφήτου¹⁴ (1)

[vii. (27)] "Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου⁴

ὅς κατασκευάσει τὴν¹⁵ ὁδὸν σου ἕμπροσθέν σου¹⁶." a

iii. (4) Φωνὴ βοῶντος¹⁷ ἐν τῇ ἐρήμῳ } (2)

"Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,

ἡ εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ¹⁸." }

5 [πᾶσα φάραξ πληρωθήσεται

καὶ πᾶν¹⁹ ὄρος καὶ βογιὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας²⁰

καὶ αἱ τραχεῖαι²¹ εἰς ὁδοὺς λεῖας·

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ²² b²³.]

1 (DII Eusebius? ἐπιτροπεύοντος) 2 (N omits) 3 (BD τετραρχ.) 4 (D^s † omits) 5 (N¹ † τετραρχ.) 6 (D II Ἀβελιανῆς) 7 (II, Coptic, Gothic ἀρχιερέων) 8 (CD II Καίφα, I Capha) 9 (II domini) 10 (ss omit) 11 (NCD + τῇ) 12 (C καθὼς) 13 (B βιβλίῳ λόγων, ss the prophecy) 14 (C II + λέγοντος) 15 (D † τὸν) 16 (D 211 omit) 17 (ss which crieth) 18 (ss make straight in the plain a way for our God, D^s ε. π. τ. τ. ὑμῶν) 19 (S omits) 20 (NCD εὐθείαν) 21 (N τροχιαί) 22 (D Κυρίου) 23 (ss the glory of the Lord shall be revealed and all flesh shall see it together, S^c + because the mouth of the Lord hath spoken)

περιέχωρος, which is used once by S. Mark and twice by S. Matthew, occurs five times in S. Luke's Gospel and once in Acts and may therefore be inserted here editorially. S. Matthew has again inverted the order of the clauses.

For S. John's food cf. Matt. xi. 18, "ἦλθεν γὰρ ὁ Ἰωάννης μήτε ἐσθίων μήτε πίνων." From this the Ebionites inferred that he was a vegetarian, but see Luke vii. 33, "μή ἐσθων [ἄρτον] μήτε πίνων [οἶνον]," Luke i. 15, "καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ."

The word πάντες is used here, as often in the N.T., where a Western writer would have been content with πολλοί. If a single sick or bed-ridden person did not go forth, exception could be taken to the language as exaggerated. In this passage the use of the imperfect might be pleaded in justification, but there are other places (e.g. Matt. iv. 24, page 260) where this cannot be alleged.

^a LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

^b LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ὑμῶν. 4 πᾶσα φάραξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, 5 καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ."

^c LXX. 2 Kings i. 8, "Ἀνὴρ δασὺς καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὴν αὐτοῦ."

^d LXX. Lev. xi. 22, καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν...τὴν ἀκρίδα καὶ τὰ ὅμοια αὐτῇ.

C lacks Mark i. 1—27.
D ——— Matt. iii. 8—16 a.
——— John i. 16—iii. 26.
S^c ——— Mark except xvi. 17—20.
S^a ——— Mark i. 1—11.

FIRST DIVISION.

S. MATTHEW.

Conflation.

iii. 7—12.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων⁷¹ ἐρχο-
μένους ἐπὶ τὸ βάπτισμα²] εἶπεν αὐτοῖς

[“Γεννήματα ἐχιδνῶν,
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ἄξιον⁷³ τῆς μετανοίας·
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.
10 ἥδη δὲ ἡ ἀξίμη πρὸς τὴν βίαν τῶν δένδρων κεῖται·
ἡ γὰρ οὖν⁷⁴ δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.]

1 (S^c publicans and Pharisees and Sadducees) 2 (CD 11 ss
+ αὐτοῦ) 3 (3 ll plural) 4 (S^a and every)

S. MARK.

1 c. The Baptist's Preaching.

Two of these verses are found in all four Gospels and are twice alluded to in the Acts of the Apostles, four more are common to SS. Matthew and Luke, and five are peculiar to S. Luke. It is natural to believe that those verses are the oldest which are most frequently reproduced, and those the latest which are found in one Gospel only.

Remarks on the non-Marcian verses may be reserved until we discuss them under the second division. Here it may be noted (1) that S. Mark's word *ικανός* holds its own in the Synoptic Gospels but S. John's more appropriate rendering *ἄξιος* is found in the Acts. (2) SS. Matthew and Luke agree against S. Mark in the order of the lines. From this fact some critics have insisted on the priority of S. Matthew. But this is quite unnecessary. It is probable that S. Luke here preserves the proto-Marcian form, while the deutero-Mark has borrowed from S. John's oral teaching his thrice-repeated phrase “coming after me.” S. Mark has given us several slight trito-Marcian changes, including the inversion of order and the omission of “and with fire.” S. Matthew during the oral stage has substituted the weaker metaphor of “bearing the sandals” for the primitive expression. But many other explanations are possible.

iii. 11 “ἐγὼ μὲν¹ ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν]· (1)
ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν,† (2)
οὗ οὐκ εἰμὶ ἱκανὸς } (3)
τὰ ὑποδήματα βαστάσαι. }
αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.⁷² (4)
12 [οὗ τὸ πτύνον ἐν τῇ χειρὶ αὐτοῦ,
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,
καὶ συνάξει τὸν σίτον αὐτοῦ³ εἰς τὴν ἀποθήκην⁷⁴,
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.]”

1 (S^a + γὰρ) 2 (S^a with fire and with the Holy Ghost,
1 omits καὶ πυρὶ) 3 (5 ll omit) 4 B 11 ss + αὐτοῦ (S^c his
stores)

i. 7 καὶ ἐκήρυσεν λέγων
“Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω (μου)¹⁷², (2)
οὗ οὐκ εἰμὶ ἱκανὸς [κύψας]³ (iii) } (3)
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. }
ἐγὼ * ἐβάπτισα ὑμᾶς ὕδατι †, (1)
αὐτὸς δὲ βαπτίσει ὑμᾶς * πνεύματι ἁγίῳ” * * †⁷⁶ (4).

1 B omits 2 (1 omits) 3 (11 omit) 4 (S 1 omit)
5 (S + ἐν) 6 (D 11 ἐλεγεν αὐτοῖς “Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν
ὕδατι, ἔρχεται δὲ ὀπίσω μου ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, καὶ αὐτὸς ὑμᾶς βαπτίσει
ἐν πνεύματι ἁγίῳ.”)

S. LUKE.

VARIOUS.

Conflation.

iii. 7 [⁷Ἐλεγεν ¹ οὖν ² τοῖς ἐκπορευομένοις ὁχλοῖς βαπτισθῆναι ὑπ' ³ αὐτοῦ⁷⁴ †

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8 ποιήσατε οὖν καρποὺς ἀξίους⁷⁵ τῆς μετανοίας·

καὶ μὴ ἄρξῃσθε λέγειν ἔν ἐαυτοῖς⁷⁶

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐξεῖραι τέκνα τῷ Ἀβραάμ.

9 ἡδὴ δὲ [καί]⁷⁷ ἡ ἀξίη πρὸς τὴν βίβαν τῶν δένδρων κείται·

πᾶν οὖν⁷⁸ δένδρον μὴ ποιοῦν καρπὸν (καλὸν)⁷⁹

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.”

10 καὶ ἐπρωτῶν¹⁰ αὐτὸν οἱ ὁχλοὶ λέγοντες “Τί οὖν¹¹ ποιήσωμεν¹²,”

11 ἀποκριθεὶς δὲ ἔλεγεν¹³ αὐτοῖς “Ὁ ἔχων δύο χιτῶνας μεταδότω¹⁴

τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.” 12 ἦλθον δὲ

καὶ τελῶναι¹⁵ βαπτισθῆναι¹⁶ καὶ εἶπαν πρὸς αὐτόν “Διδάσκαλε, τί

ποιήσωμεν¹⁷,” 13 ὁ δὲ εἶπεν πρὸς αὐτούς¹⁸ “Μηδὲν πλέω¹⁹

παρὰ τὸ διατεταγμένον ὑμῖν²⁰ πράσσετε.” 14 ἐπρωτῶν²¹ δὲ²²

αὐτόν²³ καὶ στρατευόμενοι λέγοντες²⁴ “Τί ποιήσωμεν¹⁷ καὶ

ἡμεῖς²⁵,” καὶ²⁶ εἶπεν αὐτοῖς²⁷ “Μηδένα διασείσητε μηδὲ²⁸ συκο-

φαντήσητε, καὶ ἀρκείσθε τοῖς ὕψωνις ὑμῶν.”

1 (N ἔλεγεν) 2 (D ll ss δὲ) 3 (D ll ἐνώπιον) 4 (s^o

omits) 5 (D l καρπὸν ἀξίον) 6 (ll ss omit, D s^o † αὐτοῖς)

7 (D ll ss omit) 8 (ls^o autem, 2 ll omit) 9 (D ss καρποὺς

καλοῦς), ll and Origen omit καλὸν 10 (D ll ἐπρωτῶνσαν)

11 (D ll omit) 12 (D s^o + ἵνα σωθῶμεν, 2 ll + ut vivamus)

13 (AD ss λέγει) 14 (ss + one, s^o + of them) 15 (D l + ὁμοίως)

16 (C + ὑπ' αὐτοῦ) 17 (D + ἵνα σωθῶμεν) 18 (N † omits,

D ll εἶπεν αὐτοῖς)

19 (C πλείον) 20 (D + πράσσειν)

21 (CD ll ἐπρωτῶνσαν) 22 (C omits) 23 (D l omit)

24 (l omits) 25 (D omits) 26 (D l ὁ δὲ, 2 ll omit)

27 N (πρὸς αὐτούς) 28 (N μηδένα)

iii. 15 [Προδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν

ταῖς καρδίαις αὐτῶν περὶ τοῦ¹ Ἰωάννου², μή ποτε αὐτὸς εἴη ὁ

Χριστός,]

16 ἀπεκρίνατο λέγων [πᾶσιν ὁ Ἰωάννης]³

“Ἐγὼ μὲν⁴ ὕδατι βαπτίζω ὑμᾶς⁵. † (1)

ἔρχεται δὲ ὁ ἰσχυρότερός μου,⁶ (2)

οὗ οὐκ εἰμὶ ἱκανὸς

λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ⁷.} (3)

αὐτὸς⁸ ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ⁹. (4)

[17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ

διακαθάραι¹⁰ τὴν αἰλωνα αὐτοῦ

καὶ συναγαγεῖν τὸν σίτον¹¹ εἰς τὴν¹ ἀποθήκην αὐτοῦ¹², †

τὸ δὲ ἄχρον κατακαύσει¹³ πυρὶ ἀσβέστῳ.]”

1 (D omits) 2 (s^o men who were hearing him were

thinking in themselves and saying) 3 (D ἐπιγινούς τὰ δια-

νοήματα αὐτῶν εἶπεν, s^o he said to them) 4 (D ἐν, ll + in)

5 (CD ll + εἰς μετανοίαν) 6 (D l ὁ δὲ ἐρχόμενος ἰσχυρότερός μου

ἐστίν) 7 (5 ll calciamenta portare, D λ. τ. ι. τοῦ ὑποδήματος)

8 (N omits) 9 (s^o with fire and with the Holy Ghost)

10 (CD ll s^o καὶ διακαθαρεύει) 11 (C ll s^o συνάξει τ. σ., D τὸν μὲν

σ. συνάξει) 12 (D l omit) 13 (N † κατασβέσει)

iii. 18 [Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν¹ εὐηγγελίζετο² τὸν λαόν·

19 ὁ δὲ Ἑρῳδῆς ὁ τετραρῆχης³,

ἔλεγχόμενος ὑπ' αὐτοῦ⁴ περὶ Ἡρῳδιάδος τῆς γυναῖκος⁵ τοῦ ἀδελφοῦ

αὐτοῦ⁶

καί⁷ περὶ πάντων ὧν ἐποίησεν πονηρῶν⁸ ὁ Ἑρῳδῆς,⁹ 20 προσέ-

θηκεν καὶ¹⁰ τοῦτο ἐπὶ πᾶσιν,

11 κατέκλεισεν¹² τὸν Ἰωάννην ἐν¹³ φυλακῇ.]

1 (D παρανοῶν) 2 (N εὐηγγέλιζε) 3 (BD τετραρῆχης)

4 (s^o because John was reproving him) 5 (C + Φιλίππου)

6 (s^o of the brother of Herod) 7 (N omits) 8 (N τῶν

πονηρῶν ὧν ἐποίησεν) 9 (2 ll omit) 10 (3 ll omit)

11 (C ll + καί) 12 (D ll ἐνέκλεισε) 13 (C + τῇ)

S. John viii. 33, ἀπεκρίθησαν πρὸς αὐτόν “Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ‘Ἐλευ-
θεροὶ γενήσεσθε’;” 39 “Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν.” λέγει
αὐτοῖς (δ) Ἰησοῦς “Εἰ τέκνα τοῦ Ἀβραάμ ἐστέ, τὰ ἔργα τοῦ
Ἀβραάμ ποιεῖτε.”

Romans ii. 28, οὗ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστίν, οὐδὲ ἡ
ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· 29 ἀλλ’ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος,
καὶ περιτομή καρδίας ἐν πνεύματι οὗ γράμματι, οὗ ὁ ἔπαινος οὐκ
ἐξ ἀνθρώπων ἀλλ’ ἐκ τοῦ θεοῦ.

Romans iv. 11, καὶ CHMΕΙΟΝ ἔλαβεν ΠΕΡΙΤΟΜΗΣ, σφρα-
γίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ
εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι’ ἀκροβυστίας, εἰς τὸ
λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην, 12 καὶ πατέρα περιτομῆς τοῖς
οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν
ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

Matt. iii. 10. For the metaphor see the parable of the
barren fig tree, Luke xiii. 7—9.

Matt. iii. 12. For the metaphor see the parable of the
tares, Matt. xiii. 30.

S. John i. 24—28.

24 Καὶ¹ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ἠρώτησαν
αὐτόν² καὶ εἶπαν αὐτῷ “Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς
οὐδὲ Ἡλίας οὐδὲ ὁ³ προφῆτης;”

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων⁴

“Ἐγὼ⁵ βαπτίζω⁶ ἐν⁷ ὕδατι⁸. (1)

[μέσος⁹ ὑμῶν στήκει¹⁰ δὲν ἡμεῖς οὐκ οἴδατε,]

27 11 ὀπίσω μου ἐρχόμενος¹², (2)

οὗ οὐκ εἰμὶ (ἐγὼ)¹³ ἄξιος

ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος¹⁴.”} (3)

28 Ταῦτα ἐν Βηθανίᾳ¹⁵ ἐγένετο πέραν τοῦ Ἰορδάνου¹⁶, ὅπου ἦν ὁ
Ἰωάννης βαπτίζων¹⁷.

1 (X ll + οἱ) 2 (N 2 ll omit) 3 (C omits) 4 (s^o John

saith to them) 5 (4 ll + quidem) 6 (5 ll + vos) 7 (N + τῷ)

8 (2 ll + in paenitentiam, l + paenitentiae) 9 (A ll + δὲ)

10 (N ἐσθήκει, C ἔστηκεν) 11 (C + ὁ, A ll + αὐτὸς ἐστίν ὁ,

ll + ipse est de quo dicebam) 12 (A ll + δς ἐμπροσθέν μου

γέγονεν) 13 NCl omit 14 (s^o plural) 15 (s^o after

Origen Beth Ἀβαρα) 16 (N + ποταμοῦ) 17 (C + τὸ πρῶτον)

S. John i. 15, “ὁ ὀπίσω μου ἐρχόμενος ἐμπροσθέν μου γέγονεν,

ὅτι πρῶτός μου ἦν.”

S. John i. 27, “ὀπίσω μου ἐρχόμενος.”

S. John i. 30, “ὀπίσω μου ἔρχεται ἀνὴρ.”

S. John iii. 28, “αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ἐγὼ
‘Οὐκ εἰμὶ ἐγὼ ὁ Χριστός,’ ἀλλ’ ὅτι ‘Ἀπεσταλμένος εἰμὶ ἐμπροσθεν
ἐκείνου.’”

Acts x. 38, “ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.”

Compare Acts xiii. 25, “Ἰδοὺ ἔρχεται μετ’ ἐμεῦ οὐκ εἰμὶ ἄξιος τὸ
ὑπόδημα τῶν ποδῶν λύσαι.” Acts xviii. 25, “Ἀπολλῶς...ἐπιστάμενος
μόνον τὸ βάπτισμα Ἰωάννου: cf. xix. 3, 4, “Εἰς τί οὖν ἐβαπτίσθητε;”
οἱ δὲ εἶπαν “Εἰς τὸ Ἰωάννου βάπτισμα.” εἶπεν δὲ Παῦλος “Ἰωάννης
ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον
μετ’ αὐτὸν ἵνα πιστεύσωσιν, τοῦτ’ ἐστὶν εἰς τὸν Ἰησοῦν.” Acts i. 5,
“Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε
ἐν ἁγίῳ”: cf. xi. 16.

C lacks Mark i. 1—17.
 — Luke iii. 22—iv. 24.
 D — Matt. iii. 8—16 a.
 — John i. 16—iii. 26.
 s^c — Mark except xvi. 17—20.
 — Luke iii. 16—vii. 33 b.
 s^a — Mark i. 1—11.

S. MATTHEW.

FIRST DIVISION.

S. MARK.

2. OUR LORD COMES FORTH.

iii. 13—17, iv. 1—11 (xvii. 5).

i. 9—13 (ix. 7 b).

Conflate.

iii. 13 ¹Τότε παραγίνεται [ὁ] Ἰησοῦς
 ἀπὸ τῆς Γαλιλαίας
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ'
 αὐτοῦ. †

2 a. John baptizes our Lord.

i. 9 Καὶ ¹²ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν ³Ἰησοῦς
 [ἀπὸ Ναζαρέτ ^{4a} τῆς Γαλιλαίας] (ii)
 καὶ ἐβαπτίσθη εἰς τὸν ⁵Ἰορδάνην ὑπὸ Ἰωάννου ¹³.
 1 B omits 2 (l omits) 3 (D+δ) 4 (D⁸1-εθ)
 5 (D†την)

14 [ὁ δὲ διεκώλυνεν αὐτὸν λέγων "Εγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ ²"Ἄφες ἄρτι, οὕτω γὰρ πρέπειν ἔστιν ἡμῖν ³πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν ⁴.]

16 ⁵[βαπτισθεὶς δὲ ὁ Ἰησοῦς] εὐθὺς ⁸ἀνέβη ἀπὸ τοῦ ὕδατος·
 καὶ ἰδοὺ ἠνεώχθησαν ⁷οἱ οὐρανοί,
 καὶ εἶδεν πνεῦμα [θεοῦ] ¹⁸καταβαῖνον ⁹ὡς ¹⁰εἰς ¹⁰περιστερὰν ¹¹
 [ἐρχόμενον] ¹²ἐπ' ¹³αὐτόν. †

17 καὶ [ἰδοὺ] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα] ¹⁴
 "Οὗτός ἐστιν ¹⁵ὁ γίός μου ¹⁶ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα ¹⁷."

Doublet (assimilated):

[xvii. 5 καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα
 "Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα·
 ἀκούετε ἀγτοῦ."]

10 καὶ εὐθὺς ¹ἀναβαίνων ἐκ τοῦ ὕδατος
 εἶδεν σχιζομένους ²τοὺς οὐρανοὺς

καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον ³εἰς ⁴αὐτόν

11 καὶ φωνὴ (ἐγένετο ⁵) ἐκ τῶν οὐρανῶν
 "Σὺ εἶ ὁ γίός μου ὁ ἀγαπητός,
 ἐν σοὶ ⁷εὐδόκησα." ⁸

Compare [ix. (7) καὶ ἐγένετο ⁸φωνὴ ἐκ τῆς νεφέλης ⁹
 "Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός,
 ἀκούετε ἀγτοῦ."]

1 (D11 omit) 2 (D11 ἡνυγμένους) 3 (D†καταβαίνων,
 N11+καὶ μένον) 4 (N11 ἐπ') 5 ND1 omit 6 (B* υἱός)
 7 (A11 ᾧ) 8 (D11 ἦλθεν, 1 omits, 1 ecce) 9 (D11+λέγουσα)

1 (Gosp. Hebr.: Ecce mater domini et fratres eius dicebant ei; "Iohannes baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo." Dixit autem eis, "Quid peccavi, ut vadam et baptizer ab eo? Nisi forte hoc ipsum quod dixi ignorantia est.") 2 NC πρὸς αὐτόν (1 omits) 3 (N ἡμᾶς) 4 (ss+to be baptized) 5 (211+Et cum baptizaretur Iesus, lumen ingens circumfulsit (magnum fulgebatur) de aqua ita ut timerent omnes qui advenarent (congregati erant): cf. Justin M. κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ) 6 (s^c omits) 7 C11+αὐτῷ 8 (C τὸ πνεῦμα τοῦ θεοῦ) 9 (D καταβαίνοντα, D11+ἐκ τοῦ οὐρανοῦ) 10 (D ὡς) 11 (CD11+καὶ) 12 (s^c+and it remained) 13 (D εἰς, C πρὸς) 14 (D11 ss+πρὸς αὐτόν) 15 (D1 ss Σὺ εἶ) 16 (s^c+and) 17 (Ebionite Gospel+ἐγὼ σήμερον γενένηκα σε." καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα, ὃ ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ "Σὺ τίς εἶ, Κύριε;" καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐφ' ὃν ἠδόκησα." καὶ τότε ὁ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγεν "Δέομαί σου, Κύριε, σὺ με βάπτισον." ὁ δὲ ἐκώλυνεν αὐτῷ λέγων "Ἄφες, ὅτι οὕτως ἐστὶν πρέπειν πληρωθῆναι πάντα." Gospel of the Nazarenes+Factum est autem cum ascendisset dominus de aqua descendit fons omnis Spiritus sancti et requievit super eum et dixit illi "Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te. Tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum." Et Iohannes quidem baptizavit illum in aqua, ille autem Iohannem in spiritu.)

2 b. The Temptation.

Conflation.

iv. 1 ¹Τότε [(ὁ) ¹Ἰησοῦς] ἀνήχθη ²εἰς τὴν ἔρημον ὑπὸ τοῦ ³
 πνεύματος, (1) †

i. 13 Καὶ εὐθὺς τὸ πνεῦμα ¹αὐτόν ἐκβάλλει εἰς τὴν
 ἔρημον. (1)

1 B omits 2 (C ἀνήχθη δὲ ὁ Ἰησοῦς) 3 (s^c+holy)

1 (D+τὸ ἄγιον)

^a Nazareth is mentioned as our Lord's home in Matt. ii. 23, Luke i. 26, John i. 45, 46 &c.

^b LXX. Isaiah xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ. Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου,

S. LUKE.

VARIOUS.

iii. 21, 22, iv. 1—13 (ix. 35).

S. John i. 29—34.

iii. 21 Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι ἅπαντα¹ τὸν λαόν]

καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου]

1 (N πάντα)

i. 29 [Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει
“Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός
ἐστὶν ὑπὲρ οὗ ἐγὼ εἶπον ‘Ὅπισθ’ ἔρχεται ἀνὴρ ὃς ἔμπροσθέν
μου γέγονεν, ὅτι πρῶτός μου ἦν’ 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ἵνα
φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ᾗ λαὸν ἐγὼ ἐν ὕδατι βαπτίζων.”

Two voices from heaven are recorded in the Synoptists, one at the Baptism, the other at the Transfiguration. Both seem to be moulded upon or affected by Isaiah xlii. 1, and perhaps upon that Greek version of it which is given in Matt. xii. 18 (see footnote). There is a difficulty however. The Hebrew word עֶבֶד can only mean ‘servant,’ but the Greek equivalent παῖς which means ‘a boy’ may indicate either ‘a servant,’ or ‘a son,’ and Greek readers of Isaiah frequently understood it as υἱός (see Chase, ‘Credibility of the Acts,’ 135 ff.). It is instructive to compare the three Gospels in the case of those two voices as a lesson in assimilation. In S. Luke, whom we believe to have preserved the proto-Mark account, the voices have nothing in common but ὁ υἱός μου ὁ, or if the ‘Western’ non-harmonistic reading be genuine, as it possibly may be, nothing but υἱός μου. But (1) we suppose that the deutero-Mark altered ἐκλελεγμένος into the more usual ἀγαπητός, (2) S. Matthew by a double assimilation introduces οὗτός ἐστιν into the Baptism and adds ἐν ᾧ εὐδόκησα to the Transfiguration. Our belief is that, if the oral period had been longer, the clause ἀκούετε αὐτοῦ would inevitably have been added in S. Matthew to the Baptism voice, thus making both voices identical, for it is much to be noticed that the introductory line also in S. Matthew has been assimilated.

All these changes would be made unconsciously in oral teaching, but what effort would be required to produce them in copying from a document and what motive would cause that effort to be made?

S. Mark’s σχιζομένους seems to be an alteration made in the trito-Mark.

S. Luke mentions our Lord’s habit of prayer also in v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the parallels in the other Synoptists support him. All three Gospels mention our Lord’s praying in Gethsemane; also Mark i. 35, vi. 46=Matt. xiv. 23.

iii. (21) ἀνεψυχθῆναι¹ τὸν οὐρανόν22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἅγιον σωματικῶς εἶδει] ὡς
περιστερὰν ἐπ’² αὐτόν,καὶ φωνὴν ἐξ³ οὐρανοῦ γενέσθαι

“Σὺ εἶ ὁ γιός μου ὁ ἀγαπητός,

ἐν σοὶ εὐδόκησα.”⁴

[cf. ix. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα

“Οὗτός ἐστιν ὁ γιός μου ὁ ἐκλελεγμένος,
ἀγτοῦ ἀκούετε.”]

1 (D ἀνοιχθῆναι)

2 (D II εἰς)

3 (D ἐκ τοῦ)

4 (D II

υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

(Here follows the GENEALOGY. 16 verses, V. § 14.)

i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων¹ ὅτι]

“Τεθέαμαι

τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ² οὐρανοῦ,[καὶ ἔμεινεν³ ἐπ’ αὐτόν.33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν⁴ ὕδατι⁵
ἐκείνός μοι εἶπεν ‘Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον
ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ⁶. 34 καὶ γὰρ
ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱός⁷ τοῦ θεοῦ.”][S. John xii. 28, ἤλθεν οὖν⁸ φωνὴ ἐκ τοῦ οὐρανοῦ⁹ “Καὶ ἐδόξασα
καὶ πάλιν δοξάσω.”]

1 (N I omit)

2 (N ἐκ τοῦ)

3 (N μένον)

4 (N + τῷ)

5 (S^a omits)

6 (C + καὶ πυρὶ)

7 (N S^a ἐκλεκτός)

8 (D καὶ

ἐγένετο) 9 (D II + λέγουσα)

Conflation.

iv. 1 Ἰησοῦς δὲ [πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ
Ἰορδάνου,]

which passage is rendered in Matt. xii. 18, Ἴδὼν ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου. Ps. ii. 7,
Κύριος εἶπεν πρὸς μέ “Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.”

S. MATTHEW.

iv. (1) πειρασθῆναι ὑπὸ τοῦ διαβόλου. (3)
 2 καὶ [νηστεύσας] ἡμέρας τεσσαράκοντα (2)
 [καὶ νύκτας τεσσαράκοντα] ^a ὕστερον ⁷³ ἐπείνασεν.]
 3 Καὶ προσελθὼν ⁴ ὁ πειράζων εἶπεν αὐτῷ
 “Εἰ υἱὸς εἶ τοῦ θεοῦ,
 εἰπὼν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.”
 4 ὁ δὲ ἀποκριθεὶς εἶπεν “Γέγραπται
 Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος,
 ἀλλ’ ἐπὶ ⁵ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος ⁷⁶
 θεοῦ ^b.”
 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν,
 καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
 6 καὶ λέγει αὐτῷ “Εἰ υἱὸς εἶ τοῦ θεοῦ,
 βάλε σεαυτὸν ⁷ κάτω· γέγραπται γὰρ ὅτι
 Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ ⁸
 καὶ ἐπὶ χειρῶν ἀροῦσίν ⁹ σε,
 μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σοῦ ^c.”
 7 ἔφη αὐτῷ ὁ Ἰησοῦς “Πάλιν ¹⁰ γέγραπται
 Ὅτι ἐκπειράσεις ¹¹ Κύριον τὸν θεόν σου ^d.”
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν,
 καὶ δείκνυσιν ¹² αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου
 “καὶ τὴν δόξαν αὐτῶν ¹¹⁰, (1)
 9 καὶ εἶπεν αὐτῷ “Ταῦτά σοι πάντα δώσω ¹¹³” [†]
 ἐὰν πεσὼν προσκυνήσῃς ¹⁴ μοι.”
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ἱπαγε ¹⁵, Σατανᾶ·
 γέγραπται γὰρ Κύριον τὸν θεόν σου προσκυνήσεις ¹⁶
 καὶ αὐτῷ μόνῳ λατρεύσεις ^e.”
 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος ¹⁷,
 καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (6)

3 (s^c omits) 4 (D ll προσῆλθεν + αὐτῷ...καὶ) 5 (CD ll ἐν)
 6 (D ll omit) 7 (C + ἐντεῦθεν) 8 (s^a + to keep thee)
 9 (D αἰρουσιν) 10 (s^a omits) 11 (D Οὐ πειράσεις)
 12 (N δεικνύει, D δειξεν) 13 (s^a These kingdoms and their
 glory thou hast seen; to thee will I give them) 14 (C † προσ-
 κυνήσεις) 15 (D ll s^a + ὀπίσω μου) 16 (N † προσκυνήσεις)
 17 (ss + for a season)

iv. 12—22 (iii. 1, 2).

12 [Ἀκούσας] δὲ ὅτι Ἰωάννης παρεδόθη
 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
 13 [καὶ καταλιπὼν ¹ τὴν Ναζαρά ² ἐλθὼν κατέκησεν ³ εἰς Καφαρναούμ
 τὴν παραθαλάσσιον ⁴ ἐν ὁρίοις ⁵ Ζαβουλὼν καὶ Νεφθαλείμ· 14 ἵνα
 πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου ⁶ λέγοντος
 15 Γὰρ Ζαβουλὼν καὶ Γὰρ ⁸ Νεφθαλείμ,
 ὁδὸν θαλάσσης, πέραν τοῦ ⁷ Ἰορδάνου,
 Γαλιλαΐδα ⁸ τῶν ἐθνῶν,
 16 ὁ λαὸς ὁ καθήμενος ἐν ⁹ σκοτίᾳ ¹⁰
 φῶς εἶδεν ¹¹ μέγα ¹²,
 “καὶ τοῖς καθημένοις ¹³ ἐν ¹⁴ ἑσπέρᾳ καὶ ¹⁵ σκιᾷ θανάτου
 φῶς ¹⁵ ἀνέτειλεν αὐτοῖς ^f.”
 1 (D καταλείπων) 2 (N Δ Ναζαρεθ) 3 (s^a omits)
 4 (N παρὰ θάλασσαν, D παραθαλάσσιον) 5 (D + τοῦ) 6 (D
 omits) 7 (ss + river) 8 (D ll Γαλιλαίας) 9 (D + τῇ)
 10 (N C σκοτίαι) 11 (D ll εἶδον) 12 (D † μέγαν) 13 (D ll οἱ
 καθημενοί) 14 (s^a in sadness and, s^a omits, D omits καὶ)
 15 (s^c + a great)

^a LXX. Deut. ix. 9, καὶ κατεγινόμεν ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας· ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον. 1 Kings xix. 8, καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὅρους Χωρήβ.
^b LXX. Deut. viii. 3, οὐ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ’ ἐπὶ (v. l. ἐν) παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

S. MARK.

i. 13 καὶ ἦν ἐν τῇ ἐρήμῳ ⁷² τεσσαράκοντα ἡμέρας (2)
^a πειραζόμενος ὑπὸ τοῦ Σατανᾶ (3)
 [καὶ ἦν μετὰ τῶν θηρίων,] (iii)

N.B. Matt. s^{ab}. both agree in saying
 He fasted. m^b. does not
 m^b. says He was with wild bea
 m^b. & He. not same as m^a.
 the one. the other m^b.

[καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.] (6) (ii)

2 (s^a there) 3 (D + † καὶ, ll + καὶ τεσσαράκοντα νύκτας)

3. COMMENCEMENT OF OUR LORD'S MINISTRY.

i. 14—20.

3 a. Teaching in Galilee.

14 [Καὶ [μετὰ ⁷¹ τὸ παραδοθῆναι τὸν Ἰωάννην] (ii)
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
 1 (N Μετὰ δὲ)

S. Matthew's ἀκούσας (12) occurs also in Matt. xiv. 13, in both of which places Keim used it to argue that our Lord fled from fear. But Keim insisted on the priority of S. Matthew for dogmatic reasons of his own, because the miraculous element is, he maintained, slightly less in S. Matthew. To us the ἀκούσας is simply an editorial addition.

S. LUKE.

iv. (1) καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ⁵ 2 ἡμέρας
τεσσαράκοντα (2)

πειραζόμενος ὑπὸ τοῦ διαβόλου¹. (3)

Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεὶς αὐτῶν ἐπείνασεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος +

“Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος².”

4 καὶ ἡπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]³ “Γέγραπται ὅτι⁴

Οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος⁵.”

5 Καὶ ἀναγαγὼν αὐτὸν⁶ * * *

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης⁷

[ἐν στιγμῇ χρόνου].

6 καὶ εἶπεν αὐτῷ⁸ [ὁ διάβολος] “Σοὶ δώσω +

[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁹, (1)

[ὅτι ἐμοὶ παραδίδονται καὶ ᾧ ἂν θελω διδώμι¹⁰ αὐτήν].

7 [σὺ οὖν] ἐὰν προσκυνήσῃς¹¹ ἐνὶ ὕδατι ἐμοῦ, [ἔσται σοὺ πᾶσα.].”

8 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτῷ

“Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις

καὶ αὐτῷ μόνῳ λατρεύσεις¹².”

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹³ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ) “Εἰ υἱὸς εἶ τοῦ θεοῦ,

βῶλε σεαυτὸν [ἐντεῦθεν] κάτω¹⁴. 10 γέγραπται γὰρ¹⁵ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [τοῦ

διαφυλάξαι σε], (4)

11 καὶ [ὅτι]¹⁶ ἐπὶ χειρῶν ἀροσίν σε

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου¹⁷.”

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ¹⁸ ὁ Ἰησοῦς [ὅτι] “Ἐλθῆται¹⁹

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου²⁰.”

13 Καὶ [συντελέσας πάντα πειρασμὸν] ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ

[ἀχρι καιροῦ²¹]. ± *Rel. in d. mt. omits.*

1 (D1 σατανᾶ) 2 (D ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται)

3 (D καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν) 4 (D omits) 5 (D II

+ ἀλλ’ ἐν παντὶ ῥήματι θεοῦ) 6 (D II + εἰς ὅρος ὑψηλὸν ±

λίαν) 7 (D I τοῦ κόσμου) 8 (D II πρὸς αὐτὸν) 9 (D τοῦ-

των) 10 (N δώσω) 11 (N ++ μοι) 12 (D + αὐτὸν) 13 (N

omits) 14 (D II γέγραπται, 8^o omits) 15 (D χρόνου)

(N.B. II place vv. 5—8 after v. 12 as in Matt.)

iv. 14, 15, v. 1—11.

14 Καὶ * * * * ἐπέστρεψεν ὁ Ἰησοῦς } +

[ἐν τῇ δυνάμει τοῦ πνεύματος] εἰς τὴν Γαλιλαίαν.]

[καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου¹ περὶ αὐτοῦ. 15 καὶ

αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν², δοξαζόμενος ὑπὸ

πάντων³.]

1 (N χώρας, II regionem) 2 (D II omit) 3 (I hominibus)

(Here follows THE VISIT TO NAZARETH, 15 verses, from

deutero-Mark: much displaced. I. § 17.)

¹ LXX. Ps. xci. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε + ἐν ταῖς ὁδοῖς σου+. ἐπὶ χειρῶν ἀροσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

² LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

³ LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

⁴ LXX. Is. ix. 1, [τοῦτο πρῶτον πλε, ταχὺ ποιεῖ], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλλαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς.

⁵ LXX. Deut. viii. 2, καὶ μνησθήσῃ πᾶσαν τὴν ὁδὸν ἣν ἤγαγεν σε Κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὡς ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε, καὶ διαγνώσῃ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολὰς αὐτοῦ ἢ οὐ.

VARIOUS.

Heb. ii. 18, πέπονθεν αὐτὸς πειρασθεὶς: iv. 15, ἔχομεν ἀρχιερεῖα
.....πεπειρασμένον.. κατὰ πάντα καθ’ ὁμοίτητα χωρὶς ἁμαρτίας.

S. Mark says nothing about fasting. S. Matthew leaves it an open question whether the fast was absolute or relative. S. Luke, by an editorial interpretation, makes it absolute. The tendency towards severity makes us suspect his view, see Mark vi. 8, note. S. Matthew’s “forty days and forty nights” seem to refer back to the fasts of Moses and Elijah.

S. Mark makes the angels attend upon our Lord throughout the forty days, S. Matthew when the forty days were ended. Similarly S. Luke makes the Holy Spirit’s guidance last throughout the forty days. Notice also, that the phrase ἀγεσθαι πνεύματι is Pauline, Rom. viii. 14, Gal. v. 18, in connexion with Sonship.

Matt. iv. 5. Jerusalem is called “the holy city” also in Matt. xxvii. 53.

Matt. iv. 10. Cf. xvi. 23, “Ἐπαγε ὀπίσω μου, Σατανᾶ.”

Acts x. 37, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας.

S. John iii. 24, ii. 12, iv. 3, iv. 43.

iii. 24 [οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

ii. 12, μετὰ τοῦτο κατέβη εἰς Καφαρναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

iv. 3, ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

iv. 43, μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.

S. MATTHEW.

iv. 17 [Ἀπὸ τότε¹⁶] ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν
 “Μετανοεῖτε¹⁷, (2)
 ἡγγικεν γὰρ¹⁷ ἡ βασιλεία τῶν οὐρανῶν.” (1)
Doublet (assimilated):
 [iii. 1 παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
 τῆς Ἰουδαίας 2¹⁸ λέγων
 “Μετανοεῖτε,
 ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν a.”]
 16 (D + γὰρ) 17 ss omit 18 (CD + καὶ)

S. MARK.

i. (14) κηρύσσων τὸ εὐαγγέλιον⁹ τοῦ θεοῦ¹⁵ [(καὶ λέγων)⁸ (ii)
 ὅτι “Πεπλήρωται ὁ καιρὸς¹⁴ καὶ ἡγγικεν ἡ βασιλεία
 τοῦ θεοῦ” (1)
 μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.” (2)]
 2 (AD 11 + τῆς βασιλείας) 3 81 s^a omit 4 (D 11 Πεπλή-
 ρωνται οἱ καιροὶ)
 On S. Matthew's assimilation (17), see Matt. iii. 1, note 1,
 § 1 a.

3 b. The Calling of SS. Simon, Andrew, James
 and John.

iv. 18 Περιπατῶν¹ δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
 εἶδεν [δύο ἀδελφοὺς,] Σίμωνα [τὸν λεγόμενον Πέτρον¹²]
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ³,
 βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν,
 ἦσαν γὰρ ἀλεεῖς⁴.
 19 καὶ λέγει αὐτοῖς
 “Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς⁵ ἀλεεῖς⁴ ἀνθρώπων.”
 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

i. 16 [Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλι-
 λαίας (1) (ii)
 εἶδεν¹ Σίμωνα
 καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος²
 ἀμφιβάλλοντας³ ἐν τῇ θαλάσῃ,
 ἦσαν γὰρ ἀλεεῖς.
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
 “Δεῦτε ὀπίσω μου,
 καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς ἀνθρώπων.”]
 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα¹⁴ ἠκολούθησαν⁵ αὐτῷ.

21 Καὶ προβὰς [ἐκεῖθεν] εἶδεν [ἄλλους δύο ἀδελφοὺς,]
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 ἐν τῷ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν] (4)
 καταρτίζοντας τὰ δίκτυα [αὐτῶν],
 καὶ ἐκάλεσεν αὐτούς.
 22 οἱ δὲ εὐθέως⁶ ἀφέντες τὸ πλοῖον⁷ καὶ τὸν πατέρα[†]
 αὐτῶν¹⁸ ἠκολούθησαν αὐτῷ.

19 Καὶ προβὰς⁶ ὀλίγον⁷ εἶδεν
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
 καὶ αὐτοὺς ἐν τῷ πλοίῳ
 καταρτίζοντας τὰ δίκτυα, (3)
 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς.
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ (4)
 μετὰ τῶν μισθωτῶν
 ἠπλήθον ὀπίσω αὐτοῦ¹⁸.]

1 (D Παράγων) 2 (s^a omits) 3 (s^a + repairing their
 nets and) 4 (DE ἀλειῖς) 5 (D 11 ss + γενέσθαι) 6 (11 omit)
 7 (8 + αὐτῶν, 11 s^a their nets) 8 (s^a omits)

1 (D + τὸν) 2 (D 11 s^a αὐτοῦ) 3 (D 11 s^a + τὰ δίκτυα)
 4 (D 11 πάντα) 5 (B ἠκολούθουν) 6 (D *προσβάς, 8C 11 +
 ἐκεῖθεν) 7 (8 omits) 8 (D 1 s^a ἠκολούθησαν αὐτῷ)

(Here follows THE SERMON ON THE MOUNT, 112 verses.

II. § 3.)

^a In the Charge to the Twelve we read “Πορευόμενοι δὲ κηρύσσετε ὅτι “Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν” Matt. x. 7, and in the Charge to the Seventy “καὶ λέγετε αὐτοῖς “Ἠγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ...πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ” Luke x. 9, 11.

^b With regard to the identification of the miracle of the Draught of Fishes recorded by S. Luke with that recorded by S. John I may remark that the identification is not modern, for Eusebius put both narratives into the ninth canon which contains matter common to SS. Luke and John. Tatian however distinguished them. My reasons for the identification can only be briefly stated here; for a fuller discussion of the whole question of S. Luke's order I must refer the student to my edition of S. Luke. The student should remember that S. Luke, both in his Gospel and in the Acts, is most significantly silent about that visit of our Lord to Galilee after His resurrection, of which all the other evangelists make mention. If S. Luke was unaware of it (see Luke xxiv. 49), there would be the more reason for him to infer that the Draught of Fishes belonged to the earlier period of our Lord's ministry.

S. LUKE.

VARIOUS.

S. Luke makes no mention of S. Andrew nor does he speak of any call, but only of forsaking and following. He has blended with this section by conflation the Draught of Fishes. Those, who believe that S. Mark gives us S. Peter's recollections, can hardly doubt that S. Luke has, as usual and from lack of information, put the miracle into the wrong context, for it is not conceivable that S. Peter should either have forgotten the event or concealed it. If this be so, S. John may be held to have put the miracle in its right place.

If the whole section belongs to the deuterio-Mark, S. Luke's misplacing it accords with his invariable custom. By putting it *after* the healing of S. Peter's wife's mother as well as by combining the Draught of Fishes with it, S. Luke accounts for S. Peter's readiness to follow our Lord, which S. Mark, as usual, attributes to the constraining power of Christ's will over other men's minds^b.

(1) In SS. Mark and Matthew the fishermen in the one case are in their boats casting a seine net, in the other are on the shore mending their nets, but in S. Luke in both cases they are washing their nets—a different tradition. (2) S. Matthew has interpreted S. Mark's obscure word ἀμφιβάλλοντας. (3) S. Luke preserves our Lord's saying in a different translation or tradition. (4) S. Luke's Μη φοβοῦ is found also in Mark v. 36, vi. 50, Matt. x. 28, xiv. 27, xxviii. 5, 10, Luke i. 13, 30, ii. 10, viii. 50, xii. 7, 32.

Conflation.

Scraps from the deuterio-Mark (slightly misplaced): and a section from S. John's oral teaching much misplaced.

v. 1 [Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἔπικεῖσθαι αὐτῷ¹ καὶ 2 ἀκούειν τὸν λόγον τοῦ θεοῦ

Ἦν αὐτὸς ἦν ἐστὼς¹³ παρὰ τὴν λίμνην⁴ Γεννησαρέτ⁵, (1)
2 καὶ εἶδεν πλοῖα⁶ δύο ἐστῶτα παρὰ τὴν λίμνην,
οἱ δὲ ἀλείς⁷ ἀπ' αὐτῶν ἀποβάντες ἔπλυνον⁸ τὰ δίκτυα. (3)
3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων⁹, ὃ ἦν Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον¹⁰, καθίσας δὲ ἔκ
τοῦ πλοίου¹¹ ἐδίδασκεν τοὺς ὄχλους. 4 ὡς¹² δὲ ἐπαύσατο λαλῶν,
εἶπεν πρὸς τὸν Σίμωνα “Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ
δίκτυα ὑμῶν εἰς ἄγραν.” 5 καὶ ἀποκριθεὶς¹³ Σίμων εἶπεν¹⁴ “Ἐπι-
στάτα¹⁵, δι’ ὅλης¹⁶ νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ
ῥήματι σου χαλάσω τὰ δίκτυα.” 6 καὶ τοῦτο ποιήσαντες¹⁷ συνέ-
κλεισαν πλῆθος ἰχθύων πολὺ, διερρήσαστο δὲ¹⁸ τὰ δίκτυα αὐτῶν.
7 καὶ κατένευσαν¹⁹ τοῖς μετόχοις²⁰ ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος
συλλαβέσθαι²¹ αὐτοῖς· καὶ ἦλθαν, καὶ²² ἔπλυνον ἀμφότερα²³ τὰ
πλοῖα ὥστε 24 βυθίζεσθαι αὐτά²⁵. 8 Ἰδὼν δὲ Σίμων²⁶ Πέτρος²⁵
προσέειπεν τοῖς γόνασιν Ἰησοῦ²⁷ λέγων²⁸ “Ἐξελλθε ἀπ’ ἐμοῦ, ὅτι
ἄνθρωπος ἁμαρτωλὸς εἰμι, κύριε.” 9 θάμβος γὰρ περιέσχεν αὐτὸν²⁹ καὶ
πάντας τοὺς σὺν αὐτῷ³⁰ ἐπὶ τῇ ἄγραφῃ τῶν ἰχθύων ὡς³¹ συνέλαβον.]

10 ὁμοίως δὲ καὶ Ἰάκωβον
καὶ Ἰωάννην υἱοὺς Ζεβεδαίου³², [οἱ ἦσαν κοινῶν τῷ Σίμωνι.]
καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς }
“Μη φοβοῦ· } (2)
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.” }
11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα³³

ἠκολούθησαν αὐτῷ.

1 (N συναχθῆναι) 2 (CD II s^a τοῦ) 3 (D1 ἐστῶτος
αὐτοῦ) 4 (N omits) 5 (1ss Γεννησάρ) 6 (C II πλοῖαίρα
7 (BD ἀλείς) 8 (NC ἔπλυναν) 9 (D II πλοῖον) 10 (D
ὅσον ὅσον) 11 (ND II ἐν τῷ πλοίῳ) 12 (D ὅτε) 13 (CD + ὁ)
14 (CD II + αὐτῷ) 15 (D I Διδάσκαλε) 16 (CD + τῆς)
17 (D I οὐ μὴ παρακούσομαι, D I s^a καὶ εὐθὺς χαλάσαντες τὰ δίκτυα,
C reads τὸ δίκτυον for τὰ δίκτυα here and in next verse) 18 (C
*διερρητο δὲ, D II ὥστε ῥήσασθαι) 19 (N κατένευσεν, D II κατέ-
νευον) 20 (C + τοῖς) 21 (N συνλαμβάνεσθαι, D βοηθεῖν)
22 (D ἐλθόντες οὖν) 23 (N ἀμφότεροι) 24 (C + ἡδὲ, D II s^a +
παρά τι) 25 (D II omit) 26 (D ὁ δὲ Σίμων) 27 (D II s^a
αὐτοῦ τοῖς ποσίν) 28 (D II + “Παρακαλῶ) 29 (N αὐτοῖς)
30 (D omits) 31 (NAC ἡ) 32 (N II Ἰάκωβος καὶ Ἰωάννης οἱ
υἱοὶ Ζ., C omits υἱοὺς Ζ.) 33 (D ἦσαν δὲ κοινῶν αὐτοῦ
Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου· ὁ δὲ εἶπεν αὐτοῖς, D I “Δεῦτε
καὶ μὴ γίνεσθε ἀλείς ἰχθύων, ποιήσω γὰρ ὑμᾶς ἀλείς ἀνθρώπων.”
οἱ δὲ ἀκούσαντες, πάντα *κατέλειψαν ἐπὶ τῆς γῆς καὶ)

(S. John's parallel to the Draught of Fishes is given in IV. § 64.)

Luke v. 1, 2. λίμνη occurs also in Luke viii. 22, 23, 33. The other Gospels less correctly use θάλασσα instead.

Luke v. 5. ἐπιστάτης occurs seven times in S. Luke, but in no other book of the N.T. It is used occasionally by the LXX.

S. John i. 35—42.

35 [Τῷ ἐπαύριον πάλιν ἰσθῆκει Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ
δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει¹ “Ἴδε ὁ ἄμνός
τοῦ θεοῦ².” 37 καὶ³ ἦκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφείς δὲ³ ὁ Ἰησοῦς καὶ θεασάμενος
αὐτοὺς ἀκολουθοῦντας⁴ λέγει αὐτοῖς⁵ “Τί ζητεῖτε;” οἱ δὲ εἶπαν
αὐτῷ “Ραββί,” ἡ δὲ λέγεται μεθερμηνεύμενον⁶ Διδάσκαλε,⁷ “ποῦ
μένεις;” 39 λέγει αὐτοῖς “Ἐρχεσθε καὶ ὄψεσθε.” ἦλθαν οὖν καὶ
εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκεῖνην· ὥρα ἦν
ὡς δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρος⁸ εἰς ἔκ τῶν
δύο τῶν⁹ ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ⁹.
41 εὐρίσκει οὗτος πρῶτον¹⁰ τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ
λέγει αὐτῷ “Εὐρήκαμεν τὸν Μεσσίαν,” ἡ δὲ ἐστὶν μεθερμηνεύμενον
Χριστός¹¹. 42 ἡγάγεν¹¹ αὐτὸν πρὸς τὸν Ἰησοῦν.]

1 (s^a + “Behold the Christ”) 2 (C + ὁ αἰών τὴν ἁμαρτίαν
τοῦ κόσμου) 3 (N omits) 4 (C + αὐτῷ) 5 (N ἐρμηνεύμενον)
6 (ss omit) 7 (N ἰδὲτε) 8 (s^a omits) 9 (s^a of these
disciples of John) 10 (N πρῶτος) 11 (1 adducunt)

Luke v. 10. The familiar ἀλείς ἀνθρώπων has not left its
mark on New Testament literature, but S. Luke's equivalent
has perhaps moulded the language of 2 Tim. ii. 26, ἐξωγρημένον
ὑπ’ αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα.

S. MATTHEW.

S. MARK.

(iv. 13), vii. 28, 29, viii. 14—17.

iv. 13 is slightly misplaced: see above.

iv. 13 καὶ [καταλιπὼν¹ τὴν Ναζαρά²] ἐλθὼν [κατ'ῴκησεν³] εἰς Κα-
 φαρναούμ

[τὴν παραθαλάσσιον⁴ ἐν ὁρίοις⁵ Ζαβουλὼν καὶ Νεφθαλεὶμ]
 vii. 28 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,]
 ἐξέπλήσσαντο [οἱ ὄχλοι] ἐπὶ τῇ διδαχῇ αὐτοῦ.
 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν]⁶.

1 (D καταλείπων) 2 (KD Ναζάρεθ) 3 (8^a omits)
 4 (K παρὰ θάλασσαν, D παραθαλάσσιον) 5 (8^c + and the
 Pharisees)

(Here follows *THE CLEANSING OF THE LEPER*, slightly
 misplaced, § 5.)

In the more famous case of the Gerasene demoniac (Mark v.
 7, I. § 15) the same words which occur here *Τί ἐμοὶ καὶ σοί*,
 Ἰησοῦ; are put into the mouth of the man. Yet it is improba-
 ble (1) that two men would use exactly the same phrase and
 (2) that the Gerasene would know our Lord's name. The truth
 seems to be that in many narratives the actual words which
 had been spoken were forgotten and a commonplace was in-
 serted to fill the gap. It should be remembered that in Hebrew
 literature the repetition of a phrase is regarded as an embellish-
 ment (e.g. Amos i. 3—ii. 6, Job i. 13—19), whereas in the
 West variety is preferred, as being truer.

S. Matthew's mention of the Roman province of Syria—not
 named in S. Mark—is an indication that the Gospel was
 written outside of Palestine. A native of Judæa would have
 been more precise.

S. Luke's *φωνῇ μεγάλῃ* (33) occurs in Mark i. 26, v. 7 = Luke
 viii. 28.

S. Luke's *εἰς τὸ μέσον* (35) occurs in Mark iii. 3 = Luke vi. 8.

iv. 24^a.

24 καὶ ἀπῆλθεν¹ ἡ ἀκοὴ αὐτοῦ
 εἰς ὅλην² τὴν Συρίαν³.

1 (KC ἐξ-) 2 (K πᾶσαν) 3 (Γ Blass συνορίαν)

viii. 14 Καὶ

ἐλθὼν [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν¹ Πέτρου

1 (8^a + of Simon)

4. INCREASING ACTIVITY.

i. 21—39.

4 a. Our Lord in the Synagogue at Capernaum.

i. 21 Καὶ εἰσπορεύονται¹ εἰς Καφαρναούμ.

Καὶ εὐθὺς² τοῖς σάββασις³ εἰσελθὼν⁴ εἰς τὴν συναγωγὴν
 ἐδίδασκεν⁵.

22 καὶ ἐξέπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
 καὶ⁴ οὐχ ὡς οἱ γραμματεῖς⁵.

1 (D ll εἰσπορεύοντο) 2 (8^a omits) 3 KC ἐδίδασκεν
 (D ἐδίδασκεν) εἰς τὴν συναγωγὴν, (D ll + αὐτοὺς, 1 + populum)
 4 (D ll omit) 5 (C ll 8^a + αὐτῶν)

4 b. The Demoniac in the Synagogue at Capernaum.

i. 23 καὶ εὐθὺς¹ ἦν ἐν τῇ συναγωγῇ αὐτῶν²
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ,
 καὶ ἀνέκραξεν³ 24 λέγων

“Τί ἡμῖν καὶ σοί⁵, Ἰησοῦ Ναζαρηνέ;
 ἡλθες ἀπολέσαι ἡμᾶς;

οἶδα⁶ σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.”
 25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς (λέγων)⁷

“Φιμώθητι καὶ ἐξέλθε ἔξ αὐτοῦ⁸.”
 26 καὶ ὑπακούσας αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον
 καὶ φωνήσας⁹ φωνῇ μεγάλῃ (i)
 ἐξῆλθεν ἐξ αὐτοῦ.¹⁰

27 καὶ ἐθαμβήθησαν¹¹ ἅπαντες,
 ὥστε συνζητεῖν αὐτοὺς¹² λέγοντας¹³
 “Τί ἐστὶν τοῦτο; διδαχὴ καινὴ
 κατ’ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπι-
 τάσσει¹⁴,

καὶ ὑπακούουσιν αὐτῷ.”

28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς¹⁵ πανταχοῦ¹⁶
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας¹⁷.

1 (CD ll 8^a omit) 2 (D ll omit) 3 (D ἀνέκραξεν)
 4 (C + Ea,) 5 (B σύ) 6 K οἶδαμεν 7 K omits
 8 (D ll ἐκ τοῦ ἀνθρώπου, + πνεῦμα ἀκάθαρτον, C ἀπ’ αὐτοῦ)
 9 (C κράξαν) 10 (D ll ἐξῆλθεν τὸ πνεῦμα τὸ ἀκάθαρτον
 σπαράξας αὐτόν. καὶ κράξας φωνῇ μεγάλῃ ἐξῆλθεν ἀπ’ αὐτοῦ.)
 11 (D ἐθαμβήσαν) 12 CD ll 8^a πρὸς ἑαυτοὺς 13 (C † λέγοντες)
 14 (D τίς ἡ διδαχὴ ἐκείνη, ἡ καινὴ αὕτη ἡ ἐξουσία, ὅτι καὶ τοῖς...
 8^a What is this new teaching? He hath authority and com-
 mandeth...) 15 (K ll 8^a omit) 16 (KD ll omit) 17 (K
 Ἰουδαίας, 8^a + and many followed him)

4 c. S. Peter's Wife's Mother healed of a Fever.

i. 29 Καὶ εὐθὺς¹ ἐκ τῆς συναγωγῆς ἔξελθόντες
 ἦλθαν² εἰς τὴν οἰκίαν Σίμωνος³ [καὶ Ἀνδρέου (iii)
 μετὰ Ἰακώβου καὶ Ἰωάννου.]

1 (D ll 8^a omit) 2 BD ll ἐξεληθὼν ἦλθεν, (8^a He went forth
 and they came) 3 (8^a + Peter)

S. LUKE.

VARIOUS.

Those who believe in the priority of S. Mark must confess that S. Matthew has shown great literary skill in transferring Mark i. 22 to conclude the Sermon on the Mount. His editorial addition "having left Nazareth" points back to Matt. ii. 23.

Capernaum was in the tribe of Naphthali.

iv. 31—44.

iv. 31 Καὶ [κατ]ῆλθεν εἰς Καφαρναούμ [πόλιν τῆς Γαλιλαίας¹].

For the visit to Capernaum see John ii. 12 quoted above.

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν

32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, †

1 (D + τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ)

iv. 33 καὶ ἐν τῇ συναγωγῇ ἦν †
ἄνθρωπος ἔχων πνεῦμα ἰδαιμονίου ἀκαθάρτου¹,
καὶ ἀνέκραξεν φωνῇ μεγάλῃ² (1)

34 "[Ea³] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
ἦλθες⁴ ἀπολέσαι ἡμᾶς;

οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων

"Φιμώθητι καὶ ἔξελθε ἀπ'⁵ αὐτοῦ."καὶ ῥίψαν⁶ αὐτὸν τὸ δαιμόνιον [εἰς τὸ³ μέσον]

Acts x. 38, "ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς
καταδυναστευομένους ὑπὸ τοῦ διαβόλου." Cf. Acts ii. 22.

ἐξῆλθεν ἀπ' αὐτοῦ [μηδὲν βλάψαν⁷ αὐτόν].

36 καὶ ἐγένετο θάμβος⁸ ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες

"Τίς ὁ λόγος οὗτος

ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει] ἐπιτάσσει τοῖς ἀκαθάρτοις
πνεύμασιν, †

καὶ ἐξέρχονται;"

37 Καὶ ἔξεπορεύετο ἦχος⁹ περὶ αὐτοῦ

εἰς πάντα τόπον τῆς περιχώρου.

1 (D δαιμόνιον ἀκάθαρτον) 2 (C ll ss + λέγων) 3 (D ll s^a
omit) 4 (D + ὧδε, ll + ante tempus) 5 (C ἐξ) 6 (D
ρίψας... + † ἀνακραυγᾶσαν τε) 7 (D βλάψας) 8 (D ll + μέγας)
9 (D ἐξῆλθεν ἢ ἀκοή)

iv. 38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
εἰσῆλθεν¹ εἰς τὴν οἰκίαν Σίμωνος².

1 (D ἦλθεν) 2 (D ll + καὶ Ἀνδρέου)

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S. MARK.

S. Luke's phrase πυρετῷ μεγάλῳ is said to indicate enteric fever rather than the malarial fever which was much commoner. S. Luke, as a physician, may well have made special inquiry into the case, as he had abundant opportunity

viii. (14) εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρετῶ-
 σουσαν·

15 καὶ
 ἤψατο τῆς χειρὸς αὐτῆς,
 καὶ² ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ ἡγέρθη, καὶ διηκόνει αὐτῷ³.

2 (ss+in the same moment) 3 (ll ss αὐτοῖς)

i. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρετῶσσοσα,
 καὶ εὐθὺς⁴ λέγουσιν αὐτῷ περὶ αὐτῆς.
 31 καὶ προσελθὼν ἤγειρεν αὐτὴν
 κρατήσας τῆς χειρὸς⁵.⁷
 καὶ⁶ ἀφῆκεν αὐτὴν ὁ πυρετός,
 καὶ * * διηκόνει αὐτοῖς.

4 (ll 8^a omit) 5 (D ll ἐκτείνας τὴν χεῖρα κρατήσας ἤγειρεν αὐτὴν) 6 (8^a+straightway)

4d. Healing the Sick and casting out Demons.

viii. 16 Ὁψίας δὲ γενομένης¹
 προσήνεγκαν αὐτῷ }
 δαιμονιζομένους πολλοὺς. } †

καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ], (2)
 καὶ πάντας² τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (1) †
 17 [ὅπως πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου³ λέγοντος
 Αὔτος τὰς δαεθνεῖας ἡμῶν ἔλαβεν καὶ τὰς νόσους
 ἐβάστασεν⁴.]

1 (8^a Now at sunset) 2 (ss omit) 3 (8^a omits)

(Here follow

THE TWO ASPIRANTS, 5 verses. II. § 4.
 THE STORM ON THE LAKE, 5 „ I. § 14.
 THE GADARENE DEMONIACS, 7 „ I. § 15.
 17 „

All of which are put much later in the other Gospels.)

i. 32 Ὁψίας¹ δὲ γενομένης¹, ὅτε ἔδυσεν² ὁ ἥλιος,
 ἔφερον³ πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας⁴
 [καὶ τοὺς δαιμονιζομένους⁵.]⁷
 [33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν⁵.] (iii)
 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς¹ ἔχοντας¹ ποικίλαις
 νόσοις,⁷⁶ (1)
 καὶ δαιμόνια πολλὰ ἐξέβαλεν, (2) †

καὶ οὐκ ἦφιεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾔδεισαν αὐτὸν⁷⁷ *⁸ (Χριστὸν εἶναι)⁹.

1 (8^a omits) 2 (NC ἔδυν) 3 (D *ἐφέροσαν) 4 (D ll 8^a+ νόσοις ποικίλαις, N skips from here to κακῶς ἔχοντας in v. 34)
 5 (D ll 8^a+αὐτοῦ) 6 (N 8^a omit) 7 (D (αὐτοὺς καὶ τοὺς δαιμόνια ἔχοντας, ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν, καὶ οὐκ ἦφιεν αὐτὰ λαλεῖν, ὅτι ᾔδεισαν αὐτόν. καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν.) 8 (C+τὸν) 9 ND ll 8^a omit

4e. Retirement, Prayer and fresh Activity.

i. 35 Καὶ πρῶι [ἐν νυχτὶ λίαν] ἀναστὰς¹ ἐξῆλθεν (iii)
 (καὶ ἀπῆλθεν)² εἰς³ ἔρημον τόπον
 [κακεῖ προσηύχετο⁴.] (iii)
 36 καὶ κατεδίωξεν⁵ αὐτόν⁶ [Σίμων καὶ οἱ⁷ μετ' αὐτοῦ], (iii)
 37 καὶ⁸ εὗρον⁹ αὐτόν
 καὶ¹⁰ λέγουσιν αὐτῷ ὅτι “Πάντες ζητοῦσίν σε.”
 38 καὶ λέγει αὐτοῖς
 “Ἀγωμεν¹¹ ἀλλαχοῦ¹² εἰς τὰς ἐρημίας κωμοπόλεις¹³,
 ἵνα¹⁴ καὶ ἐκεῖ κηρύξω,
 εἰς τοῦτο γὰρ¹⁵ ἐξῆλθον¹⁶.”
 39 καὶ ἦλθεν¹⁷ κηρύσσων¹⁸ εἰς τὰς συναγωγὰς αὐτῶν
 εἰς ὅλην τὴν Γαλιλαίαν
 [καὶ τὰ δαιμόνια ἐκβάλλων.] (iii)

1 (D 8^a ll 8^a omit) 2 (B omits) 3 (D+τὸν) 4 (D *προσηύχετο) 5 (CD ll 8^a κατεδίωξαν) 6 (C+ὁ, D+†τε, d τότε) 7 (B † omits) 8 (D ll 8^a+ὅτε) 9 (C εὐρόντες) 10 (CD ll 8^a omit) 11 (N *Ἀγωμεν) 12 (D ll 8^a omit) 13 (D ll 8^a ἐγγὺς κώμας καὶ εἰς τὰς πόλεις) 14 (8^a omits) 15 (C+καὶ) 16 (D ἐξελήλυθα) 17 (CD ll ἦν) 18 (N κηρύσσειν)

(Compare iv. 23=ix. 35, i. § 18.)

iv. 23 [καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
 ἐν τῷ λαῷ.]

Doublet:

ix. 35 [καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]

^a LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

certain no.
 the wife
 have

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for doing. But on the other hand we must admit the natural tendency to heighten our Lord's miracles. We cannot regard the nature of the fever to be as historically certain as the existence of fever and its cure.

iv. (38) ³ πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη⁴ πυρετῷ
[μεγάλῳ],

καὶ ἡρώτησαν αὐτὸν περὶ αὐτῆς.

39 καὶ ἐπιστὰς⁵ ἐπάνω αὐτῆς⁶ [ἐπετίμησεν τῷ πυρετῷ],

καὶ ἀφῆκεν αὐτήν.

[παραχρῆμα] ⁷ δὲ ἀναστᾶσα διηκόνει⁷ αὐτοῖς.

3 (C + ἡ)

4 (D κατεχομένη)

5 (D ἐπισταθεῖς)

6 (S⁸ omits)

7 (D ὥστε ἀναστᾶσαν αὐτὴν διακονεῖν)

S. Mark's *ἔδυσεν* is incorrect Greek for *ἔδω*, the 1 aor. being transitive. Perhaps for this reason the other Gospels avoid it. S. Luke's *present* participle gives a different idea and perhaps misses the point. For if this happened on the Sabbath and the people waited for the Sabbath to be over before they would carry forth the sick, not the time when the sun was sinking but half an hour after it had sunk, when three stars are visible, is required. But it is by no means certain that this event happened on the same day as the two preceding paragraphs, S. Mark's order being often unchronological. S. Mark gives two definitions of time, S. Matthew uses one of them, S. Luke the other. Those who hold that S. Mark's Gospel is the latest of the three use this passage to prove that he conflates his authorities.

iv. 40 Δύνοντος¹ δὲ τοῦ ἡλίου

ἅπαντες ὅσοι² εἶχον ἀσθενούντας νόσοις ποικίλαις ἥγα-
γον³ } †
αὐτοὺς πρὸς αὐτόν.

ὁ δὲ [ἐν] ἐκάστῳ αὐτῶν⁴ τὰς χεῖρας ἐπιτιθεῖς⁵ ἐθεράπευεν⁶
αὐτούς.

41 ἐξήρχετο⁷ δὲ καὶ δαιμόνια ἀπὸ⁸ πολλῶν,

[κράζοντα⁹ καὶ λέγοντα ὅτι "Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ."]

καὶ [ἐπιτιμῶν] οὐκ εἶα αὐτὰ λαλεῖν,

ὅτι ᾔδεισαν τὸν⁴ χριστὸν αὐτὸν εἶναι. †

1 (D II Δύσαντος, Origen Δύντος) 2 (D⁸ II οἱ) 3 (D ἐφε-
ρον) 4 (D omits) 5 (NC ἐπιθεῖς) 6 NC ἐθερά-
πευσεν 7 NC ἐξήρχοντο 8 (N omits) 9 (AD
κραυγάζοντα)

iv 42 Γενομένης δὲ ἡμέρας ἐξελθὼν
ἐπορεύθη εἰς ἔρημον τόπον¹.

καὶ οἱ ὄχλοι² ἐπεζήτουν αὐτόν,

καὶ ἦλθον ἕως αὐτοῦ,

[καὶ κατεῖχον³ αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν].

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι

"Καὶ ταῖς ἐτέραις πόλεσιν⁴

εὐαγγελίσασθαι με δεῖ [τὴν βασιλείαν⁵ τοῦ θεοῦ],

"ὅτι ἐπὶ τοῦτο⁶ ἀπεστάλην⁷."

44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς⁸
τῆς Ἰουδαίας⁹.

1 (N † omits) 2 (S⁸ many multitudes) 3 (D ἐπεῖχον)
4 (D I εἰς τὰς ἄλλας πόλεις) 5 (N τὸ εὐαγγέλιον) 6 (D I ἐπὶ
τοῦτο γὰρ) 7 (S⁸ omits) 8 (AC II ἐν ταῖς συναγωγαῖς)
9 (D II Γαλιλαίας)

Here follows *THE CALLING OF SIMON* &c., 11 verses,
from deutero-Mark: misplaced. I. § 7.

The form *διηκόνει* for *ἐδιακόνει* is incorrect though used by Euripides (s. v. l.) Cycl. 406, for the word is not formed from *διᾶ + κόνις* but from *διάκονος*.

Our Lord's touch is sacramental and aids the faith of the sufferer, assisting the cure, see Mark i. 41 note.

S. Luke uses the word *ἐπέστην* 16 times, *ἐφεστώς* twice; S. Paul uses the verb thrice. Other N.T. writers do not use it at all. Cf. *ἐπίστασις* and *ἐπιστάτης*.

S. Luke uses the word *παραχρῆμα* 16 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

S. Mark says that *all* the sick were brought and *many* healed, implying that some failed for lack of faith. The other Gospels alter this, perhaps lest it should be thought that our Lord's power failed (Matt. iv. 24, xii. 15, xiv. 35).

S. Luke's *τὸν χριστὸν* probably preserves the proto-Mark. The loss of the Article turns *χριστός* into a proper name and belongs to the language of a later date (Mark ix. 41 note), but see Hort's note on 1 Pet. i. 11.

S. Luke's editorial addition that "the demons cried and said 'Thou art the Son of God'" is derived from Mark iii. 11, a strange transference easily understood under the oral hypothesis.

πρωὴ means the morning watch, i.e. (at the equinoxes) 3—6 A.M. Being further defined by *ἐν νυχθήμερον* it can hardly point to a later time than 4 A.M. Yet S. Luke says "when the day had come" i.e. 6 A.M. It is difficult to believe that he had S. Mark's written Gospel before him and deliberately altered it, but a change like this is natural in oral tradition. Probably *ἐν νυχθήμερον* belongs to the trito-Mark.

Ἰουδαία means (1) 'Judaea,' (2) 'the country of the Jews' i.e. the whole of Palestine including Galilee, possibly including Samaria. Cod. N introduces the latter use into Mark i. 28. Elsewhere it is found only in S. Luke, who usually writes *πᾶσα* or *ὅλη ἡ Ἰουδαία* in this sense. Examples are Luke i. 5, iii. 1, iv. 44, vi. 17, vii. 17, xxiii. 5, Acts i. 8, ii. 9, x. 37, xi. 1, 29, xv. 1, xxvi. 20, xxviii. 21. The stricter sense is found in Luke ii. 4, v. 17, Acts xii. 19, xxi. 10. A foreigner like S. Luke needed some word to express the whole country and 'Syria' meant much more, while 'Palaestina' or 'the Holy Land' was not yet in use.

S. MATTHEW.

In Matt. xi. 5=Luke vii. 22 (II. § 6 a) we are told in a summary of our Lord's mighty works that "lepers were cleansed," as though this miracle was one of frequent occurrence. Yet the only other recorded instance is that of the

viii. 1—4 (slightly misplaced).

¹ [Καταβάντος δὲ αὐτοῦ¹ ἀπὸ τοῦ βρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.]

² Καὶ ἰδοὺ λεπρὸς προσελθὼν² †
 προσεκύνει αὐτῷ λέγων

“Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.”

³ καὶ ἐκτείνας τὴν χεῖρα³ ἥψατο αὐτοῦ
 λέγων “Θέλω, καθαρίσθητι.”

καὶ εὐθέως⁴ ἐκαθερίσθη αὐτοῦ ἡ λέπρα. †

⁴ καὶ

λέγει⁵ αὐτῷ [ὁ Ἰησοῦς]

“Ὅρα μηδενὶ εἰπῆς,

ἀλλὰ ὅπαγε σεαυτὸν δείξον τῷ ἱερεῖ⁶,

καὶ προσένεγκον⁷

[τὸ δῶρον] ὃ προσέταξεν Μωυσῆς⁸

εἰς μαρτύριον αὐτοῖς.”

1 (N Καταβάντι δὲ αὐτῷ) 2 (Cl ἔλθων) 3 (N+αὐτοῦ)
 4 (N omits) 5 (N εἶπεν) 6 (s^c to the priests) 7 (N προσ-
 ἐνεγκε)

(Here follow

THE HEALING OF THE CENTU-

RION'S SERVANT,

THE HEALING OF S. PETER'S

WIFE'S MOTHER,

HEALING OF THE SICK,

THE TWO ASPIRANTS,

THE STORM ON THE LAKE,

THE GADARENE DEMONIAC,

9 verses. IV. § 1.

2 „ I. § 4 c.

2 „ I. § 4 d.

5 „ II. § 4.

5 „ I. § 14.

7 „ I. § 15.)

30

ix. 1—8.

¹ Καὶ [ἐμβὰς εἰς¹ πλοῖον διεπέρασεν,] καὶ ἦλθεν εἰς τὴν ἰδίαν²
 πόλιν.

² Καὶ ἰδοὺ προσέφερον³ αὐτῷ παραλυτικὸν
 ἐπὶ κλίνῃς βεβλημένον,

1 (C+τὸ) 2 (Fl Ἰουδαίαν) 3 (C προσφέρουσιν)

S. MARK.

5. THE CLEANSING OF A LEPER.

(Disobedience.)

i. 40—45.

⁴⁰ Καὶ * ἔρχεται πρὸς αὐτὸν λεπρὸς
 παρακαλῶν¹ αὐτὸν (καὶ γονυπετῶν)² λέγων ἑαυτῷ³ ὅτι⁴

“* Ἐὰν θέλῃς δύνασαι⁴ με καθαρίσαι.”

⁴¹ καὶ σπλαγχνισθεὶς⁵ ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο⁶ †
 καὶ λέγει αὐτῷ “Θέλω, καθαρίσθητι.”

⁴² καὶ⁷ εὐθὺς ἄπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ⁸ ἐκαθερίσθη.

⁴³ καὶ [ἐμβριμησάμενος αὐτῷ ἑαυτὸς ἐξέβαλεν αὐτόν, (iii)

⁴⁴ καὶ⁹] λέγει αὐτῷ

“Ὅρα μηδενὶ μηδεν⁹ εἰπῆς,

ἀλλὰ ὅπαγε σεαυτὸν δείξον τῷ ἱερεῖ

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

ὃ προσέταξεν Μωυσῆς⁸

εἰς μαρτύριον αὐτοῖς.”

[⁴⁵ ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ⁹ καὶ διαφῆ- (iii)
 μίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν⁹ δύνασθαι
 φανερώς εἰς πόλιν¹⁰ εἰσελθεῖν, ἀλλὰ ἔξω ἐπ' ¹¹ ἐρήμοις
 τόποις (ἦν)¹². καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

1 (D ἐρωτῶν) 2 Bll omit, (D καὶ) 3 (D1 omit)
 4 (B δύνῃ) 5 (D ll ὀργισθεὶς) 6 (D ll+αὐτοῦ) 7 (AC ll
 + εἰπόντος αὐτοῦ) 8 (s^a omits) 9 (D ll omit) 10 NC εἰς
 πόλιν φανερώς 11 (CD ἐν) 12 Bll omit

6. THE HEALING OF THE PARALYTIC AT
 CAPERNAUM.

(Commencement of Opposition.)

ii. 1—12.

6 a. Faith rewarded.

[¹ Καὶ εἰσελθὼν¹ πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν² (iii)
 ἠκούσθη ὅτι ἑν οἴκῳ³ ἐστίν. ² καὶ⁴ συνήχθησαν
 πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
 καὶ ἐλάλει αὐτοῖς⁵ τὸν⁶ λόγον.]

³ καὶ * ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
 * * αἰρόμενον ὑπὸ τεσσάρων.

⁴ καὶ μὴ δυνάμενοι προσενέγκαι⁷ αὐτῷ⁶ διὰ τὸν
 ὄχλον⁸ ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ [ἐξο- (iii)
 ρύξαντες⁹] χαλῶσι τὸν κράβαττον ὅπου¹⁰ ὁ παρα-
 λυτικὸς κατέκειτο¹¹.

1 (AC ll s^p εἰσῆλθεν) 2 (ACD ll s^p+καὶ) 3 AC1 εἰς
 οἶκον 4 (CD ll s^p+εὐθέως) 5 (D ll πρὸς αὐτοῖς) 6 (D
 omits) 7 (CD ll προσεγγίσαι) 8 (D ἀπὸ τοῦ ὄχλου)
 9 (D ll s^v omit) 10 (AC ll s^p ἐφ' ᾧ) 11 (D ἦν...κατα-
 κείμενος)

^a Levit. xiv. 1—32.

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Ten lepers in Luke xvii. 11—19 (III. § 14). This may indicate how fragmentary 'the recollections of the Apostles' were.

v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων]
καὶ ἰδοὺ ἀνὴρ ἰσχυρὸς πλήρης λέπρας¹¹.
[ἰδὼν δὲ τὸν Ἰησοῦν] πεσὼν¹² ἐπὶ πρόσωπον ἔδεξθη αὐτοῦ¹³
λέγων †
“Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.”
13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
λέγων “Θέλω, καθαρίσθητι.”
καὶ εὐθέως ἦ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ¹⁴.
14 καὶ
αὐτὸς παρήγγειλεν αὐτῷ
μηδενὶ εἰπεῖν,
“ἀλλὰ ἀπελθὼν¹⁵ δεῖξον σεαυτὸν τῷ ἱερεῖ¹⁶, †
καὶ¹⁷ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
καθὼς προσέταξεν Μωυσῆς¹⁸
εἰς μαρτύριον αὐτοῖς¹⁹.”

15 [διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι
πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.]¹⁹

1 (D leprosy) 2 (D1 έπεσεν) 3 (D1 omit) 4 (D1
ἐκαθαρίσθη) 5 (D11 ἀπελθε δὲ καὶ) 6 (S^a to the priests)
7 (S omits) 8 (D11 ἵνα εἰς μαρτύριον ἦ ὑμῖν τοῦτο) 9 (D ὁ
δὲ ἐξελθὼν ἥρξατο κηρύσσειν καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι δύνασθαι αὐτὸν φανερώς εἰς πόλιν εἰσελθεῖν ἀλλὰ ἔξω ἦν
ἐν ἐρήμοις τόποις καὶ συνήρχοντο πρὸς αὐτόν)

v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ
ἦσαν καθήμενοι Φαρισαῖοι καὶ² νομοδιδάσκαλοι¹⁸ οἱ⁴ ἦσαν⁵ ἐλη-
λυθότες⁶ ἐκ πάσης⁷ κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς¹⁸ τὸ⁹ ἰᾶσθαι αὐτόν. 10]

18 καὶ ἰδοὺ¹¹ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
παραλελυμένος,
[καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι (αὐτὸν¹²) ἐνώπιον αὐτοῦ].
19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον
ἀναβάντες¹³ ἐπὶ τὸ δῶμα διὰ τῶν κεράμων¹⁴ καθῆκαν
αὐτὸν σὺν τῷ κλινιδίῳ¹⁵ εἰς τὸ μέσον ἔμπροσθεν τοῦ
Ἰησοῦ¹⁶.

1 (D + καὶ ἦλθεν πάλιν εἰς Καφαρναοὺμ) 2 (B + οἱ) 3 (D11
αὐτοῦ διδάσκοντος συνελθεῖν τοὺς Φαρισαίους καὶ νομοδιδασκάλους)
4 (S†, D1S^a omit) 5 (D1S^a + δὲ) 6 (AD1 συνέληλυθότες)
7 (B + τῆς) 8 (D omits) 9 (D τοῦ) 10 (CD11 αὐτοῦς)
11 (S^a omits) 12 (S^a omits) 13 (D omits) 14 (D11 ἀνέβησαν)
15 (S^a omits, D καὶ ἀποστεγάσαντες τοὺς κεράμους, ὅπου ἦν)
16 (D τὸν κράβαττον σὺν τῷ παραλυτικῷ) 17 B (πάντων)

Biblical leprosy perhaps included what is now known as leprosy—a frightful and incurable disorder, but it also included a great variety of much milder skin diseases. Leprosy was troublesome, but seldom fatal. The leper was styled unclean, not sick. He was excluded from family life and social intercourse. This was a serious inconvenience and often lasted a long time but it ended in restoration to health, so that means were provided for pronouncing the man to be clean.

Our Lord's habit of touching the sick is alluded to in Mark i. 31, v. 23, 41, vii. 33, viii. 22 f., ix. 27.

Those who uphold the priority of S. Matthew will see another conflation in Mark i. 42.

Luke v. 19. For *ποίας* (sc. ὁδοῦ) cf. Luke xix. 4 *ἐκείνης ἡμέλλεν διέρχεσθαι*. With this local genitive cf. the adverbs *οὕ, ποῦ; ὅπου*.

S. Luke has rewritten S. Mark's description, presumably because he was dissatisfied with it. S. Matthew has omitted it. Plainly no cottage, such as S. Peter's house may have been, is intended, but a large mansion crowded inside and at the door. Access to the roof was obtained by an outside staircase. Perhaps our Lord stood in the *atrium* or courtyard in front of the *impluvium* or tank which collected rain water from the roof and passed it for storage into the cistern below, retaining a few inches depth of it for ornament and use. Here would be a vacant space, favourable for seeing and hearing, and the sick man could be lowered over the *impluvium* with safety to himself and to the crowd. The space above was ordinarily open to the sky but in hot weather might be covered with hangings (Ovid Met. x. 595). The removal of some such temporary covering is probably all that the proto-Mark meant by 'unroofing the roof,' but in the trito-Mark the word *ἐξορύξαντες* is added which naturally means much more and, perhaps for that reason, is omitted from the 'Western' text. S. Luke does not say that any tiles were removed but simply that the man was lowered through an aperture in them. It must be remembered that neither Evangelist was present at the scene and both descriptions are attempts to fill in an outline. The net result is to throw some discredit upon S. Mark's 'picturesque' wording. It would seem that some of this picturesqueness is not due to his preservation of the fulness of his source, but to his own embellishment of it.

S. MATTHEW.

ix. (2) καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
εἶπεν τῷ παραλυτικῷ
“[Θάρσει,] τέκνον· ἀφίενταί⁴ σου αἱ ἁμαρτίαι.”
4 (C ἀφέωνται, D ἀφίονται)

3 Καὶ [ἰδοῦ] τινες τῶν γραμματέων
εἶπαν ἐν ἑαυτοῖς
“Οὗτος βλασφημεῖ.”
4 καὶ εἰδὼς¹ ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν²
“Ἵνα τί ἐνθυμείσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν;
5 τί [γάρ]³ ἐστὶν εὐκοπώτερον,
εἰπεῖν ‘Ἀφίενταί⁴ σου αἱ ἁμαρτίαι,’
ἢ εἰπεῖν ‘Ἐγείρε καὶ⁵ περιπάτει’;
6 ἵνα δὲ εἰδῇτε⁶ ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας”
[τότε] λέγει τῷ παραλυτικῷ “Ἐγείρε⁷
ἄρῶν σου τὴν κλίνην καὶ ὑπάγε⁸ εἰς τὸν οἶκόν σου †.”
7 καὶ ἐγερθεῖς⁹

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν¹⁰ καὶ ἐδόξασαν τὸν θεὸν
[τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις].

1 (NCD II ἰδὼν) 2 (D II s^a+αὐτοῖς) 3 (s^a II omit)
4 (C II ἀφέωνται, ND II ἀφίονται) 5 (N omits) 6 (CD II
ἰδῇτε) 7 (NCD I ἐγερθεῖς) 8 (N πορεύου) 9 (s^a he took up
his bed and) 10 (C ἐθαύμασαν, I admirantes timuerunt)

ix. 9—13 (xii. 7).

9 ¹Καὶ παράγων [ὁ Ἰησοῦς¹²] ἐκεῖθεν³ εἶδεν ἄνθρωπον
καθήμενον ἐπὶ τὸ τελώνιον,
Μαθθαῖον λεγόμενον,
†
1 (s^a+And He departed thence) 2 (s^a our Lord) 3 (N1 omit)

S. MARK.

ii. 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
λέγει τῷ παραλυτικῷ
“Τέκνον, ἀφίενταί¹² σου αἱ ἁμαρτίαι.”
12 (NCD II ἀφέωνται)

6 b. *Murmuring of the Scribes.*

ii. 6 ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν¹
7 “Τί² οὗτος οὕτω λαλεῖ; βλασφημεῖ·
τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς³ ὁ θεός;”
8 καὶ εὐθὺς⁴ ἐπιγινούς ὁ Ἰησοῦς [τῷ πνεύματι αὐτοῦ] (iii)
ὅτι (οὕτως)⁵ διαλογίζονται ἐν ἑαυτοῖς
λέγει (αὐτοῖς)⁶
“Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 τί ἐστὶν εὐκοπώτερον,
εἰπεῖν τῷ παραλυτικῷ⁶ ‘Ἀφίενταί⁷ σου αἱ ἁμαρτίαι,’
ἢ εἰπεῖν ‘Ἐγείρου⁸ [(καὶ)⁹ ἄρῶν τὸν κράβαττόν (iii)
σου]¹⁰ καὶ περιπάτει¹¹’;
10 ἵνα δὲ εἰδῇτε¹² ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς¹³, †”
λέγει τῷ παραλυτικῷ¹¹ “Σοὶ λέγω, ἔγερε
ἄρῶν τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.”
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον

ἐξῆλθεν ἔμπροσθεν¹⁴ πάντων, * * * *
ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
* * * (λέγοντας)¹⁵ ὅτι
“Οὕτως οὐδέποτε εἶδαμεν¹⁶.”

1 (D II+λέγοντες) 2 B “Ο,τι 3 (D^s omits) 4 (D II
omit) 5 B omits 6 (D παραλυτῷ, D inverts the order
of the two next clauses) 7 (CD I Ἀφέωνται) 8 (NCD
Ἐγείρε) 9 (CD II omit) 10 (II omit) 11 (ND II ὑπάγε
± εἰς τὸν οἶκόν σου) 12 (C ἰδῇτε) 13 (NCD II ἐπὶ τῆς γῆς
ἀφίεναι ἁμαρτίας) 14 (CD ἐναντίον) 15 B omits, (D καὶ
λέγειν) 16 (N ἐφάνη ἐν τῷ Ἰσραὴλ)

7. OUR LORD AND THE TAX-GATHERERS.

(Opposition continued.)

7 a. *The Call of Levi (Matthew).*

ii. 13—17.

[¹³ Καὶ ἐξῆλθεν¹ πάλιν² παρὰ³ τὴν θάλασσαν· καὶ (iii)
πᾶς ὁ² ὄχλος ἤρχετο πρὸς αὐτόν⁴, καὶ ἐδίδασκεν αὐ-
τούς.]

14 Καὶ παράγων εἶδεν Λευεὶν⁵ τὸν τοῦ Ἀλφαίου
καθήμενον ἐπὶ τὸ τελώνιον,
1 (N ἐξῆλθον) 2 (D^s omits) 3 (N εἰς) 4 (N αὐτοῦς)
5 (D II Ἰάκωβον)

S. LUKE.

V. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν

εἶπεν¹⁷

“Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.”

17 (D II s^a λέγει τῷ παραλυτικῷ)V. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρι-
σαῖοι¹ λέγοντες] †“Τίς ἐστὶν οὗτος ὃς¹² λαλεῖ βλασφημίας;
τίς δύναται ἁμαρτίας ἀφεῖναι³ εἰ μὴ ὁ ἄνθρωπος ὃς¹⁴ θεός;”22 ἐπιγινούσ δὲ ὁ Ἰησοῦς
τούς διαλογισμούς αὐτῶν[ἀποκριθεὶς⁵] εἶπεν πρὸς αὐτούς“Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν⁶;

23 τί ἐστὶν εὐκοπώτερον,

εἰπεῖν ‘Ἀφέωνται σοι αἱ ἁμαρτίαι σου’⁷; †

ἢ εἰπεῖν ‘Ἐγειρε καὶ περιπάτει’;

24 ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †
ἐπὶ τῆς γῆς³ ἀφεῖναι⁹ ἁμαρτίας”εἶπεν¹⁰ τῷ παραλελυμένῳ¹¹ “Σοὶ λέγω, ἔγειρε
καὶ ἄρας¹² τὸ κλινιδίον¹³ σου πορεύου εἰς τὸν οἶκόν σου.”25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν¹⁴, ἄρας ἑφ’ ὃ
κατέκειτο¹⁵, †

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [δοξάζων τὸν θεόν].

26 Ἐκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν¹⁶,καὶ ἐπλήσθησαν φόβου¹⁷ λέγοντες ὅτι¹⁸

“Εἶδαμεν παράδοξα σήμερον.”

1 (D II + ἐν ταῖς καρδίαις αὐτῶν) 2 (D τί οὗτος) 3 (NC II
ἀφεῖναι) 4 (D s¹ εἰς) 5 (CD II omit) 6 (D II + πονηρά)
7 (ND σου αἱ ἁμαρτίαι) 8 (D † omits) 9 (D ἀφεῖναι)
10 (D II λέγει) 11 NC D παραλυτικῷ 12 (ND II καὶ ἄρον...
καὶ) 13 (D I τὸν κράβαττον) 14 (NC αὐτοῦ) 15 (D I τὴν
κλινην) 16 (D omits) 17 (D * θάμβου)

VARIOUS.

Compare S. Luke

vii. 48 εἶπεν δὲ αὐτῇ

“Ἀφέωνταί σου αἱ ἁμαρτίαι.”

49 καὶ ἤρξαντο οἱ συνανακείμενοι

λέγειν ἐν ἑαυτοῖς

“Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;”

Compare S. Luke

vi. 8, αὐτὸς δὲ ἤδαι τοὺς διαλογισμούς αὐτῶν.

xi. 17, αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα.

Compare S. John

[v. 8 λέγει αὐτῷ ὁ Ἰησοῦς “Ἐγειρε ἄρον τὸν κράβαττόν σου καὶ
περιπάτει.” 9 καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος, καὶ ἤρε τὸν
κράβαττον αὐτοῦ καὶ περιεπάτει.]

Although S. Luke does not give the Hellenistic word *κράβαττος* (= *σκήμπους* in Attic) here, he uses it in Acts v. 15, ix. 33. Perhaps we may infer that he had no objection to the word himself, but some of the catechists who handed on the oral record to him did object to it. S. Mark has it here and in vi. 55. S. John uses it four times in chap. iv., S. Matthew never.

The proto-Mark seems to have contained some expression of the fear which is mentioned in both the other Gospels.

v. 27^a—32.27 Καὶ¹ [μετὰ ταῦτα] ἐξῆλθεν² καὶ ἔθεάσατο [τελώνην]
ὀνόματι Λευεὶν¹³

καθήμενον ἐπὶ τὸ τελώνιον,

1 (s^a omits) 2 (D ἐλθὼν πάλιν παρὰ τὴν θάλασσαν
τὸν ἐπακολουθοῦντα αὐτῷ ὅχλον ἐδίδασκεν) 3 (D παράγων εἶδεν
Λευεὶ τὸν τοῦ Ἀλφαίου, C + καλούμενον)

The idea that Levi is only another name of Matthew was unknown to Origen and is hardly probable. A man might bear two names if one were Greek and the other Semitic, as Saul and Paul; or if one were a patronymic, as Nathanael and Bartholomew; or descriptive, as Simon and Cephas, Judas and Iscariot, but Levi and Matthew were both common Semitic names. Probably there has been some change of names during oral transmission. On the ‘Western’ variant “James,” see I. § 10 b note.

S. MATTHEW.

ix. (9) καὶ⁴ λέγει αὐτῷ “Ἀκολουθεῖ μοι.”
 καὶ ἀναστὰς ἠκολούθησεν⁵ αὐτῷ.
 4 (S omits) 5 (SD ἠκολούθει)

Conflation.

ix. 10 Καὶ ἔγενετο αὐτοῦ ἀνακειμένου¹ ἐν τῇ οἰκίᾳ²,
 καὶ³ [ἰδόν] πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 [ἐλθόντες⁴] συνανέκειντο⁵ τῷ Ἰησοῦ⁶
 καὶ τοῖς μαθηταῖς αὐτοῦ.
 11 καὶ ἰδόντες οἱ Φαρισαῖοι †
 ἔλεγον⁷ τοῖς μαθηταῖς αὐτοῦ
 “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [ὁ δι-
 δάσκαλος ὑμῶν]⁸ ;”
 12 ὁ δὲ ἀκούσας εἶπεν
 “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες ἰατροῦ⁹
 ἀλλὰ οἱ κακῶς ἔχοντες.

[13 πορευθέντες δὲ μάθετε τί ἐστίν Ἐλεος θέλω καὶ οὐ ὀφθαλμιά^a.]
 οὐ [γὰρ] ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁰.”

Doublet :

[xii. 7 εἰ δὲ ἐγνώκετε τί ἐστίν Ἐλεος θέλω καὶ οὐ ὀφθαλμιά^a,
 οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.]

1 (S ἀνακειμένων, s^a illegible) 2 (Sah + αὐτοῦ, Cop, Ar^a
 Simonis, Ar^p Matthaei) 3 (SD omit) 4 (S1 omit)
 5 (D συνέκειντο) 6 (s^a our Lord) 7 (D II εἶπον) 8 (s^a do
 ye eat) 9 (S ἰατρῶν) 10 (C II s^a + εἰς μετάνοιαν)

ix. 14—17.

14 Τότε προσέρχονται αὐτῷ¹ οἱ μαθηταὶ Ἰωάννου λέγοντες †
 “Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν²,

οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν ;”

15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς³

“Μὴ⁴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος⁵
 πενθεῖν⁶ ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ νυμφίος ; †

ἐλεύσονται δὲ⁷ ἡμέραι ὅταν ἀπαρθῇ⁸ ἀπ’ αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύουσιν⁹.

1 (s^a omits) 2 CD II s^a + πολλὰ 3 (s^a our Lord)
 4 (D II + τί) 5 (D II νυμφίου) 6 (D II νηστεύειν)
 7 (D + αὐ) 8 (D I ἀρθῇ) 9 (D νηστεύουσιν, D II + ἐν
 ἐκείναις ταῖς ἡμέραις)

S. MARK.

ii. (14) καὶ λέγει αὐτῷ “Ἀκολουθεῖ μοι.”
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

7b. Eating with Sinners.

ii. 15 Καὶ γίνεται¹ κατακείσθαι αὐτὸν² ἐν τῇ οἰκίᾳ αὐτοῦ,
 καὶ³ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 συνανέκειντο τῷ Ἰησοῦ
 καὶ τοῖς μαθηταῖς αὐτοῦ,
 [ἦσαν γὰρ πολλοὶ⁴ καὶ ἠκολούθουν⁵ αὐτῷ.] (iii)
 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων⁶ ἰδόντες⁷
 [ὅτι ἐσθίει⁸ μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν] (iii)
 ἔλεγον τοῖς μαθηταῖς αὐτοῦ
 “Οὐ⁹τι¹⁰ μετὰ τῶν τελωνῶν καὶ¹¹ ἁμαρτωλῶν ἐσθίει¹² ;”
 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς³ (ὅτι)
 “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρόντες ἰατροῦ¹³
 ἀλλ’ οἱ κακῶς ἔχοντες.”
 οὐκ¹⁴ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹⁵.”

1 (CD II ἐγένετο, C + ἐν τῷ) 2 (D II κατακειμένων αὐτῶν)
 3 (D II omit) 4 (D II + οὐ) 5 (CD II ἠκολούθησαν)
 6 (ACD II καὶ οἱ Φαρισαῖοι) 7 (D καὶ εἶδαν) 8 (SD ὅτι
 ἦσθιεν, C II αὐτὸν ἐσθίοντα) 9 (D + καὶ) 10 (AC TI ὅτι,
 SD Διὰ τί) 11 (D I + τῶν) 12 AC II + καὶ πίνει 13 (II
 medicos) 14 (C II οὐ γὰρ) 15 (C II + εἰς μετάνοιαν)

8. THREE UTTERANCES.

(Opposition continued.)

ii. 18—22.

8a. Wedding Guests cannot fast.

[18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι¹ (iii)
 νηστεύοντες.]
 καὶ ἔρχονται καὶ λέγουσιν αὐτῷ

“Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ² τῶν Φαρι-
 σαίων νηστεύουσιν,

οἱ δὲ σοὶ (μαθηταὶ)³ οὐ νηστεύουσιν ;”

19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς³

“Μὴ⁴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος

ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστὶν νηστεύειν ;

[ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν οὐ (iii)
 δύνανται νηστεύειν⁵.]

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ⁶ ἀπ’ αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ⁷.

1 (E II τῶν Φαρισαίων) 2 (D II omit) 3 B omits
 4 (C ἀρθῇ) 5 (II ἐκείναις ταῖς ἡμέραις)

^a LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσιάν.

S. LUKE.

VARIOUS.

v. (27) καὶ εἶπεν αὐτῷ “Ἀκολουθεῖ μοι.”

28 καὶ [καταλιπὼν πάντα⁴] ἀναστὰς⁵ ἠκολούθει⁶ αὐτῷ.

4 (NC πάντα) 5 (S omits) 6 (NC II ἠκολούθησεν)

S. Mark seems to say that our Lord was sitting at dinner in His own house, surrounded by tax-gatherers and sinners, on some occasion not necessarily connected with Levi. S. Luke however seems correctly to have interpreted S. Mark's ambiguous expression, for offence was given by accepting hospitality not by giving it, there being danger that the strict rules of ceremonial cleanness in cooking the food would not be observed.

v. 29 Καὶ ἐποίησεν δοχὴν [μεγάλην Λευεῖς¹ αὐτῷ²] ἐν τῇ οἰκίᾳ⁷³ αὐτοῦ.

καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων⁷²

οἱ ἦσαν μετ' αὐτῶν⁴ κατακείμενοι⁵. †

30 καὶ [ἐγγύς] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν⁶

πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες

“Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν⁷⁷ ἐσθίετε [καὶ πίνετε];”

31 καὶ [ἀποκριθεὶς] (δ) Ἰησοῦς εἶπεν πρὸς αὐτοὺς

“Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες.”

32 οὐκ ἐλήλυθα⁸ καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς⁹ [εἰς μετάνοιαν].”

1 (D II Λευεῖ) 2 (S omits) 3 (S τῷ οἴκῳ) 4 B αὐτοῦ
5 (D I ἀνακειμένων) 6 (ND omit) 7 (CD omit) 8 (D ἦλθον)
9 (S ἀσεβεῖς)

S. Luke's καταλιπὼν πάντα is borrowed from ἀφέντες πάντα Luke v. 11.

The O.T. contains no law against eating with Gentiles, but the Rabbis forbade doing so and pious Jews obeyed them, cf. Acts x. 28, “ὁμοίως ἐπὶ τῷ ὅτι ἐστὶν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ.” xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. Luke xv. 2, καὶ διεγγύς οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι “Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.” Gal. ii. 11, “Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀνέστην, ὅτι κατεγνωσμένος ἦν” 12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστειλεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

S. Mark uses ὅτι to ask a direct question,—an incorrect use, which has naturally been altered in the other Gospels. Cf. Mark ii. 7, v. 1, ix. 11, 28. Perhaps the same use is to be recognised in John viii. 25.

The proto-Mark, we hold, left ἔρχονται without a nominative, so that the sense was ‘Some people come and say to him.’ S. Luke interprets this that the Pharisees came, S. Matthew that John's disciples came. The trito-Mark seems to say that both came, but probably ἔρχονται was still intended to be indefinite. Those who believe in the posteriority of S. Mark will see here a conflate reading. Cf. Mark i. 32 note.

v. 33—39.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν

“Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν [πυκνὰ καὶ δεήσεις ποιοῦνται,] ὁμοίως² καὶ οἱ³ τῶν Φαρισαίων, †

οἱ δὲ σοὶ ἐσθίουσιν [καὶ πίνουσιν]⁷⁴.”

34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς †

“Μὴ δύνασθε τοὺς υἱοὺς⁷⁵ τοῦ νυμφῶνος

ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν⁷⁶ ἐστὶν ποιῆσαι⁷ νηστεύσαι⁸;

35 ἐλεύσονται δὲ ἡμέραι, καὶ⁹ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος } †

10 τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις⁷¹¹.”

1 (NCD II + Διὰ τί) 2 (D omits) 3 (D + μαθηταί)
4 (D I μαθηταὶ σοὶ οὐδὲν τούτων ποιῶσιν) 5 (ND II δύναται οἱ υἱοί)
6 (D II ἐφ' ὅσον ἔχουσι τὸν νυμφίον μετ' αὐτῶν) 7 (ND II omit)
8 (NCD νηστεύειν) 9 (NC II omit)
10 (N II + καὶ) 11 (S transposes to next clause)

It is strange that the unintelligible Aramaic phrase “Sons of the bridechamber” not only holds its own in all three Gospels—except in the ‘Western’ text of Matt.—but in versions including the English R.V. The Greek equivalent would be οἱ κεκλημένοι εἰς τοὺς γάμους and would include “the friend of the bridegroom” John iii. 29 and “his companions” Judges xiv. 11.

S. Luke's πυκνὰ occurs here only in N.T. except as a variant for πυγμῇ in Mark vii. 3, πυκνότερον in Acts xxiv. 26, πυκνός 1 Tim. v. 23.

δέησις occurs in Luke i. 13, ii. 37 and 15 times in the Epistles.

For a note on fasting in the Christian Church see II. § 3, f. 3.

S. MATTHEW.

ix. 16 “οὐδεὶς δὲ ἐπιβάλλει ἑπίβλημα ῥάκους ἀγνάφου¹ †
ἐπὶ ἱματίῳ παλαιῷ·

ἄρει γὰρ τὸ πλήρωμα αὐτοῦ² ἀπὸ τοῦ ἱματίου³,
καὶ χεῖρον σχίσμα γίνεται.

1 (8^a a new patch, C ἐπ. ῥακ. *ἀγνάφους) 2 (8 omits)
3 (8^a else the complement of the new pulls away the weakness of
the old)

ix. 17 “οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μήγε¹, ῥήγνυνται οἱ ἀσκοί,²
καὶ ὁ οἶνος ἐκχέται³ καὶ οἱ ἀσκοὶ ἀπόλλυνται⁴.
ἄλλα βάλλουσιν⁵ οἶνον νέον εἰς ἀσκοὺς καινοὺς,
[καὶ ἀμφοτέροι συντηροῦνται⁶.]”

1 (B μή) 2 (D ll 8^a ῥήσσει ὁ οἶνος ὁ νέος (8^a omits ὁ νέος)
τοὺς ἀσκοὺς) 3 (D l ἀπόλλυνται) 4 (D omits, C l ἀπολοῦνται)
5 (D l βάλλουσιν δὲ) 6 (D ll τηροῦνται)

(Here follow

JAIROS'S DAUGHTER,	9 verses.	I. § 16.
TWO BLIND MEN,	5	IV. § 17.
DUMB DEMONIAIC,	3	IV. § 18.
CHARGE TO THE TWELVE,	46	I. § 10 b, II. § 5.
THE BAPTIST'S DOUBT,	19	II. § 6.
CITIES UPBRAIDED,	5	II. § 7.
REVELATION TO BABES,	6	II. § 8.)

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xii. 1—14.

Conflation.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἐπορεύθη [ὁ Ἰησοῦς] τοῖς¹ σάββασιν² †
διὰ τῶν σπορίμων·

οἱ δὲ μαθηταὶ αὐτοῦ [ἐπεινάσαν, καὶ]
ῥῆξαντο τίλλειν στάχυν καὶ ἐσθίειν.

2 οἱ δὲ Φαρισαῖοι [ιδόντες³]. εἶπαν αὐτῷ
“Ἰδοὺ⁴ [οἱ μαθηταὶ σου] ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἔν
σαββάτῳ⁵.”

3 ὁ δὲ εἶπεν αὐτοῖς

“Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ
ὅτε ἐπεινάσεν
καὶ οἱ μετ’ αὐτοῦ;

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοῦς ἄρτους τῆς προθέσεως⁶ ἔφαγον^a,
ὃ⁷ οὐκ ἔξον ἦν⁸ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, } † (x)
εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

[5 ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι⁹ τοῖς σάββασιν¹⁰ οἱ ἱερεῖς ἐν τῷ
ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ¹¹ ὑμῖν
ὅτι τοῦ ἱεροῦ μείζον¹² ἐστὶν ὧδε. 7 εἰ δὲ ἐγνώκετε τί ἐστὶν
Ἐλεος θέλω καὶ οὐ γυγιάν^b, οὐκ ἂν κατεδικάσατε τοὺς
ἀναίτιους.]

Doublet:

[ix. 13 πορευθέντες δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ
γυγιάν^b. οὐ γὰρ ἦλθον καλεῖσθαι δικαίους ἀλλὰ ἁμαρτωλοὺς¹³.]

8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”

1 (D omits) 2 (B σαββάτοις) 3 (CD ll 88 + αὐτοῖς)
4 (ss Why) 5 (ss omit) 6 (C *πρόσεως, D *προσθέσεως)
7 (CD ll ἔφαγεν, NC ll οὐδ) 8 (C ἔξεστιν) 9 (CD + ἐν)
10 (8^a omits, 8^a illegible) 11 (D l 8^a γὰρ, 8^a illegible) 12 (C ll
μείζων) 13 (C ll 8^a + εἰς μετάνοιαν)

* LXX. 1 Sam. xxi. 6, καὶ ἔδωκεν αὐτῷ Ἀβιμελεχ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

S. MARK.

8 b. The New Cloth and the Old Cloak.

ii. 21 “οὐδεὶς¹ ἑπίβλημα ῥάκους ἀγνάφου² ἐπιράπτει³
ἐπὶ ἱματίον παλαιόν·
εἰ δὲ μή,

αἶρει τὸ⁴ πλήρωμα ἑαυτοῦ⁵ τὸ καινὸν⁶ τοῦ παλαιοῦ⁷,
καὶ χεῖρον⁸ σχίσμα γίνεται.

1 (D ll + δὲ) 2 (8^a a new patch) 3 (D ἐπισυνράπτει)
4 (8 omits) 5 (B ἀφ’ ἑαυτοῦ, D ll omit) 6 (D + ἀπὸ)
7 (8^a else the complement of the new pulls away the weakness of
the old) 8 (D + χεῖρων)

8 c. The New Wine in the Old Wine-Skins.

ii. 22 “καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς,
καὶ ὁ οἶνος * ἀπόλλυνται¹ καὶ οἱ ἀσκοί². †
(ἄλλα * οἶνον νέον εἰς ἀσκοὺς καινοὺς³.)”

1 (NC 8^a ἐκχέται, D omits) 2 (8CD 8^a + ἀπολοῦνται)
3 D ll omit, (C + βλητέον, 8^a + they put)

9. THE SABBATH CONTROVERSY.

(Opposition becomes acute.)

ii. 23—iii. 6.

9 a. Lord of the Sabbath.

23 Καὶ ἐγένετο¹ αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι²
διὰ τῶν σπορίμων,
καὶ οἱ μαθηταὶ αὐτοῦ³

ῥῆξαντο ὁδὸν ποιεῖν⁴ τίλλοντες⁵ τοὺς στάχυν * *.

24 καὶ οἱ⁶ Φαρισαῖοι ἔλεγον αὐτῷ⁷

“Ἰδε, τί ποιοῦσιν⁸ τοῖς σάββασιν ὃ οὐκ ἔξεστιν⁹;” †

25 καὶ¹⁰ λέγει¹¹ αὐτοῖς

“Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ
ὅτε [χρείαν ἔσχεν καὶ] ἐπεινάσεν (iii)
αὐτὸς καὶ οἱ μετ’ αὐτοῦ¹²;

26 (πῶς)¹³ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
[ἐπὶ Ἀβιάθαρ¹⁴ ἀρχιερέως]¹⁵ (iii)

καὶ τοῦς ἄρτους τῆς προθέσεως¹⁶ ἔφαγεν^a,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τὸις ἱερεῖς¹⁷, (1)
καὶ⁷ ἔδωκεν καὶ τοῖς συν αὐτῷ¹⁸ οὔσιν;” (2)

27 καὶ ἔλεγεν αὐτοῖς¹⁹

“[Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο (iii)
καὶ²⁰ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.]

28 ὥστε²¹ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
βάτου.” †

1 (D ll + πάλιν) 2 8 παραπορεύεσθαι 3 (D* l omit)
4 B ὁδοποιεῖν (D omits) 5 (D ll τίλλειν) 6 (D ll οἱ δὲ,
8^a omits καὶ) 7 (D ll omit) 8 (D ll + οἱ μαθηταὶ σου)
9 (D ll + αὐτοῖς) 10 (D l + ἀποκριθεὶς, v. 25 is illegible in 8^a)
11 (B ἔλεγεν, D ll εἶπεν) 12 (D + ὄντες) 13 BD omit
14 (AC + τοῦ) 15 (D 8^a, one cursive and 5 ll omit)
16 (D *προσθέσεως) 17 (ACD τοῖς ἱερεῦσιν, D ll + μόνοις)
18 (D μετ’ αὐτοῦ) 19 (D ll λέγω δὲ ὑμῖν) 20 (C ll omit)
21 (D ll omit, 8^a The Sabbath was made for man; therefore)

S. LUKE.

γ. 36 [Ἐλεγεν Ἦ δὲ καὶ⁷¹ παραβολὴν πρὸς αὐτοὺς ὅτι]
 “Οὐδεὶς ἐπὶ βλήμα ἀπὸ³ ἱματίου καινοῦ σχίσας² ἐπιβάλλει
 ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μῆγε,
 καὶ³ τὸ καινὸν σχίσει⁴ καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπὶ-
 βλήμα τὸ ἀπὸ τοῦ καινοῦ.

1 (N omits) 2 (AC11 omit) 3 (N omits) 4 (A11
 σχίζει)

(Conflate.)

γ. 37 “καὶ οὐδεὶς βάλλει¹ οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μῆγε, ῥήξει² ὁ οἶνος [ὁ νέος⁷³] τοὺς ἀσκοὺς⁴,
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται·
 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον⁵.
 39 [Ἐοὐδεὶς πῶν παλαιῶν⁷ θέλει νέον· λέγει γὰρ “Ὁ παλαιὸς
 χρηστός⁸ ἐστίν.”].⁹

1 (C ἐπιβάλλει) 2 (C11 ῥήσσει) 3 (N omits) 4 (D+
 τοὺς παλαιούς) 5 (ND11 βάλλουσιν, CD11+καὶ ἀμφοτέρω
 (± συν-)τηροῦνται) 6 (N11+καὶ 7 (A11+εὐθέως)
 8 (AC11 s^p χρηστότερος) 9 D11 omit

vi. 1—11.

1 Ἐγένετο δὲ ἐν σαββάτῳ¹ διαπορεύεσθαι² αὐτὸν
 διὰ³ σπορίμων,
 καὶ ἔτιλλον⁴ οἱ μαθηταὶ αὐτοῦ
 καὶ ἡσθιον τοὺς⁵ στάχυν [ψάχοντες ταῖς χερσίν⁶]. } †
 2 τινὲς δὲ τῶν Φαρισαίων εἶπαν⁷
 “Ἦ τί ποιεῖτε⁸ ὁ οὐκ⁹ ἔξεστιν¹⁰ τοῖς σάββασιν;”
 3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν¹¹ (ὁ)¹² [Ἰησοῦς] †
 “Οὐδὲ¹³ [τοῦτο] ἀνέγνωτε ὅ ἐποίησεν Δαυεὶδ
 ὅτε ἐπείνασεν
 αὐτὸς καὶ οἱ μετ’ αὐτοῦ¹⁴;
 4 (ὥς¹⁵) εἰσῆλθεν¹⁶ εἰς τὸν οἶκον τοῦ θεοῦ
 καὶ τοὺς ἄρτους τῆς προθέσεως¹⁷ [λαβὼν¹⁸] ἔφαγεν
 καὶ ἔδωκεν¹⁹ τοῖς μετ’ αὐτοῦ, (2)
 οὗς²⁰ οὐκ ἔξεστιν²¹ φαγεῖν εἰ μὴ ἰμόνους τοὺς ἱερεῖς²²;” (1)
 5 καὶ ἔλεγεν αὐτοῖς

“Κυρίου ἐστίν τὸ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου²³.”

1 (ACD11 s^p+† δευτεροπρώτῳ) 2 (C πορεύεσθαι) 3 (CD+
 τῶν) 4 (D11 ἡρξάντο τῶν) 5 (N omits) 6 (C11+αὐτῶν)
 7 (D ἔλεγον αὐτῷ) 8 (D “Ἰδε τί ποιοῦσιν οἱ μαθηταὶ σου) 9 (N
 * οὐχ) 10 (N11+ποιεῖν, C+έν) 11 (D ἔλεγεν) 12 B omits
 13 (D Οὐδέ ποτε) 14 (D σὺν αὐτῷ, C+ἔντες) 15 BD omit
 16 (D εἰσελθὼν) 17 (D * προσθέσεως) 18 (ND omit)
 19 (ND+καὶ) 20 (D οἷς) 21 (D11 ἐξὸν ἦν) 22 (D ἰμόνους
 τοῖς ἱερεῖσιν) 23 D11 ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου
 (see also note in next column)

VARIOUS.

In S. Luke our Lord's saying has been recast, perhaps from a timid anxiety to give something which no sane man would do. To repair an old garment with a piece of new stuff is a common device, but no one would tear a new coat to shreds in order to patch up an old one, for the new coat would be destroyed and the faded colours of the old would ill harmonize with the brightness of the new. True, but in our Lord's Parables the spiritual thought is often so prominent as to disregard the literal meaning, cf. ii. § 11 e.

Luke v. 39 appends a new *logion*, which was probably not spoken on this occasion, but on some other occasion unknown. It will then have been put here by conflation, because the metaphor is taken from wine. So our Lord's sayings about salt are collected in Mark ix. 49, 50. See however Hort *Judaistic Christianity*, p. 23 f.

S. Mark's curious ὁδὸν ποιεῖν probably stands for ὁδοιπορεῖν by a too literal rendering of the Aramaic.

On variant No. 17 see Nestle's note upon the remarkable confusion in MSS. between πρὸ and πρὸς. *Textual Criticism*, p. 237.

(Cod. D transposes Luke vi. 5 to the end of vi. 10 and gives instead of it τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ “Ἀνθρώπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.”)

The clause “in the high priesthood of Abiathar” creates an historical difficulty, for it seems clear from 1 Sam. that Abiathar's father Ahimelech was high priest when David ate the shewbread. However in 2 Sam. viii. 17 we read “Ahimelech son of Abiathar” was high priest under David. So also in 1 Chron. xviii. 16 “Abimelech (LXX. Ahimelech) son of Abiathar” is high priest. Gesenius supposed that Abiathar died and was succeeded by his son who perhaps bore his grandfather's name. But see 1 Kings i. 25, 42. It is more probable that there is a clerical error in the Hebrew MSS. of 2 Sam. viii. 17, and that this error misled the writer of Chronicles and S. Mark, whose clause is, it would seem, an editorial addition of the trito-Mark. A true view of our Lord's κένωσις does not exclude the possibility of mistakes of this kind in His utterances, but we believe that the mistake, if mistake there be, is entirely due to S. Mark's desire to supplement the narrative with his own explanations.

The striking apophthegm in Mark ii. 27 probably belongs to the trito-Mark, for if it had been current at an earlier date, it is not likely to have been lost from the oral teaching. Some however would account for the omission by theological timidity.

^b LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.

S. MATTHEW.

S. MARK.

Conflation.

xii. 9 Καὶ [μεταβὰς ἐκεῖθεν] ἦλθεν εἰς τὴν συναγωγὴν [αὐτῶν].

10 καὶ [ἰδοὺ] ἄνθρωπος ¹ χεῖρα ἔχων ξηράν.

καὶ [ἐπηρώτησαν αὐτὸν λέγοντες]

“Εἰ [ἔξεστι] τοῖς σάββασιν θεραπεύειν²;”

ἵνα κατηγορήσωσιν³ αὐτοῦ.

[11 ὁ δὲ⁴ εἶπεν αὐτοῖς “Τίς⁵ (ἔσται)⁶ ἔξ ὑμῶν⁷ ἄνθρωπος ὃς ἔξει⁸ πρόβατον ἕν⁹, καὶ ἐὰν¹⁰ ἐμπέσῃ¹¹ τοῦτο¹² τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει¹³ αὐτὸ καὶ ἐγείρει¹⁴; 12 πόσω οὖν διαφέρει ἄνθρωπος¹⁵ προβάτου. ὥστε ἔξεστι τοῖς σάββασιν¹⁶ καλῶς ποιεῖν.”]

13 [Τότε] λέγει τῷ ἀνθρώπῳ

“Ἐκτεινόν σου τὴν χεῖρα· †”

καὶ ἐξέτεινεν¹⁷, καὶ ἀπεκατεστάθη [ὕγις¹⁸ ὡς ἡ ἄλλη].

14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι

συμβούλιον ἔλαβον κατ’ αὐτοῦ

ὅπως αὐτὸν⁴ ἀπολέσωσιν.

1 (D 11 + ἦν ἐκεῖ τὴν, ss + a certain and right hand. The Gospel of the Nazarenes called this man a stonemason and put a speech into his mouth “Caementarius eram, manibus victum quaeritans; precor te, Jesu, ut mihi restituas sanitatem, ne turpiter mendicem cibos.”) 2 (s^g † omits, ND τοῖς σάββασιν θεραπεύσαι) 3 (D κατηγορήσουσιν) 4 (ss omit) 5 (D *Tⁱ) 6 C? 1 omit, (D 11 ss ἐστίν) 7 (D ἐν ὑμῶν) 8 (D 11 ss ἔχει) 9 (11 ss omit) 10 (D 1 omit) 11 (N πέρσῃ) 12 (D 11 omit) 13 (D 1 κρατεῖ, N 11 κρατήσας, -καὶ) 14 (CD 1 ἐγείρει) 15 (D + τοῦ) 16 (B σαββάτοις) 17 (11 ss + his hand)

xii. 15—21, x. 1—4.

Conflation.

15 Ὁ δὲ Ἰησοῦς [γνοὺς] ἀνεχώρησεν [ἐκεῖθεν].

Καὶ ἠκολούθησαν αὐτῷ¹ πολλοί,

1 (CD 11 + ὄχλοι)

9b. The Paralytic healed on the Sabbath-day.

iii. 1 Καὶ εἰσῆλθεν πάλιν εἰς¹ * συναγωγὴν,

καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην² ἔχων τὴν χεῖρα·

2 καὶ παρετήρουν³ αὐτὸν

εἰ⁴ τοῖς σάββασιν θεραπεύσει⁵ αὐτόν⁶,

ἵνα κατηγορήσωσιν⁷ αὐτοῦ⁸.

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἔχοντι ξηράν^{10 11}

“Ἐγείρε¹² εἰς τὸ μέσον¹³.”

4 καὶ λέγει αὐτοῖς¹⁴

“Ἐξεστίν¹⁵ τοῖς σάββασιν ἀγαθοποιῆσαι¹⁶ ἢ κακοποιῆσαι,

ψυχὴν σῶσαι¹⁷ ἢ ἀποκτείνειν;”

οἱ δὲ ἐσιώπων.

5 καὶ περιβλεψάμενος αὐτοὺς [μετ’ ὀργῆς, (iii)]

συνλυνόμενος ἐπὶ τῇ πωρώσει¹⁸ τῆς καρδίας αὐτῶν,]

λέγει τῷ ἀνθρώπῳ

“Ἐκτεινον τὴν χεῖρά (σου)¹⁹.”

καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη²⁰ ἡ χεὶρ αὐτοῦ²¹.

6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς⁶ μετὰ τῶν Ἡρῳδιανῶν

συμβούλιον ἐδίδουν²² κατ’ αὐτοῦ

ὅπως αὐτὸν ἀπολέσωσιν.

1 (CD + τὴν) 2 (D ξηράν) 3 (CD παρετηροῦντο) 4 (NCD + ἐν) 5 (N θεραπεύει) 6 (D 11 omit) 7 (CD κατηγορήσουσιν) 8 (D + αὐτόν) 9 (B * χεῖραν) 10 D (ἐξηραμμένην) 11 (NCD τὴν ξηράν χεῖρα ἔχοντι) 12 (D 11 + καὶ στήθι) 13 (D^g 1 ἐν μέσῳ) 14 (D 11 εἶπεν πρὸς αὐτοὺς) 15 (D + ἐν) 16 (ND 1 (± τι) ἀγαθὸν ποιῆσαι) 17 (D + μάλλον) 18 (11 πηρώσει, 11 s^g νεκρώσει) 19 B omits 20 (C ἀπεκατέστη) 21 (D 11 + εὐθέως) 22 NCD ἐποίησαν, (D † ποιοῦντες)

10. APPOINTMENT OF THE TWELVE APOSTLES.

iii. 7—19^a.

10a. Popularity.

7 Καὶ ὁ⁷¹ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς² τὴν θάλασσαν·

καὶ πολλὸν πλῆθος³ ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,

καὶ ἀπὸ⁴ τῆς Ἰουδαίας¹⁵ 8 καὶ ἀπὸ Ἱεροσολύμων

καὶ ἀπὸ⁶ τῆς Ἰδουμαίας¹⁷ καὶ⁸ πέραν τοῦ Ἰορδάνου

καὶ⁹ περὶ Τύρον καὶ¹⁰ Σιδῶνα,

πλῆθος πολὺ, ἀκούοντες¹¹ ὅσα ποιεῖ¹² ἦλθαν πρὸς αὐτόν.

1 (D 11 ὁ δὲ) 2 (D εἰς) 3 (D 11 s^g πολλὸς ὄχλος) 4 (D 11 omit) 5 NCD 1 καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν, (D 11 omit ἠκολούθησαν) 6 (D^g omits) 7 (N 11 s^g omit) 8 (D 1 + οἱ)

9 (N † omits, D 11 + οἱ) 10 (D + οἱ περὶ) 11 (CD ἀκούσαντες)

12 (CD 11 ἀ, NCD 11 ἐπολεῖ)

S. LUKE.

The Sabbath controversy in S. Matthew is reduced to very small proportions, being only alluded to in these two sections. It occupies a more prominent place in S. Mark and still more so in S. John. It gave the Pharisees a popular cry. Jesus—they argued—cannot be a man of God, for He breaks the Sabbath. Thus our Lord's popularity was undermined and the way for the crucifixion prepared.

vi. 6 [Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ]

εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν].
καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά.⁷¹
7 παρετηροῦντο² δὲ³ αὐτὸν [οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι]
εἰ [ἐν]³ τῷ σαββάτῳ θεραπεύει⁴,
ἵνα [εὐρωσιν] κατηγορεῖν⁵ αὐτοῦ.

8 [αὐτὸς δὲ ᾗδεν⁶ τοὺς διαλογισμοὺς αὐτῶν,]
εἶπεν⁷ ᾧ δὲ τῷ ἀνδρὶ⁷⁸ τῷ⁸ ξηρὰν ἔχοντι τὴν χεῖρα †
“Ἐγείρε⁹ [καὶ στῆθι] ᾧ εἰς τὸ μέσον¹⁰.”
[καὶ ἀναστὰς ἔστη¹¹.]
9 εἶπεν δὲ [(ὁ)¹² Ἰησοῦς] πρὸς αὐτοὺς [“Ἐπερωτῶ¹³ ὑμᾶς,
εἰ] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
ψυχὴν σῶσαι ἢ ἀπολέσαι;”
14

10 καὶ περιβλεψάμενος [πάντας] αὐτοὺς¹⁵

εἶπεν⁷ αὐτῷ
“Ἐκτείνον τὴν χεῖρά σου.”
ὁ δὲ ἐποίησεν¹⁶, καὶ ἀπεκατεστάθη¹⁷ ἡ χεὶρ αὐτοῦ¹⁸.
11 Αὐτοὶ δὲ [ἐπλήσθησαν ἀνοίας,
καὶ] διελάλουν¹⁹ πρὸς ἀλλήλους
τί ἂν ποιήσαιεν [τῷ Ἰησοῦ]²⁰. †

1 (D καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ,
ἐν ᾗ ἦν ἄνθρωπος ξηρὰν ἔχων τὴν χεῖρα) 2 (N παρετήρουν)
3 (D omits) 4 B θεραπεύσει 5 (D κατηγορήσαι)
6 (D II γινώσκων) 7 (D λέγει) 8 (N + † τήν) 9 (D
Ἐγείρου) 10 (D II ἐν τῷ μέσῳ) 11 (D ἐστάθη) 12 B omits
13 (D II Ἐπερωτήσω) 14 (D + οἱ δὲ ἐσιώπων) 15 (D II + ἐν
ὁργῇ) 16 (N D II ἐξέτεινεν) 17 (N ἀπεκατέστη, B ἀποκατ-)
18 (D II + ὡς (± καὶ) ἢ ἄλλην, Cod D puts v. 5 here) 19 (D
διελογίζοντο) 20 (N... † ποιήσαιεν..., D πῶς ἀπολέσωσιν αὐτόν)

S. Luke by slightly inverting the order of the following clauses has skilfully used them to introduce the Sermon on the Mount. S. Matthew, who has cut them down to very brief dimensions, uses them only as an introduction to his quotation from Isaiah. In both cases we have an example of the working of conflation in disturbing the text.

vi. 17—19, 12—16.

(Slightly misplaced.)

17 [καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ,] †
καὶ [ὄχλος πολλὸς¹] μαθητῶν αὐτοῦ,
καὶ πλῆθος πολὺ [τοῦ λαοῦ]² †
ἀπὸ [πάσης] τῆς³ Ἰουδαίας καὶ Ἱερουσαλὴμ⁴

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος,
οἳ ἦλθαν⁵ [ἀκοῦσαι αὐτοῦ καὶ λαθῆναι ἀπὸ τῶν νόμων αὐτῶν].
1 (D II s⁶ omit) 2 (N I omit) 3 (D omits) 4 (N II + καὶ
Περαίας) 5 (D ἄλλων πόλεων ἐληλυθότων)

VARIOUS.

With Matt. xii. 11, 12 compare Luke xiv. 5, xiii. 15 (IV. § 2).

The stronger human emotions of anger, pain, grief, surprise, agony, are freely attributed to our Lord in S. Mark and in S. John, for S. Peter and S. John who had known Him intimately in the flesh had no hesitation in ascribing such passions to Him. But most traces of these feelings have been removed from S. Luke and (except in Gethsemane) from S. Matthew. We cannot but think that these changes are deliberate. Either there was a timid desire to set a fence about our Lord's person, as against non-Christians, or, more probably, deference was paid to the prejudices of those Christians who had been educated as Stoics and had been taught that a good man is never surprised, angry or agonized. He is indifferent to pain and perfect calm is essential to his character. S. Paul's view of the “meekness and gentleness of Christ” (2 Cor. x. 1) may also have influenced S. Luke.

S. Luke's statement that our Lord knew the thoughts of his adversaries is also found in Mark ii. 8 = Matt. ix. 4 = Luke v. 22, xi. 17.

S. Luke's ἡ δεξιὰ (6) may be compared with the same addition in Matt. v. 29. He may have received special information, but the tendency to heighten distress must be allowed for, cf. *μονογενής* Luke viii. 42, ix. 38.

Compare S. John v. 18, x. 39, xi. 53.

[v. 18, διὰ τοῦτο οὖν μάλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.]

[x. 39, ἐζήτουν (οὖν) αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.]

[xi. 53, ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.]

C lacks Luke vi. 5—36.
 s^a — Luke v. 29—vi. 11.
 s^c — Matt. viii. 23—x. 32.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

xii. (15) καὶ ἐθεράπευσεν αὐτοὺς πάντας,

16 καὶ ἐπετίμησεν⁷² αὐτοῖς
 ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν⁸.
 17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος
 18 Ἰδοὺ ὁ παῖς μοῦ⁴ ὃν ἠρέτισα,
 ὁ ἀγαπητός μοῦ ὃν⁵ ἐδόκησεν ἡ ψυχὴ μοῦ.
 θήσω τὸ πνεῦμά μοῦ ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ⁶.
 19 Οὐκ ἐρίσει οὐδὲ κραγῆσει,
 οὐδὲ ἀκούσει⁷ τις ἔν ταῖς πλατείαις¹⁸ τὴν φωνὴν
 αὐτοῦ.
 20 ΚΑΛΑΜΟΝ ΣΥΝΤΕΤΡΙΜΜΕΝΟΝ Οὐ ΚΑΤΕΔΨΕΙ
 καὶ ΛΙΝΟΝ ΤΥΦΟΜΕΝΟΝ Οὐ⁹ ΣΒΉΣΕΙ,
 ἕως ἄν ἐκβάλῃ εἰς ΝΙΚΟΣ τὴν κρίσιν.
 21 καὶ¹⁰ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν^{11a}.
 2 (D ll αὐτοῦς. πάντας δὲ οὐς ἐθεράπευσεν ἐπέπληξεν) 3 (D
 ποιῶσιν) 4 (D + εἰς) 5 (C? D ll ἐν ᾧ) 6 (D ἀπαγγέλλει)
 7 (D ἀκούει) 8 (s^a omits) 9 (D + μὴ) 10 (D ll + ἐν)
 11 (D ἐλπίζουσιν)

(Misplaced.)

x. 1 Καὶ

προσκαλεσάμενος τοὺς δώδεκα μαθητὰς¹ αὐτοῦ

[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκ-
 βάλλειν² αὐτὰ¹
 [καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν¹ μαλακίαν³].
 2 Τῶν δὲ⁴ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· †
 1 (s^a omits) 2 (CD ἐκβαλεῖν) 3 (ll + ἐν τῷ λαῷ)
 4 (D omits)

S. MARK.

[iii. 9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον¹⁰ (iii)
 προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν
 αὐτόν¹¹.]

10 πολλοὺς γὰρ ἐθεράπευσεν¹²,

[ὥστε ἐπιπίπτειν¹³ αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον (iii)
 μάλιστα. 11 καὶ τὰ¹⁴ πνεύματα τὰ¹⁴ ἀκάθαρτα,
 ᾧ¹⁵ αὐτὸν ἐθεώρουν¹⁶, προσέπιπτον αὐτῷ καὶ
 ἔκραζον λέγοντα¹⁷ ὅτι¹⁸ “Σὺ εἶ¹⁹ ὁ υἱὸς τοῦ θεοῦ.”]
 [12 καὶ πολλὰ ἐπέτιμα αὐτοῖς (ii)
 ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν²⁰.]

10 (B πλοῖαρια) 11 (D ll + πολλοί) 12 (ll ἐθεράπευσεν)
 13 (D ll + ἐν) 14 (D omits) 15 (D + οὖν) 16 (s^a omits)
 17 & D λέγοντες 18 (D ll omit) 19 (C + ὁ χριστός)
 20 (D ποιῶσιν, C ll + ἔτι ἥδειςαν, C l + τὸν χριστὸν αὐτόν, C ll +
 εἶναι)

10 b. Names of the Twelve.

iii. 13 Καὶ

ἀναβαίνει εἰς τὸ ὄρος

καὶ προσκαλεῖται οὓς ἤθελεν αὐτός,
 καὶ ἀπῆλθον¹ πρὸς αὐτόν.

14 καὶ ἐποίησεν δώδεκα,

οὓς καὶ ἀποστόλους ὠνόμασεν²,

[ἵνα ὦσιν μετ' αὐτοῦ καὶ] ἵνα³ ἀποστέλλῃ αὐτοὺς [κη- (iii)
 ρύσσειν⁴

15 καὶ] ἔχειν⁵ ἐξουσίαν⁶ ἐκβάλλειν τὰ δαιμόνια·

16 ἵνα ἐποίησεν τοὺς δώδεκα⁷

1 (D ll ἦλθον) 2 (C? D ll s^a omit) 3 (B omits) 4 (D ll
 + τὸ εὐαγγέλιον) 5 (D ll ἔδωκεν αὐτοῖς) 6 (D ll s^a + θερα-
 पेῖν τὰς νόσους καὶ) 7 (D ll s^a omit)

^a LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου·
 ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· 2 οὐ κεκράζεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ.

S. LUKE.

VARIOUS.

vi. 18 καὶ οἱ ἐνοχλούμενοι⁶ ἀπὸ πνευμάτων ἀκαθάρτων
ἐθεραπεύοντο· †

[19 καὶ πᾶς ὁ ὄχλος ἐζήτουν⁷ ἄπτεσθαι⁸ αὐτοῦ,
ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.]

6 (D ὀχλούμενοι) 7 (D 118^p ἐζήτει) 8 (D ἄψασθαι)

(Here follow

THE SERMON ON THE MOUNT,	30 verses.	II. § 3.
THE CENTURION'S SERVANT,	10	„ IV. § 1.
THE WIDOW'S SON AT NAIN,	7	„ V. § 16.
JOHN THE BAPTIST'S DOUBT,	18	„ II. § 6.
ANOINTING OF OUR LORD'S FEET,	15	„ III. § 1.
THE MINISTERING WOMEN,	3	„ IV. § 66.)
	83	

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹]

ἐξελεῖν αὐτὸν εἰς τὸ ὄρος [προσεύξασθαι²,
καὶ ᾗν διανυκτερεύων ἐν³ τῇ προσευχῇ τοῦ θεοῦ⁴].

13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν⁵ τοὺς μαθητὰς
αὐτοῦ,

καὶ [ἐκλεξάμενος ἀπ' αὐτῶν] δώδεκα,
οὓς καὶ ἀποστόλους ὠνόμασεν⁶,

1 (D II ἐκείναις) 2 (D (+καὶ) προσεύχεσθαι) 3 (N ἐπὶ)
4 (D omits) 5 (D ἐφώνησεν) 6 (D ἐκάλεσεν)

The names of the Twelve seem to fall into three quaternions, the first of which seem to have maintained the closest intimacy with our Lord and to have profited most from His teaching, the second next and the third least. In all four lists S. Peter is *coryphaeus* of the first quaternion, S. Philip of the second and S. James of the third. The only other Apostle whose place is fixed is Judas Iscariot who had perhaps once been first (see below) but became last until he made way for Matthias or (as some say) for S. Paul.

S. Matthew, except (s. v. l.) in the first quaternion, has arranged the Twelve in pairs, perhaps because they were sent forth two by two. That S. John was S. Peter's companion see Chase, *Hastings' Dict. B.* iii. p. 758, but see the note on Iscariot below.

1 Cor. xii. 28, οὓς μὲν ἔθετο... ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους κ.τ.λ. Acts i. 25, ...ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

S. Mark says that our Lord healed many, S. Matthew that He healed all; cf. Matt. iv. 24, viii. 16, xiv. 35. See Mark i. 34 note.

Mark iii. 11^b is transferred to Luke iv. 41.

The charge which our Lord lays on these men not to make Him known is a commonplace in S. Mark.

S. Luke's *προσευχή* (12^a) in the sense of 'Synagogue' occurs probably in Luke vi. 12, certainly in Acts xvi. 13, 16 and in Juvenal iii. 296. S. Luke seems to have received special information here from some eyewitness unknown. S. Luke's *ἐκλεξάμενος* is used of the selection of the Twelve in Acts i. 2, John vi. 70, xv. 16, 19, &c.

S. Mark's τὸ ὄρος (13) does not mean any particular mountain but, as in Matt. v. 1 and elsewhere, the highlands which everywhere rise out of the sunken valley of the Jordan, which at Gennesaret is 600 feet, at Jericho 1,300 feet, below the level of the Mediterranean.

Acts i. 2, τοῖς ἀποστόλοις...οὓς ἐξελέξατο. 1 Cor. xv. 5, Χριστός...ὥφθη Κηφᾶ, εἰτα τοῖς δώδεκα. Acts ii. 14, vi. 2. Rev. xxi. 14, δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. Gal. ii. 9, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στύλοι εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν. Outside the number of the twelve the title 'Apostle' is given constantly to S. Paul (1 Cor. ix. 1 ff.), twice to S. Barnabas, and once (Rom. xvi. 7) probably to Andronicus and Junias. There are also the ἀπόστολοι ἐκκλησιῶν or 'delegates of the churches' 2 Cor. viii. 23, Phil. ii. 25.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολὸς ἐστίν."]

3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καμπυζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. 4 [ἀναλάμψει καὶ οὐ θρανθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

S. MATTHEW.

x. (2) [πρῶτος] Σίμων [ὁ λεγόμενος]³ Πέτρος (1)
 καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ (4)
 καὶ Ἰάκωβος ὁ⁵ τοῦ Ζεβεδαίου (2)
 καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, (3)
 3 Φίλιππος (5)
 καὶ Βαρθολομαῖος, (6)
 Θωμᾶς (8)
 καὶ Μαθθαῖος [ὁ τελώνης], (7)
 Ἰάκωβος ὁ τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖος⁶, (10)
 4 Σίμων ὁ Καναναῖος⁸ (11)
 καὶ⁹ Ἰούδας ὁ¹⁰ Ἰσκαριώτης¹¹ ὁ καὶ παραδοὺς αὐτόν. (12)
 3 (s^a omits) 4 (CD 11 omit) 5 (D omits) 6 (C il-
 legible, D 1 Λεββαῖος. Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος,
 11 Judas Zelotes, s^a omits) 7 (D 11 + καὶ) 8 (Σ Κανανίτης,
 D 11 Χαναναῖος, s^a + *Judah the son of James*) 9 (Σ + ὁ)
 10 (C omits) 11 (D 11 * Σκαριώτης, C Ἰσκαριώθ)

With the questioning of our Lord's sanity compare S. Peter's protest Matt. xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων "Ὠλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο."

The reading of Cod. D, "And when the Scribes and the rest heard about Him they came forth to seize Him, for they said 'He is driving the people mad,'" is an extreme example of changing the text for a purpose. Cf. Mark iii. 5 note. The form ἐξέσταται, which is wrong in accident and in syntax, condemns the reading.

John i. 40—42, ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὗρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ "Εὗρήκαμεν τὸν Μεσσίαν" ὃ ἐστὶν μεθερμηνευόμενον Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν "Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς" ὃ ἐρμηνεύεται Πέτρος.

Acts xii. 1, 2, Ἡρώδης ὁ βασιλεὺς... ἀνείλεν Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.

John xx. 2, μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς. xiii. 23 &c., ὃν ἠγάπα (ὁ) Ἰησοῦς. xx. 3 &c., ὁ Πέτρος καὶ ὁ ἄλλος μαθητής.

S. Mark's strange form Βοανὴ ργές perhaps stands for Βανὴ ρόγες (= בָּנָה רָגַז), the vowel *q* having been transposed at an early date; or Βοανὴ may be conflate for Βονή and Βανή, either of which might represent B^enā. The Syriac versions favour ܒܝܢܐ as the latter word. This in Hebrew means *tumult* and not *thunder* (Ps. ii. 1). See Dalman's *Worte Jesu* and the *Encyclopædia Biblica*. Mr Burkitt says with truth that no satisfactory explanation has been found for this word. To me it gives additional reason for doubting whether the whole of these trito-Markan additions come from the pen of S. Mark. Cf. Mark vii. 3 note. The title seems to be given in condemnation with reference probably to Luke ix. 54.

There is reason to believe that S. John's 'Nathanael' is the same person as the Synoptists' 'Bartholomew,' for 'the son of Tolmai' is a patronymic.

The 'Western' reading Λεββαῖος = Λεβής = *Levels* is an attempt to include the Levi of Mark ii. 14 amongst the Twelve. S. Luke is supported by S. John, xiv. 22, in naming this Apostle Judas.

S. Luke has translated the Aramaic Καναναῖος into the Greek Ζηλωτής. S. Matthew has altered the correct form Ἰσκαριώθ into the common form Ἰσκαριώτης. S. Luke has used the more hateful προδότης for the milder παραδιδοῖναι.

^a John i. 44, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

^b John xi. 16, εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς "Ἀγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

S. MARK.

First quaternion.

iii. (16) καὶ ἐπέθηκεν ὄνομα τῷ⁸ Σίμωνι Πέτρον, (1)
 17 καὶ Ἰάκωβον τὸν⁹ τοῦ Ζεβεδαίου (2)
 καὶ¹⁰ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου¹¹ (3)
 [καὶ ἐπέθηκεν αὐτοῖς¹² ὄνομα¹³ Βοανηργές, ὃ ἐστὶν (iii)
 Υἱοὶ Βροντῆς]¹⁴,
 18 καὶ Ἀνδρέαν * * * (4)

Second quaternion.

καὶ Φίλιππον^a (5)
 καὶ Βαρθολομαῖον (6)
 καὶ Μαθθαῖον (7)
 καὶ Θωμᾶν^b (8)

Third quaternion.

καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου (9)
 καὶ Θαδδαῖον¹⁵ (10)
 καὶ Σίμωνα τὸν¹⁷ Καναναῖον¹⁸ (11)
 19 καὶ Ἰούδαν Ἰσκαριώθ¹⁹, ὃς καὶ παρέδωκεν αὐτόν. (12)
 8 (D omits) 9 (D τὸν Ἰάκωβον) 10 (D + τὸν) 11 (11 s^a
 αὐτοῦ, C omits τοῦ) 12 (D * ἐαυτοῖς) 13 (NC 11 ὀνόματα
 14 (s^a omits) 15 (D 11 Λεββαῖον) 16 (C † omits)
 17 (D † τὸ) 18 (A Κανανίτην) 19 (D 11 † Ἰούδας * Σκαριώθ)

11. FLAGRANT ASPERSIONS AND REPLIES.

iii. 19^b—35.

11 a. *He is mad.*

[Καὶ ἔρχεται¹ εἰς οἶκον²⁰ καὶ συνέρχεται πάλιν (ὁ)² (iii)
 ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς³ μηδὲ⁴ ἄρτον⁵ φα-
 γεῖν. 21 καὶ ἠκούσαντες οἱ παρ' αὐτοῦ⁶ ἐξῆλθον
 κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη⁷.]

1 (D εἰσέρχονται, C 11 ἔρχονται) 2 (NC omit 3 (D omits)
 4 (NCD † μὴ τε) 5 (D⁸ ἄρτους) 6 (D 11 ὅτε ἤκουσαν περὶ
 αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποὶ, s^a his brothers) 7 (D * ἐξέ-
 σταται αὐτούς, 11 exsentiāt eos, or omit the clause)

*He is
 Relatively
 mad.*

S. LUKE.

vi. 14—16.

14 ⁷ Σίμωνα ὃν καὶ ⁸ ὠνόμασεν⁹ Πέτρον (1)
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ (4)
καὶ ⁸ Ἰάκωβον (2)
καὶ Ἰωάννην¹⁰ (3)

καὶ¹¹ Φίλιππον (5)
καὶ Βαρθολομαῖον¹² (6)
15 καὶ¹¹ Μαθθαῖον (7)
καὶ Θωμᾶν¹³ (8)

(καὶ)¹⁴ Ἰάκωβον¹⁵ Ἀλφαίου (9)
καὶ Σίμωνα τὸν [καλούμενον] Ζηλωτὴν (11)

16 καὶ¹¹ Ἰούδαν Ἰακώβου¹⁶ (10)
καὶ Ἰούδαν Ἰσκαριώθ¹⁷ ὃς¹⁷ ἐγένετο προδότης. (12)

7 (D + πρῶτον) 8 (ll omit) 9 (D ll ἐπωνόμασεν)
10 (D + τὸν ἀδελφὸν αὐτοῦ, οὗς ἐπωνόμασεν Βοανηργές, ὃ ἐστὶν
Tol Bροντῆς, s^a + the sons of Zebedee) 11 (All omit)
12 (N † omits) 13 (D + τὸν ἐπικαλούμενον Διδυμον) 14 AB ll
omit 15 (D + τὸν τοῦ) 16 (D ll * Σκαριώθ) 17 (D + καὶ)

The following table exhibits the number of times which the several Apostles are individually named in the New Testament exclusive of the four lists above.

VARIOUS.

Acts i. 13^b, 26^b.
13 ὁ τε Πέτρος (1)
καὶ Ἰωάννης (3)
καὶ¹ Ἰάκωβος (2)
καὶ Ἀνδρέας, (4)

Φίλιππος (5)
καὶ Θωμᾶς, (8)
Βαρθολομαῖος (6)
καὶ Μαθθαῖος (7)

Ἰάκωβος² Ἀλφαίου (9)
καὶ¹ Σίμων ὁ³ ζηλωτῆς (11)
καὶ Ἰούδας Ἰακώβου. (10)

26 [Μαθθίας d.]

1 (D omits) 2 (D + ὁ τοῦ) 3 (N omits)

1. Simon, Symeon, Peter, Cephas, Bar-Jona, Son of Jonas or of John James} "Sons of Zebedee," "Boanerges," John is "The disciple whom Jesus loved," "The other disciple"
2. James }
3. John }
4. Andrew³
5. Philip
6. Bartholomew i.e. 'son of Tolmai' (=Nathanael?)
7. Matthew*
8. Thomas, Didymus, i.e. 'the twin'⁵
9. James the Son of Alphaeus, "the little" (see Cod. D, Mark ii. 13)†
10. Thaddæus, "Judas (son) of James," "Judas not Iscariot"†
11. Simon the Cananæan or Zealot
12. Judas Iscariot or "Son of Simon Iscariot"⁶

	S. Matthew	S. Mark	S. Luke	S. John	Acts	Catholic Epistles	S. Paul	Hebrews	Revelation	Total
Totals	40	47	41	96	68	2	11	0	4	309

* If Matthew be the same as Levi he is also mentioned in Mark ii. 14=Luke v. 27, 29.

† On the assumption that the 'brethren of our Lord' were not Apostles. See Acts i. 13—14, a passage which has been strangely neglected in this controversy.

¹ Never mentioned by name but as "the disciple whom Jesus loved" (ἡγάπα or ἐφίλει) or "the other disciple."

² On the assumption that John the Apostle wrote the Apocalypse.

³ John vi. 8, [λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας Σίμωνος Πέτρον, 9 "Ἐστὶν παιδάριον ὧδε ὃς ἐχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;"]

⁴ Always called Nathanael, who is probably the same as Bartholomew.

⁵ John xx. 24, [Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὃ λεγόμενος Διδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.]

⁶ John xx. 28, [ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ "Ὁ κύριός μου καὶ ὁ θεός μου."]

⁷ John vi. 70, [ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν." 71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.]

John xii. 4, 6, [Ἰούδας ὁ Ἰσκαριώτης...κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.] Although Iscariot stands last in all the lists till he cedes to Matthias, it may well be that he had once been first. Else he had not been entrusted with the bag. In the picture of the Last Supper by E. G. Lewis, he sits next our Lord, S. John on the other side and S. Peter afar off. This arrangement, though unusual, fits best with the beckonings and whispers described in the fourth Gospel. S. Mark (xiv. 10) distinctly calls him the Chief of the Twelve if it be allowed that in Biblical Greek ὁ εἰς=ὁ πρῶτος, as in τῇ μίᾳ τῶν σαββάτων and ὁ εἰς...ὁ ἕτερος 'the first...the second.' Dr Swete points out that in Enoch xx. ὁ εἰς is used seven times of the seven archangels. It seems to me there to mean that each of them was *primus inter pares*, the head of the angels who attended to his special province. When the disciples contended about which of them was greatest, the adherents of Iscariot were perhaps supporting his claims against S. Peter who had been coming to the front gradually. 'The first became last and the last first.'

⁸ John xiv. 22, λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης.

⁹ Acts i. 26, ἔπεσεν ὁ κλήρος ἐπὶ Μαθθίαν καὶ συνεκατηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

xii. 22—32, 46—50, (ix. 32—34.)

11 b. *He hath Beelzebub.*

Conflation.

xii. 22 [Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν¹· καὶ ἐθεράπευσεν αὐτόν², ὥστε τὸν³ κωφὸν λαλεῖν καὶ βλέπειν⁴. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· “Μήτις⁵ οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;”]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

“Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ⁶ ἄρχοντι τῶν δαιμονίων.”

Doublet:

ix. 32 [Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ⁷ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες “Οὐδέποτε ἐφάνη οὕτως ἐν τῷ⁸ Ἰσραὴλ.”]

(34 Ὁ δὲ Φαρισαῖοι

ἔλεγον

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια⁹.”)

xii. 25 Εἰδὼς¹⁰ δὲ τὰς ἐνθυμήσεις αὐτῶν
 εἶπεν αὐτοῖς

“Πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς¹¹ †
 ἐρημιοῦται¹²,

καὶ [πᾶσα πόλις ἢ] οἰκία μερισθεῖσα καθ’ ἑαυτῆς¹¹ †
 οὐ σταθήσεται¹³.

26 καθ’ εἰ¹⁴ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, (1)
 ἐφ’ ἑαυτὸν ἐμερίσθη·

πῶς [οὖν] σταθήσεται ἡ βασιλεία αὐτοῦ;

[27 καθ’ εἰ¹⁵ ἐγὼ ἐν Βεεζεβοῦλ⁶ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (NCD 11 προσηνήθη αὐτῷ δαιμονιζόμενος (± τυφλὸς καὶ) κωφός 2 (N † αὐτοῖς) 3 (C + τυφλὸν καὶ... καὶ) 4 11 s^a + and heard 5 (D + ὅτι) 6 (CD 11 ss Βεεζεβοῦλ) 7 (CD 11 + ἀνθρώπων) 8 (D omits) 9 D 11 ss omit 10 (D 11 ss ἰδὼν) 11 (D ἐφ’ ἑαυτὴν) 12 (ss shall be made desolate) 13 (D στήσεται) 14 (D εἰ δὲ καὶ) 15 (D εἰ δὲ)

Conflation.

xii. 29 “ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ †

καὶ τὰ σκεύη αὐτοῦ ἄρπάσαι¹,

ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν †;

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει².

[30 ὁ μὴ ὢν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει³.]

1 (NCD 11 διαρπάσαι) 2 (ND διαρπάσῃ) 3 (N + με)

[iii. 22 καὶ οἱ γραμματεῖς¹ οἱ ἀπὸ Ἱεροσολύμων κατα- (ii)
 βάντες

ἔλεγον ὅτι “Βεεζεβοῦλ² ἔχει,” καὶ ὅτι

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”

(Luke xi. 16 = Mark viii. 11 = Matt. xvii. and xii. 38.)

23 καὶ * * * *

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς³

“Πῶς δύναται⁴ Σατανᾶς Σατανᾶν ἐκβάλλειν⁵; (1)

24 καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ,
 οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

25 καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ,
 οὐ δυνήσεται⁶ ἡ οἰκία ἐκείνη στήναι⁷.

26 καὶ εἰ ὁ Σατανᾶς ἀνέστη
 ἐφ’ ἑαυτὸν καὶ ἐμερίσθη⁸,

οὐ δύναται στήναι⁹ ἀλλὰ¹⁰ τέλος ἔχει.]

1 (11 + καὶ) 2 (NCD 11 Βεεζεβοῦλ) 3 (D 11 ὁ κύριος Ἰησοῦς) 4 (s^a canpot) 5 (D ἐκβαλεῖν) 6 (D 11 δύναται) 7 (D ἐστάναι, NCD 11 σταθῆναι) 8 (N εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν, ἐμερίσθη καὶ, D 11 ἐὰν ὁ Σατανᾶς Σατανᾶν † ἐκβάλλει, μεμέρισται ἐφ’ ἑαυτὸν) 9 (D 11 σταθῆναι ἡ βασιλεία αὐτοῦ) 10 (D + τὸ)

11 c. *The Strong Man armed keeping his House.*

[iii. 27 “ἀλλ’ οὐ δύναται οὐδεὶς¹ εἰς τὴν οἰκίαν τοῦ (ii)
 ἰσχυροῦ εἰσελθὼν

τὰ σκεύη αὐτοῦ² διαρπάσαι

ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ,

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει³.]

1 (D 11 s^a οὐδεὶς δύναται) 2 (D 11 τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν) 3 (D^e διαρπάξει)

S. LUKE.

VARIOUS.

xi. 14—23, xii. 10, viii. 19—21.

Conflation.

(Scrap from the deutero-Mark: misplaced and combined with some non-Markan matter.)

14 [Καὶ ἦν ἐκβάλλων δαιμόνιον¹ κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελεθόντος² ἐλάλησεν ὁ κωφός. Καὶ θαύμασαν οἱ ὄχλοι.]

15 τινὲς δὲ¹² ἔξ αὐτῶν¹⁴εἶπαν “Ὁ Βεεζεβοὺλ⁵τῷ⁶ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια⁷.”

[16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐξήτουν παρ’ αὐτοῦ.]

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα
εἶπεν αὐτοῖς

“Πᾶσα βασιλεία ἔφ’ ἐαυτὴν διαμερισθεῖσα⁸
ἐρημοῦται,
καὶ οἶκος ἐπὶ οἶκον
πίπτει⁹.”

18 εἰ δὲ καὶ ὁ Σατανᾶς

ἐφ’ ἐαυτὸν διεμερίσθη¹⁰,πῶς¹¹ σταθήσεται ἡ βασιλεία αὐτοῦ;[ὅτι¹² λέγετε ἐν Βεεζεβοὺλ⁵ ἐκβάλλειν με τὰ δαιμόνια.19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ⁵ ἐκβάλλω τὰ δαιμόνια¹³,
οἱ υἱοὶ ὑμῶν ἐν τίνι¹⁴ ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. +

20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)¹⁵ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (C11 + καὶ αὐτὸ ἦν) 2 (C ἐκβληθέντος) 3 (D ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφός καὶ ἐκβαλόντος αὐτοῦ πάντες θαύμαζον. καὶ τινες) 4 (11 s^c ex Pharisaeis) 5 (CD11 Βεεζεβοὺλ) 6 (D omits) 7 (D + ὁ δὲ ἀποκριθεὶς εἶπεν “Ὡς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;”) 8 (D διαμερισθεῖσα ἐφ’ ἐαυτὴν (C μερισθεῖσα) 9 (D11 πεσεῖται) 10 (8C ἐμερίσθη) 11 (D οὐ) 12 (8C τί) 13 (s^a + from your sons) 14 (D + τῷ) 15 (11 omit

xi. 21—23.

21 “Ὅταν ὁ¹ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἐαυτοῦ αἰχλὴν, ἐν εἰρήνῃ ἐστίν² τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὶ³ δὲ⁴ ἰσχυρότερος αὐτοῦ⁵ ἐπελθὼν νικήσῃ αὐτόν⁶, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἧ⁷ ἐπεποιθεῖ⁸, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

23 ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζεται.

1 (8C omits) 2 (8C ἐστίν) 3 (D ἐπὶ) 4 (C + ὁ) 5 (D omits) 6 (D + omits) 7 (D πέποιθεν)

W. S.^a

33

5

Matt. 9. 32-34 agrees in giving
healing of demoniac & cure of
deaf & blind

Matt. ix. 32—34 and xii. 22—24 are sufficiently alike to be called doublets. Some critics regard them as accidental repetitions of the same narrative taken from different sources. There is less reason to do so if we omit ix. 34 as the ‘Western’ text does, or if we believe it to be genuine but due to unconscious assimilation during the oral stage.

Notice that S. Luke agrees with S. Matthew against S. Mark in this passage and that he misplaces it. Our contention is that the section belongs to the deutero-Mark and that S. Mark has preserved the original wording. S. Matthew gives that wording when it had been altered by oral transmission. And S. Luke received it as a scrap from the Church of Jerusalem at about the same date as that at which S. Matthew received it and therefore in nearly the same form. In proof of this we appeal to S. Luke’s dislocation of order which we hold to be generally decisive, and also to the significant fact that both SS. Matthew and Luke enclose the same non-Markan *logion* between this and the next deutero-Mark section.

Notice how S. Luke (xi. 15) transfers to the rabble the infamous accusation which the other Gospels ascribe to the Scribes and Pharisees. The same transference is made in Luke iii. 7. By this transference S. Luke obscures the history, for it appears to have been a malignant design of the ruling classes to undermine our Lord’s popularity by connecting His miracles with Satan. He is a bad man, they argued, because He breaks the Sabbath; and being a bad man He cannot be working in the power of God and therefore all who accept His cures do so at the risk of losing their souls. This argument would appeal with peculiar force to that superstitious age. Coming from the religious leaders it could not be ignored.

On the difference between asking for a sign (i.e. a miracle) and a sign from heaven (i.e. a thunderclap or voice) and S. Matthew’s confusion of the two from assimilation, see ‘N.T. Problems,’ p. 48.

For our Lord’s knowledge of His adversaries’ thoughts, see Mark ii. 8 = Matt. ix. 4 = Luke v. 22, vi. 8.

S. Luke xi. 18^a may be compared with Mark iii. 30.

S. Luke seems to have rewritten xi. 21—23 or to have received it in a different form. Possibly the word *πανοπλία* has been borrowed from S. Paul’s famous description in Ephes. vi. 10 ff. where it is used twice but not elsewhere in N.T.

Notice the indefinite use of the definite article, for ὁ ἰσχυρός means ‘any strong man,’ cf. Luke viii. 5, where ‘the sower’ means ‘a sower,’ the word being only relatively definite. This use is very common but is seldom noticed.

S. MATTHEW.

S. MARK.

xii. 31 “Διὰ τοῦτο λέγω ὑμῖν,
 πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται¹ τοῖς ἀνθρώ-
 ποις †,

ἢ δὲ τοῦ πνεύματος βλασφημία †
 οὐκ ἀφεθήσεται².

[32 καὶ ὅς ἐάν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ὁ ἀφεθήσεται
 αὐτῷ· ὁ δὲ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου³, οὐκ ἀφε-
 θήσεται⁴ αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.”]

1 B + ὑμῖν 2 (CD 11 + τοῖς ἀνθρώποις) 3 (B + οὐκ)
 4 (S^o omits) 5 (N οὐ μὴ ἀφεθήσεται), B οὐ μὴ ἀφεθῇ

(Here follow several logia and fragments.)

xii. 46 [“Ἐτι¹ αὐτοῦ λαλοῦντος² τοῖς ὄχλοις
 ἰδοὺ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
 εἰστήκεισαν ἔξω
 ζητοῦντες αὐτῷ λαλῆσαι³.

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι⁴ αὐτῷ
 “Τίς ἐστὶν ἡ μήτηρ μου, καὶ⁵ [τίνας εἰσὶν] οἱ ἀδελφοί μου⁶;
 49 καὶ ἐκτείνας τὴν χεῖρα⁷ (αὐτοῦ)⁸ ἐπὶ τοὺς μαθητὰς αὐτοῦ
 εἶπεν

“Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
 50 ὅς [τις γὰρ] ἂν ποιήσῃ⁹ τὸ θέλημα τοῦ πατρὸς μου
 [τοῦ ἐν οὐρανοῖς],
 αὐτός μου ἀδελφός¹⁰ καὶ ἀδελφή¹⁰ καὶ μήτηρ ἐστίν.” †

1 (D omits, CD 11 ss + δέ) 2 (D Λαλοῦντος δὲ αὐτοῦ)
 3 (N omits, CD 11 + 47 εἶπεν δὲ τις αὐτῷ “Ἰδοὺ ἡ μήτηρ σου καὶ
 οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζητοῦντές σοι λαλῆσαι.” 4 (C
 εἰπόντι) 5 (D 11 ἡ) 6 (B omits) 7 (N *χεῖραν)
 8 NCD 11 omit 9 (D ποιεί, C ἂν ποιῇ) 10 (ss † plural)

11 d. Blasphemy against the Holy Spirit.

[iii. 28 “Ἀμὴν λέγω ὑμῖν ὅτι (ii)
 πάντα ἀφεθήσεται (τοῖς υἱοῖς τῶν ἀνθρώπων),
 τὰ ἁμαρτήματα καὶ αἱ¹ βλασφημίας ὅσα² ἐὰν βλασφη-
 μώσωσιν³.”]

29 ὅς δ’ ἂν⁴ βλασφημήσῃ εἰς⁵ τὸ πνεῦμα τὸ ἅγιον,
 οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα⁶,]
 [ἀλλὰ ἐνοχός ἐστιν⁷ αἰωνίου ἁμαρτήματος 7.” (iii)
 30 ὅτι ἔλεγον “Πνεῦμα ἀκάθαρτον⁸ ἔχει⁹.”]

1 (D omits) 2 (C ὅσας) 3 (11 omit) 4 (D ὅς ἂν δέ
 τις) 5 (D 11 omit) 6 (NCD 11 ἔσται) 7 (C? D ἁμαρτίας,
 A 1 κρίσεως) 8 (C + αὐτὸν) 9 (D 11 ἔχειν)

11 e. “Who is my Mother, and who are my Brethren?”

[iii. 31 Καὶ ἔρχονται¹ (ii)
 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ
 καὶ ἔξω στήκοντες² ἀπέστειλαν πρὸς αὐτὸν
 καλοῦντες³ αὐτόν.
 32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος⁴,
 καὶ λέγουσιν αὐτῷ
 “Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου⁵ ἔξω ζητοῦσίν σε.”]

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει⁶
 “Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί⁷;
 34 καὶ⁸ περιβλεψάμενος τοὺς περὶ αὐτὸν⁹ κύκλω καθη-
 μένους λέγει¹¹
 “Ἰδε¹², ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου
 35 ὅς¹³ ἂν ποιήσῃ τὸ θέλημα¹⁴ τοῦ θεοῦ,
 οὗτος ἀδελφός μου καὶ ἀδελφή¹⁵ καὶ μήτηρ¹⁶ ἐστίν.”]

1 (NCD 11 ἔρχεται) 2 (N στάντες, D ἐστῶτες) 3 (D φω-
 νοῦντες) 4 (D⁸ πρὸς τὸν ὄχλον, N 1 πρὸς αὐτὸν ὄχλος) 5 (D 11 +
 καὶ αἱ ἀδελφαί σου) 6 (D 1 ἀπεκρίθη αὐτοῖς λέγων) 7 (D 11 ἡ)
 8 (NCD 11 + μου) 9 (B omits) 10 (D 11 omit) 11 (D 11
 εἶπεν) 12 (D Ἰδοὺ) 13 (NCD 11 S^o + γὰρ) 14 B τὰ θελή-
 ματα 15 (C 11 + μου) 16 (11 + μου)

12. A NEW DEPARTURE IN TEACHING:
 PARABLES.

iv. 1—20.

12 a. The multitudes.

[1 Καὶ πάλιν (ii)
 ἤρξατο διδάσκειν παρὰ¹ τὴν θάλασσαν.]
 καὶ συναγεται² πρὸς αὐτὸν ὄχλος³ πλείστος⁴,

1 (D πρὸς) 2 (D 11 συνήχθη, A συνήχθησαν) 3 (D ὁ
 λαὸς) 4 (D 11 S^o πολὺς)

xiii. 1—3^a.

1 [Ἐν¹ τῇ ἡμέρᾳ ἐκείνῃ ἐξελεθῶν² ὁ Ἰησοῦς³ τῆς οἰκίας⁴]
 ἐκάθητο παρὰ τὴν θάλασσαν·

2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

1 (CD 11 + δέ) 2 (D 11 ἐξηλθεν...καί) 3 N + ἐκ, (C + ἀπὸ)
 4 (D 11 omit)

S. LUKE.

S. Luke by conflation has embedded a scrap of this speech (xii. 10) into a long address to the Twelve, presumably because he did not know the true context.

S. Matthew has correctly translated S. Mark's Aramaism "the sons of men" into the Greek equivalent "mankind." He has also appended another *logion* dealing with the same subject.

The editorial addition of Mark iii. 30 is like that in Luke xi. 18^d.

Scrap from the deutero-Mark: misplaced.

xii. 10 [Καὶ πᾶς ὁ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφε-
θήσεται αὐτῷ]

τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημῶσιν²⁷⁸
οὐκ ἀφεθήσεται⁴."

1 (D + ἄν) 2 (Σ βλασφημοῦντι) 3 (D εἰς δὲ τὸ πνεῦμα τὸ
ἅγιον) 4 (D II + αὐτῷ, οὔτε ἐν τῷ αἵματι τούτῳ οὔτε ἐν τῷ μέλλοντι)

The Mother of our Lord is probably included amongst His relatives in Mark iii. 21. If not, this section is the only one in which S. Mark mentions her, and he simply records that our Lord repudiated all earthly ties. That she was present at Cana and at the foot of the cross, we learn only from S. John. SS. Matthew and Luke tell us much about her at the period of our Lord's birth, but the silence of the Synoptists respecting her throughout His ministry is astounding, and it is continued in the Acts of the Apostles, where she is named (i. 14) and then disappears from history. Nor do the epistles give any information.

S. Luke appends viii. 19—20 to the three (Mark) or four (Luke) *logia*, which immediately follow the interpretation of the Parable of the Sower. Like all S. Luke's arrangements this seems reasonable, but we may doubt whether it is more than an inference on his part, in the absence of any real knowledge of the true connexion.

Scrap from the deutero-Mark: misplaced.

viii. 19 Παρεγένετο¹ δὲ πρὸς αὐτὸν

ἡ μήτηρ² καὶ οἱ ἀδελφοὶ αὐτοῦ³,

[καὶ οὐκ ᾔδυναντο συντυχεῖν αὐτῷ

διὰ τὸν] ὄχλον.

20 ἀπηγγέλη δὲ αὐτῷ⁴

"Ἡ μήτηρ σου⁵ καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν
θέλοντές σε⁶."

21 ὁ δὲ ἀποκριθεὶς εἶπεν ἑπρὸς αὐτούς⁷

"Μήτηρ μου καὶ⁹ ἀδελφοί μου³ οὐτοί εἰσιν

οἱ τὸν λόγον τοῦ θεοῦ¹⁵ [ἀκούοντες καὶ] ποιοῦντες."

1 (Σ II Παρεγένοντο) 2 (Σ D II + αὐτοῦ) 3 (II omit)

4 (Σ D II + ὅτι) 5 (Σ omits) 6 (D ζητοῦντές σε) 7 (D II
αὐτοῖς) 8 (D + ἡ) 9 (D + οἱ)

viii. 4—15.

4 Συνιόντος¹ δὲ ὄχλου πολλοῦ }
[καὶ τῶν κατὰ² πόλιν ἐπιπορευομένων] πρὸς αὐτὸν }

1 (Σ σύνοντος, D συνελθόντος) 2 (D + τὴν)

VARIOUS.

Cf. 1 John v. 16, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

Acts i. 14, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 1 Cor. ix. 5, οἱ ἀδελφοὶ τοῦ κυρίου. Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

Compare :

Matt. xiii. 55, οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας (= Mark vi. 3, ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος). John ii. 12, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί. vii. 3, εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. vii. 10, ὥς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτήν.

[Luke xi. 27, 28, "Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας" αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."]

S. John ii. 4.

[καὶ λέγει αὐτῇ ὁ Ἰησοῦς "Τί ἐμοὶ καὶ σοί, γύναι; οὕτω ἤκει ἡ ὥρα μου."]

The Evangelists distinguish three stages in our Lord's teaching. (1) During His popularity He spoke plainly, that all might hear. (2) As His popularity waned, He took refuge in Parables, to baffle the careless and help those who were anxious to learn. (3) As opposition increased, He withdrew from public life and devoted Himself to the training of the Twelve. This training is chiefly recorded in S. John. In S. Luke, however, much of our Lord's plainest teaching is put into the Travel Narrative (ix. 51—xviii. 14) which S. Luke puts into the last fortnight or so of our Lord's ministry. But there are the strongest reasons for holding the arrangement of that Narrative to be unchronological.

S. MATTHEW.

xiii. (2) ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι,

καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

3 καὶ ἐλάλησεν αὐτοῖς πολλὰ⁶ ἐν παραβολαῖς †
λέγων

5 (D + τὸ) 6 (I omits)

xiii. (3) “Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείρειν².
4 καὶ ἐν τῷ σπείρειν³ αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,

καὶ ἐλθόντα⁴ τὰ πετεινὰ⁵ κατέφαγεν αὐτά.

5 ἄλλα⁶ δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη
ἔπου οὐκ εἶχεν γῆν πολλήν⁷,
καὶ εὐθὺς ἐξανέτειλεν⁸ διὰ τὸ μὴ ἔχειν βάθος⁹ γῆς,
6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη¹¹ †
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη¹².
7 ἄλλα δὲ ἔπεσεν ἐπὶ¹³ τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν¹⁴ αὐτά.

8 ἄλλα δὲ ἔπεσεν¹⁵ ἐπὶ τὴν γῆν τὴν καλὴν
καὶ¹⁶ ἐδίδου¹⁷ καρπὸν,
ὁ μὲν ἑκάτον ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα. †
9 ὁ ἔχων ὦτα¹⁸ * ἀκούετω.”

1 (D omits) 2 (ND σπείρειν, I s^c + τὸν σπῶρον αὐτοῦ)
3 (C † omits) 4 (NC ἦλθεν...καὶ), D † ἦλθον...καὶ 5 (s^c II
+ τοῦ οὐρανοῦ) 6 (D II s^c ἃ) 7 (s^c omits) 8 (B ἐξα-
νέτειλαν) 9 (B + τῆς) 10 (D + τοῦ) 11 (D ἐκαυματί-
σθησαν, B ἐκαυματώθη) 12 (D ἐξηράνθησαν) 13 (D II eis)
14 ND ἐπνιξαν 15 (C ἔπεσαν) 16 (s^c + grew and)
17 (D ἐδίδουν) 18 (CD + ἀκούειν)

Conflation.

xiii. 10 Καὶ [προσελθόντες] οἱ μαθηταὶ² εἶπαν αὐτῷ “Διὰ τί ἐν παραβολαῖς λαλεῖς
αὐτοῖς;”

11 ὁ δὲ [ἀποκριθεὶς] εἶπεν³ ὅτι
“Ὑμῖν δέδοται γινῶναι τὰ μυστήρια⁴ τῆς βασιλείας τῶν
οὐρανῶν⁵,

ἐκείνοις δὲ οὐ δέδοται.
[12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται⁶. ὅστις δὲ
οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.]

13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ⁷,]
ὅτι βλέποντες οὐ βλέπομεν οὐδὲ ἀκούοντες οὐκ ἀκούομεν⁸.
καὶ ἀκούοντες οὐκ ἀκούομεν οὐδὲ συνίσκωμεν⁹.
1 (C + αὐτῷ) 2 (C II + αὐτοῦ) 3 BD s^c + αὐτοῖς 4 (II τὸ
μυστήριον) 5 (s^c II omit) 6 (s^c omits) 7 (D^s † λαλεῖ)
8 (D II s^c ἵνα...μὴ βλέπωσιν...μὴ ἀκούσωσιν καὶ μὴ συνίσκωσιν, μήποτε
ἐπιστρέψωσιν) 9 (C ἀκούσωσιν) 10 (D συνίσκωσιν)

S. MARK.

iv. (x) [ὥστε αὐτὸν εἰς⁵ πλοῖον ἐμβάντα καθῆσθαι] (ii)
ἐν τῇ θαλάσῃ⁶ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν⁷ ἐπὶ τῆς γῆς⁸
ἦσαν⁹.

2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ⁹,
καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ¹⁰ 3 “Ἀκούετε¹¹.
5 (AD + τὸ) 6 (D πέραν τῆς θαλάσσης) 7 (D II omit)
8 (D^s II ἦν) 9 (D πολλαῖς, II dicens) 10 (II omit) 11 (C
Ἀκούσατε, I omits)

12 b. The Parable of the Sower.

iv. (3) “Ἴδου ἐξῆλθεν ὁ σπείρων *¹ σπείρειν².
4 καὶ ἔγενετο ἐν τῷ σπείρειν³ * ὁ μὲν ἔπεσεν παρὰ τὴν
ὁδόν,
καὶ ἦλθεν⁴ τὰ πετεινὰ⁵ καὶ κατέφαγεν⁶ αὐτό.

5 καὶ ἄλλο ἔπεσεν⁷ ἐπὶ τὸ πετρῶδες⁸
(καὶ)⁹ ὅπου¹⁰ οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθὺς ἐξανέτειλεν¹¹ διὰ τὸ μὴ ἔχειν βάθος γῆς¹².¹³
6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη¹⁴
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη¹⁵.
7 καὶ ἄλλο¹⁶ ἔπεσεν εἰς¹⁷ τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνεπνιξαν αὐτό,
καὶ καρπὸν οὐκ ἔδωκεν.
8 καὶ ἄλλα¹⁸ ἔπεσεν εἰς¹⁹ τὴν γῆν τὴν καλὴν,
καὶ ἐδίδου²⁰ καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα²¹,
καὶ ἔφερει²² εἰς τριάκοντα καὶ (ἐν) ἐξήκοντα καὶ (ἐν) ἑκατόν²³.”
9 Καὶ ἔλεγεν “Ὅς ἔχει ὦτα ἀκούειν ἀκούετω²⁴.”

1 (AC + τοῦ) 2 (D^s omit, I + τὸν σπῶρον αὐτοῦ) 3 (D II
ἐν τῷ σπείρειν) 4 (D ἦλθον) 5 (D II + τοῦ οὐρανοῦ) 6 (D κατέ-
φαγεν) 7 (D^s ἄλλα ἔπεσαν) 8 (ND II τὰ πετρῶδη) 9 (NC II
omit (s^c omits the whole line) 10 (D II ὅτι) 11 (D ἐξα-
νέτειλεν) 12 (D^s τὴν γῆν, B τῆς γῆς) 13 (II omit) 14 BD^s II.
ἐκαυματίσθησαν 15 (D^s I ἐξηράνθησαν) 16 (S + ἀλλο)
17 (CD I ἐπὶ) 18 (AD II ἄλλο) 19 (C ἐπὶ) 20 (C ἐδί-
δουσαν) 21 (CD αὐξανόμενον) 22 (D I φέρει, NC ἔφερον)
23 NC eis...eis...eis, B eis...ἐν...ἐν, D II s^c ἐν...ἐν...ἐν or ἐν...ἐν...
ἐν 24 (D II + καὶ ὁ συνίων συνιέτω)

12 c. Reasons for speaking in Parables.

iv. 10 Καὶ [ὅτε ἐγένετο κατὰ μόνας,] (iii)
ἡρώτων¹ αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παρα-
βολαῖς².

11 καὶ ἔλεγεν³ αὐτοῖς
“Ὑμῖν τὸ μυστήριον δέδοται *⁴ τῆς βασιλείας τοῦ θεοῦ †.

ἐκείνοις δὲ τοῖς ἔξω⁵ ἐν παραβολαῖς τὰ⁶ πάντα⁷ γίνεται⁸,
(Matt. xiii. 12=Mark iv. 25=Luke viii. 18, xix. 26=Matt.
xxv. 29.)

12 ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
καὶ ἀκούοντες ἀκούωσι⁹ καὶ μὴ συνίσκωσιν¹⁰.
1 (NC ἡρώτων, D ἐπηρώτων) 2 (D II s^c μαθηταὶ αὐτοῦ, D II
τὸς ἢ παραβολῇ αὐτῇ) 3 (D II λέγει) 4 (D II + γινώσκαι)
5 B ἔξωθεν 6 (ND omit) 7 (II omit) 8 (D II λέγεται)
9 (C ἀκούσωσιν) 10 (D συνίσκωσιν)

S. LUKE.

VARIOUS.

viii. (4) εἶπεν³ ἡ διὰ παραβολῆς⁴3 (s^a He began to say) 4 (D ll παραβολὴν τοιαύτην πρὸς αὐτούς)viii. 5 “Ἐξῆλθεν ὁ σπείρων τοῦ¹ σπείραι [τὸν σπῆρον αὐτοῦ]². καὶ ἐν τῷ σπείρειν αὐτὸν¹ ὁ³ μὲν ἔπεσεν παρὰ τὴν δόδον,[καὶ κατεπατήθη] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ]⁴ κατέφαγεν αὐτό⁵.6 καὶ ἕτερον⁶ κατέπεσεν⁷ ἐπὶ τὴν⁸ πέτραν,καὶ [φυνέ]⁹ἐξηράνθη¹⁰ διὰ τὸ μὴ ἔχειν ἱκμάδα.7 καὶ ἕτερον⁶ ἔπεσεν ἔν μέσῳ¹¹ τῶν ἀκανθῶν, καὶ [συνφνεῖσαι]¹² αἱ ἀκανθαί¹³ ἀπέπνιξαν¹⁴ αὐτό.8 καὶ ἕτερον⁶ ἔπεσεν¹⁴ εἰς¹⁵ τὴν γῆν τὴν ἀγαθὴν¹⁶, καὶ [φυνέ]¹⁷ ἐποίησεν καρπὸν ἐκατονταπλασίονα.”

Ταῦτα λέγων ἐφώνει “Ὁ ἔχων ὧτα ἀκούειν ἀκουέτω.”

1 (D omits)	2 (lss omit)	3 (B d)	4 (D ll ss omit)
5 (B αὐτὰ)	6 (D ἄλλο)	7 (ND ἔπεσεν)	8 (B omits)
9 (ss omit)	10 (N + καὶ)	11 (D μέσῳ)	12 (s ^a omits)
13 (N ἔπνιξαν)	14 (N * ἐφυνε)	15 (D ll ἐπὶ)	16 (D ll ss + καὶ καλήν)
17 (N ἔφυνε, s ^a omits, ND ^s + καὶ)			

Professor Jülicher denies that there was any mystery in our Lord's parables, attributing the idea that there was any to the superstition of a later age. But the teaching of the proto-Mark is for us decisive, and in the *Logia* further interpretations are offered of the Tares and the Draw-net, also in the deutero-Mark of the saying about food not defiling a man.

viii. 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ¹ τίς αὕτη εἴη ἡ² παραβολή.

10 ὁ δὲ εἶπεν

“Υμῖν δέδοται γινῶναι³ τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ,τοῖς δὲ λοιποῖς⁴ ἐν παραβολαῖς,

(Matt. xiii. 12 = xxv. 29 = Luke viii. 18 = xix. 26 § 13 b.)

ἵνα βλέποντες μὴ βλέπωσιν⁵ καὶ ἀκογόντες⁶ μὴ σὺνίωσιν.

1 (D + τὸ, A ll + λέγοντες)	2 (B + omits)	3 (l omits)
4 (ss but to those that are without, s ^a + it is not given to know, therefore it is said to them)	5 (D ἰδωσιν)	6 (N + ἀκούουσιν καὶ)

S. Mark makes one seed in each of three cases fail, many seeds in the fourth case succeed. S. Luke puts the singular, S. Matthew the plural, in all cases alike, obscuring the hopefulness of the Parable. So S. Mark gives 30, 60, 100 in an ascending scale indicative of triumph, S. Matthew in a descending scale indicative of disappointment. S. Luke makes all equally productive. S. Luke corrects *ρίζα* from his knowledge of botany, but convicts himself by neglecting to make the correction when he comes to the interpretation. In our Lord's thought the spiritual meaning is uppermost and leads to neglect of the natural truth as in other places (Mark ii. 21 note).

James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξηράνεν τὸν χόρτον.

Cf. S. John xii. 24, “ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.”

The concluding refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35. S. Matthew's shorter recension may be compared with Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22 ὁ ἔχων οὖς ἀκουσάτω, and Rev. xiii. 9 εἰ τις ἔχει οὖς, ἀκουσάτω.

S. John xii. 39, 40.

[39] διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν¹ ὅτι² πάλιν εἶπεν Ἡσαίας
40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώ-
ρωσεν³ αὐτῶν⁴ τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ⁵ νοήσωσιν⁶ τῇ καρδίᾳ

1 (s ^a omits)	2 (D καὶ γὰρ)	3 (N ἐπήρωσεν)	4 (D omits)
5 (D ll + μὴ)	6 (D νοήσουσιν)		

S. MATTHEW.

S. MARK.

[xiii. 14 "καὶ ἁνακληροῦνται αὐτοῖς ἡ προφητεία⁸ Ἡσαίου⁹ ἡ¹⁰
 λέγουσα¹¹

Ἄκοῦ ἄκούετε¹² καὶ οὐ μὴ σὺνῆτε,
 καὶ βλέποντες βλέψετε¹³ καὶ οὐ μὴ ἴδῃτε.
 15 ἐπαχύνθη¹⁴ γὰρ ἡ καρδιά τοῦ λαοῦ τούτου,
 καὶ τοῖς ὤσιν¹⁵ βαρέως ἤκουσαν¹⁴,
 καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν¹⁴.]
 μή ποτε [ἴδωσιν τοῖς ὀφθαλμοῖς
 καὶ τοῖς ὤσιν ἀκούσῳσιν¹⁶
 καὶ τῇ καρδίᾳ σὺνῶσιν¹⁷ καὶ ἐπιστρέψωσιν,
 καὶ ἰάσωμαι αὐτοὺς^{18 a.}]

[16 ὑμῶν δὲ μακάριοι οἱ¹⁹ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ²⁰ ὧτα
 (ὑμῶν)¹⁹ ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ²⁰ λέγω ὑμῖν ὅτι πολλοὶ προ-
 φῆται καὶ δίκαιοι²¹ ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν²²,
 καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.]

6 (D ll + τότε, s^a ἵνα) 7 (D ll πληρωθήσεται + ἐπ') 8 (D
 + τοῦ) 9 (l omits) 10 (D omits) 11 (D ll + Πορεύθητι
 καὶ εἰπὲ τῷ λαῷ τούτῳ) 12 (B ἀκούσατε) 13 (s^a + βλέψετε)
 14 (ll imperative) 15 (s^c ll + αὐτῶν) 16 (C omits)
 17 (C συνίωσιν) 18 (s^a omits) 19 B ll omit 20 (s^c ll
 omit) 21 (B omits) 22 (D ἡδυνήθησαν ἰδεῖν)

18 ["Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντος¹.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος²],

ἔρχεται ὁ πονηρὸς
 καὶ ἀρπάζει τὸ ἐσπαρμένον³ ἐν τῇ καρδίᾳ αὐτοῦ⁴.
 οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. (1)
 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς } +
 λαμβάνων αὐτόν.
 21 οὐκ ἔχει δὲ ῥίζαν ἐν⁵ ἑαυτῷ
 ἀλλὰ πρόσκαιρός ἐστιν,
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζεται.
 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς⁶,
 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
 καὶ ἡ μέριμνα τοῦ αἰῶνος⁷ καὶ ἡ ἀπάτη⁸ τοῦ πλούτου⁹

συνπνίγει¹⁰ τὸν λόγον,
 καὶ ἄκαρπος γίνεται.
 23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν¹¹ σπαρεῖς, οὗτός ἐστιν +
 ὁ τὸν λόγον ἀκούων +
 καὶ συνιεί¹²,
 ὅς δὲ¹³ καρποφορεῖ [καὶ ποιεῖ] ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα
 ὁ δὲ τριάκοντα¹⁴."] +

1 (CD σπείροντος) 2 (D συνιόντος) 3 (D σπειρόμενον)
 4 (D^a + αὐτῶν) 5 (D^a + omits) 6 (D ll σπειρόμενος) 7 (C ll
 + τούτου) 8 (ll ? ἀγάπη) 9 (D * πλούτους) 10 (ss and
 he is in the care of this world and the deceitfulness of riches
 and they choke) 11 (D γῆν τὴν καλὴν) 12 (C συνίωσιν)
 13 (D ll s^a τότε) 14 (ll + ὁ ἔχων ὧτα (± ἀκούειν) ἀκούετω)

* LXX. Is. vi. 9, ἀκοῦ ἄκούετε καὶ οὐ μὴ σὺνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε. 10 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ
 λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν
 ἀκούσῳσιν καὶ τῇ καρδίᾳ σὺνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι αὐτοὺς.

IV. (12) ["ΜΗ ΠΟΤΕ (ii)
 ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς^{18 a.}"]
 8 (D ll * ἀφεθήσονται αὐτοῖς, D ll s^a + τὰ ἀμαρτήματα)

12 d. Interpretation of the Parable of the Sower.

13 [καὶ λέγει αὐτοῖς "Οὐκ οἶδατε τὴν παραβολὴν (iii)
 ταύτην,
 καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;]

14 "Ὁ σπείρων τὸν λόγον σπείρει¹.
 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου² σπείρεται ὁ
 λόγος¹³, (1)

καὶ⁴ ὅταν ἀκούσῳσιν⁵ εὐθὺς ἔρχεται ὁ Σατανᾶς
 καὶ αἶρει⁶ τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς⁷.

16 καὶ οὗτοι εἰσιν ὁμοίως⁸ οἱ ἐπὶ τὰ πετρώδη⁹ σπειρόμενοι¹⁰,
 οἱ¹¹ ὅταν ἀκούσῳσιν τὸν λόγον εὐθὺς⁸ μετὰ χαρᾶς λαμ-
 βάνουσιν αὐτόν,

17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν αὐτοῖς
 ἀλλὰ πρόσκαιροί εἰσιν,
 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
 εὐθὺς σκανδαλίζονται¹³.

18 καὶ ἄλλοι¹⁴ εἰσιν οἱ εἰς¹⁵ τὰς ἀκάνθας σπειρόμενοι
 οὗτοι εἰσιν¹⁶ οἱ τὸν λόγον ἀκούσαντες¹⁷,
 19 καὶ αἱ μέριμναι¹⁸ τοῦ αἰῶνος¹⁹ καὶ ἡ ἀπάτη τοῦ πλούτου²⁰

καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι¹⁸
 εἰσπορεύονται συνπνίγουσιν²¹ τὸν λόγον,
 καὶ ἄκαρπος γίνεται²².

20 καὶ ἐκεῖνοι²³ εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν²⁴ σπαρέντες, +
 οἵτινες ἀκούουσιν τὸν λόγον
 καὶ παραδέχονται

καὶ καρποφοροῦσιν ἐν²⁵ τριάκοντα καὶ (ἐν)²⁶ ἐξήκοντα καὶ
 (ἐν)²⁶ ἑκατόν."

1 (s^a σπερεῖ) 2 (D ll οἷς) 3 (ll qui neglegenter verbum
 suscipiunt, s^a that hear the word) 4 (B of) 5 (D ἀκούουσιν)
 6 (s^c ἀρπάζει, D ἀφαιρεῖ) 7 (D ll s^a ἐν ταῖς καρδίαις αὐτῶν,
 s^c ἐν αὐτοῖς) 8 (D ll s^a omit) 9 (D * πετρώδης) 10 (s^a
 omits) 11 (B omits) 12 (D ll καὶ) 13 (D σκανδαλισθή-
 σονται) 14 (A ll οὗτοι) 15 (s^c ἐπὶ) 16 (A ll omit)
 17 (A ll ἀκούοντες) 18 (D * μερίμναις) 19 (D^a ll βλοῦ) 20 (D ll
 ἀπάται τοῦ κόσμου) 21 (s^a συμπνίγει with much transposition)
 22 (D ll ἀκαρποι γίνονται) 23 (A ll οὗτοι) 24 (C καλὴν γῆν)
 25 ll ἐν 26 ll ἐν, BC? omit

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VARIOUS.

(The quotation from Isaiah is given at length in Acts xxviii. 26 f.)

(Matt. xiii. 16 f. = Luke x. 23 f.)

John xii. (40) καὶ τραφῶσιν,
καὶ ἰάσονται ἀγτοῦς.”]

In ἀφεθῇ αὐτοῖς S. Mark is simply reproducing the Targum on Isaiah vi. 9. So also S. Paul follows the Targum in 1 Cor. x. 4, Eph. iv. 8, &c. S. Matthew quotes at length from the LXX., see IV. § 37.

viii. 11 “[ἐστιν δὲ αὕτη ἡ παραβολή.]

‘Ο σπόρος ἐστὶν ὁ λόγος¹ [τοῦ θεοῦ].
12 οἱ δὲ παρὰ τὴν ὁδὸν

εἰσιν οἱ ἀκούσαντες², εἴτα³ ἔρχεται ὁ διάβολος
καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,
[ἵνα μὴ πιστεύσαντες σωθῶσιν.]

13 οἱ δὲ ἐπὶ τῆς πέτρας⁴
οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον⁵, †

καὶ⁶ οὗτοι⁷ ῥίζαν οὐκ ἔχουσιν, †
οἱ πρὸς καιρὸν πιστεύουσιν
καὶ ἐν καιρῷ πειρασμοῦ
ἀφίστανται.

14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,
οὗτοί εἰσιν οἱ ἀκούσαντες,
καὶ ὑπὸ μεριμνῶν καὶ⁸ πλούτου
καὶ ἡδονῶν τοῦ βίου

πορευόμενοι συνπνίγονται
καὶ οὐ τελεσφοροῦσιν.

15 τὸ δὲ ἐν τῇ καλῇ γῇ⁹ οὗτοί εἰσιν
οἵτινες [ἐν καρδίᾳ καλῇ καὶ¹⁰ ἀγαθῇ] ἀκούσαντες τὸν λόγον¹⁰
κατέχουσιν
καὶ καρποφοροῦσιν [ἐν ὑπομονῇ].”

1 (D+ε) 2 (D ἀκολουθοῦντες, s^c + the word of God)
3 (D ὦν) 4 ND τὴν πέτραν 5 (N+τοῦ θεοῦ) 6 (N omits)
7 B αὐτοί (D1 omit) 8 (D11 omit) 9 (D11 eis τὴν καλὴν
γῆν) 10 (D+τοῦ θεοῦ)

S. Matthew's ὁ πονηρὸς for Satan is found in Matt. v. 37, vi. 13, xiii. 38, John xvii. 15, Ephes. vi. 16, 2 Thess. iii. 3, 1 John ii. 13, 14, iii. 12, v. 18, 19. See Chase, *The Lord's Prayer*, p. 85 ff.

S. Luke in 12^a has introduced the doctrine of salvation by faith and in 15^a S. Paul's teaching about patience, cf. Luke xxi. 19. In 14^a he strangely preserves the same words, but in quite different construction, for “are choked in their walk” is a curious Semitic expression, cf. Luke i. 6, 1 Pet. iv. 3, 2 Pet. ii. 10, iii. 3, Jude 11, 16, 18. But throughout this section S. Luke has more freely than usual departed from his source.

1 Thess. i. 6, δεξιόμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου.

S. Mark's τὰ λοιπά (19^b) is probably an euphemism for vices of which it is a shame to speak.

In Attic Greek καλὸς and ἀγαθός are so frequently coupled together, that a substantive καλοκάγαθλα has been formed from them; but, though they are both common in N.T., sometimes in the same sentence, Luke viii. 15 is the only passage where they are coupled together;—a proof of S. Luke's literary studies.

S. Luke's ὑπομονή (15) is not mentioned again in the Gospels, but is frequent in the Epistles and in the Apocalypse.

S. MATTHEW.

(v. 15, x. 26, xi. 15, xiii. 9, 43, vii. 2^b, xiii. 12, xxv. 29), xiii. 31, 32, 34, 35.

(From the Sermon on the Mount.)

v. 15 “οὐδὲ καίουσιν¹ λύχνον
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον †
 ἀλλ’ ἐπὶ τὴν λυχνίαν,
 [καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.]”
 1 (ss and no one lighteth)

(From the Charge to the Twelve.)

x. 26 “[μὴ οὖν φοβηθῇτε αὐτούς]
 οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,
 καὶ κρυπτόν
 ὃ οὐ γνωσθήσεται.”

xi. 15 “ὁ ἔχων ὥτα¹ ἀκούετω.” }
 xiii. 9 “ὁ ἔχων ὥτα² ἀκούετω.” }
 xiii. 43 “ὁ ἔχων ὥτα³ ἀκούετω.” }

1 (NC 8^c + ἀκούειν) 2 (CD 8^c + ἀκούειν) 3 (CD 11 ss + ἀκούειν)

(From the Sermon on the Mount.)

vii. 2 “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”
 vi. 33 “καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.”

(From reasons for speaking in parables.)

xiii. 12 “ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσεύ-
 θήσεται]¹.
 ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”
 Doublet:
 (From the parable of the Talents.)
 xxv. 29 “τῷ γὰρ ἔχοντι παντὶ² δοθήσεται [καὶ περισσεύ-
 θήσεται]³.
 “τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (8^c omits) 2 (Ds^v omit) 3 (D περισσεύσεται)
 4 (C1 + ἀπὸ)

(After Matt. xiii. 23 follows the parable of *THE TARES*
IN THE WHEAT, II. § 11 e, which some critics identify with
 S. Mark’s parable of the seed growing secretly.)

S. MARK.

13. FIVE UTTERANCES, TWO PARABLES AND A
 CONCLUSION.

iv. 21—34.

13 a. The Utterances.

A.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι¹
 “Μήτις ἔρχεται² ὁ λύχνος
 ὑἱα³ ὑπὸ τὸν μόδιον τεθῆ⁴ ἢ ὑπὸ τὴν κλίνην,
 οὐχ⁵ ἵνα ἐπὶ⁶ τὴν λυχνίαν τεθῇ;

B.

iv. 22 “οὐ γὰρ ἔστιν⁷ κρυπτόν ἔαν μὴ⁸ ἵνα⁹ φανερωθῇ,
 οὐδὲ ἐγένετο ἀπόκρυφον
 ἀλλ’ ἵνα * * ἔλθῃ εἰς φανερόν¹⁰.”

C.

[iv. 23 “Εἰ τις ἔχει ὥτα ἀκούειν ἀκούετω.” (iii)]

D.

iv. 24 Καὶ ἔλεγεν αὐτοῖς]
 “Βλέπετε τί¹¹ ἀκούετε.
 [ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (iii)
 “καὶ προστεθήσεται ὑμῖν¹².”]

E.

iv. 25 “ὃς γὰρ¹³ ἔχει, δοθήσεται¹⁴ αὐτῷ.

καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (NCD omit) 2 (D11 ἀπτεται) 3 (N omits)
 4 (N τεθῆναι) 5 (D11 καὶ οὐχί) 6 NB † ὑπὸ 7 NC 11 + τι
 8 (D11 ἀλλ’) 9 (AC omit) 10 (B φανερωθῇ) 11 (D8 † τὰ)
 12 (D11 omit) 13 (D + γὰρ) 14 (D προστεθήσεται)

13 b. The Parable of the Seed growing secretly.

[iv. 26 Καὶ ἔλεγεν¹ (iii)]

“Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς² ἄνθρωπος βάλῃ
 τὸν³ σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγειρήται⁴
 νύκτα⁵ καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ⁶ καὶ μηκύνεται⁷
 ὡς οὐκ οἶδεν αὐτός. 28⁸ αὐτομάτῃ ἡ γῆ καρποφορεῖ,
 πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν⁹ πλήρης¹⁰ σίτον ἐν
 τῷ στάχυν. 29 ὅταν δὲ¹¹ παραδοῖ¹² ὁ καρπός, εὐθὺς ἀπο-
 τέλλει τὸ ἀρέπτανον, ὅτι παρέστηκεν ὁ θερισμός¹³.”

1 (C? + ὅτι) 2 (C11 + ἐάν) 3 (C † τὸ, D omits) 4 (N
 † ἐγείρεται, D ἐγερεθῇ) 5 (C νυκτός) 6 (N βλαστάνῃ)
 7 (D μηκύνεται) 8 (D + ὅτι) 9 (CD εἶτα...εἶτα, D στάχυνας,
 N omits εἶτεν στάχυν) 10 πλήρης is indeclinable; see note
 in fourth column (D πλήρης ὁ σίτος, N πλήρη σίτον, C ? πλήρης
 σίτον) 11 (D11 καὶ ὅταν, 11 ὅταν) 12 (C παραδῶ)

* LXX., Joel iii. (iv.) 13, ἐξαποστειλάτε δρέπανα, ὅτι παρέστηκεν τρυγητός.

S. LUKE.

VARIOUS.

viii. 16—18 (xi. 33, xii. 2, viii. 8, xiv. 35, vi. 38^b,
xix. 26^b, xiii. 18, 19).

viii. 16 “Οὐδεὶς δὲ λύχνον ἄψας
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
ἀλλ’ ἐπὶ λυχνίας¹ τίθησιν²,
[ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς³.]”

Doublet:

[xi. 33 “Οὐδεὶς λύχνον ἄψας
εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον †
ἀλλ’ ἐπὶ τὴν λυχνίαν,
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν⁴.]”

viii. 17 “οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν γενήσεται⁵,
οὐδὲ ἀπόκρυφον
† ὃ οὐ μὴ⁶ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ.”

Doublet: xii. 2,

[“Οὐδὲν δὲ⁷ συγκαλυμμένον⁸ ἔστιν ὃ οὐκ ἀποκαλυφθήσεται⁹,
καὶ κρυπτόν
ὃ οὐ γνωσθήσεται.”]

viii. 8 “ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.”

xiv. 35 “ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.”

viii. 18 “Βλέπετε οὖν πῶς ἀκούετε.”

vi. 38 “† γὰρ μέτρῳ¹⁰ μετρεῖτε ἀντιμετρηθήσεται¹¹ ὑμῖν.”

xii. 31 “καὶ ταῦτα προστεθήσεται ὑμῖν.”

viii. 18 “ὅς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ [δοκεῖ] ἔχειν ἀρθήσεται ἀπ’
αὐτοῦ.”

Doublet:

xix. 26 “παντὶ τῷ ἔχοντι δοθήσεται¹²,
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται¹³.”]

1 (ΣD τὴν λυχνίαν) 2 (D τιθεῖ) 3 (B omits) 4 (Σ + βλέ-
πουσιν) 5 (D ἔσται) 6 (D ἀλλ’ ἵνα) 7 (D1 γὰρ, Σ omits)
8 (ΣC κεκαλυμμένον) 9 (D⁸ οὐ φανερωθήσεται) 10 (C11 τῷ
γὰρ αὐτῷ μέτρῳ †) 11 B11 μετρηθήσεται 12 (D προσ-
τίθεται) 13 (D11 + ἀπ’ αὐτοῦ)

(Here follows “WHO IS MY MOTHER?” 3 verses.

L. § 11. 3.)

S. Mark never conflates, for his style is too simple to weld together isolated sayings into a logically connected discourse. But here and in ix. 49 f. he has loosely strung together a number of *logia* like pearls on a string with no other connexion than *καὶ ἔλεγεν* (which occurs four times in this Church lesson) or *γάρ*. Nearly everything in these *logia* occurs in the other Synoptists, often more than once, but for the most part in widely different connexions. S. Mark does not say that all the utterances in this lesson were spoken at the same time: probably the true occasions are irrecoverably lost.

On the refrain “If any man have ears,” see Mark iv. 9 note. *οἱ ἔχοντες* = *οἱ πλούσιοι* (Eur. *Alc.* 57). In the East all gifts went as homage to the rich. The poor soon lost youth, health, strength, which constitute their wealth.

The syntax of Mark iv. 26 f. is perplexing. An Attic writer might have written *ὥς εἰ τις βάλοι κ.τ.λ.* The full sentence would then be *ὥς ἂν γένοιτο εἰ τις βάλοι*, ‘as would happen, if a man should cast.’ But hypothetical optatives are seldom used in N.T. except in S. Luke, and S. Mark has put subjunctives to take their place. The common text inserts *ἐάν* after *ὥς* to make the sentence more intelligible.

πλήρης (28) is indeclinable as in John i. 14, Acts vi. 5, and in some uncial MSS. at Mark viii. 19. This use has good MSS. authority in the LXX. See a paper by C. H. Turner in *Journal of Theological Studies*, Oct. 1899.

S. MATTHEW.

xiii. 31 [Ἄλλην παραβολὴν παρέθηκεν¹ αὐτοῖς] λέγων
 “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

κόκκῳ σινάπεως,
 ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
 32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν² σπερμάτων,
 ὅταν δὲ αὐξηθῇ³
 μείζον⁴ τῶν λαχάνων ἐστὶν
 καὶ γίνεται δένδρον,
 ὥστε ἐλθεῖν⁵ τὰ πετεινὰ τοῦ οὐρανοῦ }
 καὶ⁵ κατασκηνοῦν⁶ ἐν τοῖς κλάδοις αὐτοῦ.” }
 1 (D ll s^c ἐλάλησεν) 2 (D omits) 3 (D αὐξήσῃ) 4 (D s^c
 μείζων) 5 (l omits) 6 (NC κατασκηνοῦν)

(Here follows the parable of THE LEAVEN, 1 verse.
 II. § 11 f.)

xiii. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς
 [τοῖς ὄχλοις],

καὶ χωρὶς παραβολῆς οὐδὲν¹ ἐλάλει² αὐτοῖς.
 35 [ὅπως πληρωθῇ τὸ ῥηθὲν διὰ³ τοῦ προφήτου λέγοντος
 Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
 ἐρεῖξομαι κεκρῡμμένα ἀπὸ καταβολῆς⁴.]
 1 (D ll s^c οὐκ) 2 (s^c ἐλάλησεν) 3 s^c + Ἡσαίου
 4 (NCD ll + κόσμου)

(Here follow
 THE INTERPRETATION OF THE
 TARES, 8 verses. II. § 11 g.
 The parable of the HIDDEN TREASURE, 1 „ II. § 11 h.
 „ „ PEARL, 2 „ II. § 11 i.
 „ „ DRAW NET, 4 „ II. § 11 k.)
 15 „

viii. 18—27.

This and the next two sections are put much too early in
 S. Matthew.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον¹ περὶ αὐτὸν] ἐκέλευσεν²

ἀπελθεῖν εἰς τὸ πέραν.

19 [Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ “Διδάσκαλε, ἀκολου-
 θήσω σοι ὅπου ἐὰν ἀπέρχῃ.” 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “Αἱ
 ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-
 νώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.”
 21 Ἄλλος δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ “Κύριε⁴, ἐπίτρεψόν μοι
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” 22 ὁ δὲ Ἰησοῦς λέγει
 αὐτῷ⁵ “Ἀκολούθει μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
 νεκρούς.”]

23 Καὶ
 [ἐμβάντι αὐτῷ εἰς⁶ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]

24 καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ,
 1 s^c ὄχλους, C ll ss (πολλοὺς) ὄχλους, (ll ὄχλον πολλόν) 2 (ll s^c
 + his disciples) 3 (C ll ss + αὐτοῦ) 4 (s^c omits)
 5 (Clement Al. τῷ Φιλίππῳ) 6 (s^c + τὸ)

^a LXX., Dan. iv. 21, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσεύοντα ἐν αὐτῷ. Theod. ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνον
 τὰ ὄρνεα τοῦ οὐρανοῦ.

S. MARK.

13 c. The Parable of the Grain of Mustard Seed.

[iv. 30 Καὶ ἔλεγεν (ii)

“Ὡς¹ ὁμοιώσωμεν² τὴν βασιλείαν τοῦ θεοῦ,
 ἣ ἐν τίνι³ αὐτὴν παραβολῇ θῶμεν⁴;
 31 ὥς⁵ κόκκῳ σινάπεως,
 ὃς⁷ ὅταν⁸ σπαρῇ ἐπὶ τῆς γῆς⁹,
 10 μικρότερον¹¹ ὢν¹² πάντων τῶν σπερμάτων τῶν¹³ ἐπὶ τῆς γῆς¹⁴
 32 καὶ ὅταν σπαρῇ, ἀναβαίνει¹⁵
 καὶ γίνεται * μείζον¹⁶ πάντων τῶν λαχάνων
 καὶ ποιεῖ κλάδους μεγάλους,
 ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ }
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν¹⁷.” } †
 1 (D ll τῆς) 2 (C ll ὁμοιώσωμεν) 3 (D ποίει) 4 (D ll
 παραβάλλωμεν) 5 (D ὁμοία ἐστὶν) 6 (AC † κόκκον) 7 (D δ,
 C ? ὥς, s^c omits) 8 (D * ὅταν) 9 (D τὴν γῆν) 10 (s^c + δ)
 11 (AC μικρότερος) 12 (ACD ll ἐστὶν) 13 (D ll αὐτῶν)
 14 (C ll omit) 15 (D l omit) 16 (DF μείζων) 17 (s^c CD
 κατασκηνοῦν)

13 d. “Nothing without a Parable.”

[iv. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς¹ ἐλάλει (ii)
 αὐτοῖς² τὸν λόγον,]

[καθὼς ἠδύναντο ἀκοῦειν.] (iii)

34 [χωρὶς δὲ³ παραβολῆς οὐκ ἐλάλει αὐτοῖς,] (ii)
 [κατ’⁴ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς⁵ ἐπέλυνεν πάντα⁶.] (iii)
 1 (C ? ll omit) 2 (D ll omit) 3 (B καὶ χωρὶς) 4 (BD
 * καθ’)
 5 (AD ll μαθηταῖς + αὐτοῦ) 6 (D ll αὐτάς)

14. THE STILLING OF THE STORM.

iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης

“Διέλθωμεν εἰς τὸ πέραν.”

36 καὶ ἀφέντες¹ τὸν ὄχλον

παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,
 καὶ ἄλλα πλοῖα ἦν² μετ’ αὐτοῦ.

37 καὶ γίνεται³ λαίλαψ μεγάλη⁴ ἀνέμου, * * *

1 (D ἀφίουσιν...καὶ) 2 (D ll ἄλλαι δὲ * πλοῖαι πολλαί,
 ND ἦσαν) 3 (D ll ss ἐγένετο) 4 (s^c + μέγας, C l μεγάλου)

S. LUKE.

From the deutero-Mark: misplaced.

xiii. 18 *Ἐλεγεν οὖν¹

“Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,
καὶ τίνι ὁμοιώσω αὐτήν;

19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,
ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς² κῆπον ἑαυτοῦ³,

καὶ ἡ⁴ ἔησεν

καὶ ἐγένετο εἰς⁴ δένδρον⁵,

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατεσκήνωσεν⁶ ἐν τοῖς κλάδοις⁷ αὐτοῦ.” }
 1 (D ll δέ, s^a omits) 2 (D + τὸν) 3 (D αὐτοῦ)
 4 (D ll omit) 5 (A ll + μέγα) 6 (D κατεσκήνωσαν) 7 (D
 ὑπὸ τοὺς κλάδους)

(Here follows *THE PARABLE OF THE LEAVEN*, 2 verses.

II. § 11 f.)

VARIOUS.

S. Luke agrees with S. Matthew more closely than with S. Mark in many particulars. He also misplaces the section and appends to it, as S. Matthew also does, the parable of the leaven, which is unknown to S. Mark. These facts indicate plainly that the whole section belongs to the deutero-Mark.

viii. 22—25.

[22 Ἐγένετο δὲ ἐν¹ μᾶ τῶν ἡμερῶν ἵνα αὐτὸς ἐνέβη² εἰς πλοῖον
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς]

“Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης],”

(Matt. viii. 19—22 = Luke ix. 57—60 (II. § 4).)

S. Luke never calls the lake θάλασσα. He uses the nautical term ἀνήχθησαν, which he gives 13 times in the Acts.

καὶ

ἀνήχθησαν³.

23 [πλέοντων δὲ αὐτῶν ἀφύπνωσεν.] (1)

καὶ κατέβη λαῖλαψ ἄνεμου⁴ εἰς τὴν λίμνην⁵,

1 (S † omits) 2 (D ἀναβῆναι αὐτὸν, S1 s^a omit καὶ αὐτὸς)

3 (ss omit) 4 (D + πολλή) 5 B1 εἰς τὴν λίμνην ἄνεμου

(ll omit εἰς τὴν λ.)

^b LXX., Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

S. MATTHEW.

viii. (24) ὥστε τὸ πλοῖον καλύπτεσθαι
 ὑπὸ τῶν κυμάτων·
 αὐτὸς δὲ } †
 ἐκάθευδεν.
 25 καὶ προσελθόντες⁶ ἤγειραν αὐτὸν λέγοντες
 “Κύριε, [σῶσον⁷,] ἀπολλύμεθα.”
 26 καὶ λέγει αὐτοῖς } (3)
 “Τί δειλοί ἐστε, ὀλιγόπιστοι;”
 τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις⁸ } (2)
 καὶ τῇ θαλάσῃ,
 καὶ ἐγένετο γαλήνη μεγάλη.
 27 Οἱ δὲ ἄνθρωποι
 ἐθαύμασαν λέγοντες
 “Ποταπὸς ἐστὶν οὗτος †
 ὅτι καὶ⁹ οἱ ἄνεμοι καὶ ἡ θάλασσα
 αὐτῷ ὑπακούουσιν †;”
 6 (C ? + αὐτῷ, C ll s^a + οἱ μαθηταὶ ± αὐτοῦ) 7 (ll s^a + us)
 8 (N ll τῷ ἀνέμῳ) 9 (C ll omit)

S. MARK.

iv. (37) καὶ τὰ κύματα ἐπέβαλλον⁵ εἰς τὸ πλοῖον,
 ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον⁶.
 38 καὶ αὐτὸς ἦν
 [ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον⁷] (iii)
 καθεύδων· (1)
 καὶ * ἐγείρουσιν αὐτὸν καὶ¹⁸ λέγουσιν αὐτῷ
 “Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;”
 39 καὶ διεγερθεὶς⁹ ἐπετίμησεν τῷ ἀνέμῳ
 καὶ εἶπεν τῇ θαλάσῃ “Σιώπα, πεφύμωσο¹⁰.” } (2)
 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
 40 καὶ εἶπεν αὐτοῖς
 “Τί δειλοί ἐστε¹¹; οὐπω¹² ἔχετε πίστιν;” } (3)
 41 καὶ ἐφοβήθησαν φόβον μέγαν,
 καὶ * ἔλεγον πρὸς ἀλλήλους
 “Τίς ἄρα οὗτός ἐστιν
 ὅτι καὶ ὁ ἄνεμος¹³ καὶ ἡ θάλασσα
 ὑπακούει¹⁴ αὐτῷ¹⁵;”
 5 (N ἐπέβαλεν, D ἐβαλεν) 6 (N1 omit) 7 (D προσκεφαλαίου)
 8 (D διεγείραντες αὐτὸν) 9 (D ἐγερθεὶς) 10 (D καὶ
 φιμώθητι) 11 (C + οὕτως) 12 (C πῶς οὐκ) 13 (D ll ol
 ἄνεμοι) 14 (D ll ὑπακούουσιν) 15 (D^s omits)

15. THE GERASENE DEMONIAIC.

v. 1—20.

15 a. Meeting the Demoniac.

viii. 28—34.
 28 Καὶ ἔλθόντος αὐτοῦ¹ εἰς τὸ πέραν
 εἰς τὴν χώραν τῶν Γαδαρηνῶν²
 ὑπήντησαν αὐτῷ } †
 [δύο] δαιμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι].
 χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
 ἐκείνης].
 1 (N ἐλθόντων αὐτῶν) 2 (N Γαζαρηνῶν, ll Γερασσηνῶν,
 Epiphanius Γαδαρηνῶν or Γεργεσαίων, Origen Γεργεσηνῶν)

i Καὶ ἦλθον¹ εἰς τὸ πέραν τῆς θαλάσσης²
 εἰς τὴν χώραν τῶν Γερασσηνῶν³.
 2 καὶ ἔξελθόντος αὐτοῦ⁴ ἐκ τοῦ πλοίου
 (εὐθὺς)⁵ ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων }
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, }
 3 ὅς⁶ τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν⁷,
 [καὶ οὐδὲ ἀλύσει⁸ οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι] (iii)
 4 διὰ τὸ⁹ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει διε-
 δέσθαι καὶ διεσπᾶσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ
 τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν¹⁰ αὐτὸν } (1)
 δαμάσαι¹¹. 5 καὶ διὰ παντὸς νυκτὸς¹² καὶ ἡμέρας ἐν
 τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων¹³ καὶ
 κατακόπτων ἑαυτὸν λίθοις.]
 1 (C s^a ἦλθεν) 2 (D καὶ, ll omit) 3 (C Γαδαρηνῶν,
 Epiphanius Origen Γεργεσηνῶν) 4 (D ll ἐξελθόντων αὐτῶν)
 5 B ll s^a omit 6 (s^a which, sc. the spirit) 7 (D μνημείοις)
 8 (ND ll ἀλύσειν) 9 (N + omits) 10 (N ἴσχυεν)
 11 (N † omits) 12 (D ll + ὅτι πολλάκις αὐτὸν δεδεμένον πέδαις καὶ
 ἀλύσειν, ἐν αἷς ἔδησαν, διεσπακέναι καὶ τὰς πέδας συντετριφέναι καὶ
 μηδένα αὐτὸν ἰσχύειν δαμάσαι. νυκτὸς δὲ, s^a because he used to
 break many fetters and chains and to escape) 13 (D † κρᾶζον)

S. LUKE.

VARIOUS.

viii. (23) καὶ

συνεπληροῦντο [καὶ ἐκινδύνουν].

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες

“Ἐπιστάτα⁵ [ἐπιστάτα]⁵, ἀπολλύμεθα.”ὁ δὲ διεγερθεὶς⁶ ἐπετίμησεν τῷ ἀνέμῳκαὶ τῷ κλύδωνι τῷ ὕδατος⁷,καὶ ἐπαύσαντο⁸, καὶ ἐγένετο γαλήνη⁹.

25 εἶπεν δὲ αὐτοῖς

“Ποῦ¹⁰ ἢ πίστις ὑμῶν;”φοβηθέντες δὲ¹¹ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους¹²

“Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει] καὶ τῷ ὕδατι,

καὶ ὑπακούουσιν αὐτῷ¹³,”

5 (D Κύριε)

6 (D ἐγερθεὶς)

7 (D omits)

8 (ss II

omit, B ll καὶ ἐπαύσατο)

9 (ll + μεγάλη)

10 (D ll + ἐστίν)

11 (B ol δὲ φ.)

12 (B omits)

13 (B omits)

viii. 26—39.

26 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασσηνῶν¹,[ἥτις ἐστὶν ἀντίπερα² τῆς Γαλιλαίας.]27 ἔξελθόντι δὲ αὐτῷ³ ἐπὶ τὴν γῆν

ὑπῆντησεν

ἀνὴρ τις⁴ [ἐκ τῆς πόλεως]⁵ ἔχων⁶ δαιμόνια.[καὶ χρόνῳ ἱκανῷ⁷ οὐκ ἐνεδύσατο⁸ ἱμάτιον.]καὶ ἐν οἰκίᾳ⁹ οὐκ ἔμενεν ἀλλ’ ἐν τοῖς μνήμασιν¹⁰.

28 ἰδὼν δὲ τὸν Ἰησοῦν

ἀνακράξας¹¹ προσέειπεν αὐτῷκαὶ¹² φωνῇ μεγάλῃ εἶπεν“Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ (τοῦ θεοῦ)¹³ τοῦ
ὑψίστου;” † (2)

δέομαί σου, μή με βασανίσῃς.”

29 παρήγγελλεν¹⁴ γὰρτῷ πνεύματι¹⁵ τῷ ἀκαθάρτῳ ἔξελθεῖν¹⁶ ἀπὸ τοῦ

ἀνθρώπου.)

1 (B Epiphanius Γεργεσηνῶν, ss Γαδαρηνῶν) 2 (Lachm. ἀντιπέρα, Blass ἀντιπέρα)

3 (D καὶ ἐξῆλθον...καὶ...αὐτῷ)

4 (D omits)

5 (ll s^o omit)

6 (D ll δὲ εἶχεν)

7 (s^o χρόνῳικανῷ καὶ, D ll ἀπὸ χρόνων ἱκανῶν, D l + δς, s^o + and he was crying out and wounding himself with stones)

8 (D ll ἐνεδιδύσκετο)

9 (D οἴκῳ)

10 (D μνημεῖοις)

11 (D ἀνέκραξεν)

12 (D omits)

13 D ll omit

14 παρήγγειλεν, (D ἔλεγεν)

15 (D δαιμονίῳ)

16 (D l B ἐξελθε)

S. Luke writes ἐπιστάτης here and in five other places; no other N.T. writer employs this word. There is reason to suspect that the proto-Mark read Παββεῖ in 38^d, for διδάσκαλε would not be so likely to be changed. Ἐπιτάσσει (Luke viii. 25^d) is found in Mark i. 27, vi. 27, 39, ix. 25, Luke iv. 36, viii. 31, xiv. 22, Acts xxiii. 2, Philem. 8.

S. Matthew's compound διλογιστος occurs also in Matt. vi. 30=Luke xii. 28, Matt. xiv. 31, xvi. 8.

S. Mark's ungrammatical ὑπακούει is naturally changed in both the other Gospels.

Gerasa is a city of Decapolis, of great repute, but 30 miles S.E. of the lake, quite unfit to be the scene of this miracle. Hence perhaps came S. Matthew's correction into Gadara, which was the capital of Peraea, situated over against Tiberias. The city lay on the hills, but “the country of the Gadarenes” may have reached to the shore of the lake. Origen however was not satisfied and suggested Gergesenes by conjecture, adding that a city named Gergesa anciently stood on the Eastern shore and that the precipice was still pointed out over which the swine rushed. The Gergesenes were one of the seven tribes of Canaan whom Joshua destroyed. Recently it has been shown that Gerasa may well be the Greek rendering of Khersa, a village in the centre of the E. shore of the lake. And this is probable, for γ often stands for a guttural as in Gomorrah or Gaza, while α is inserted for euphony after ρ as in Ἡρακλῆς.

If S. Mark's description of the man's insanity belongs—as we suppose—to the trito-Mark, S. Matthew's omission of it is accounted for, and S. Luke's description comes from a different source, probably oral; his misplacement of it (v. 29) confirms this conjecture.

S. MATTHEW.

viii. 29 καὶ

[ιδού] ἔκραξαν λέγοντες
 “Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 ἤλθες ὧδε πρὸ καιροῦ βασανίσαι¹ ἡμᾶς;”
 1 (N ἀπολέσαι)

30 Ἦν δὲ¹ [μακρὰν ἀπ’ αὐτῶν] ἀγέλη χοίρων πολλῶν
 βοσκομένη.
 31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες
 “[Εἰ ἐκβάλλεις ἡμᾶς,
 ἁπόστειλον ἡμᾶς² εἰς τὴν ἀγέλην τῶν χοίρων.”

32 καὶ εἶπεν αὐτοῖς “Ὑπάγετε.”
 οἱ δὲ ἐξεληθόντες
 ἀπῆλθαν εἰς τοὺς χοίρους·
 καὶ [ιδού] ὥρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
 εἰς τὴν θάλασσαν,
 ἥ καὶ ἀπέθανον³ ἐν τοῖς ὕδασι⁴.
 1 (ll + non) 2 (Cll ἐπίτρεψον ἡμῖν ἀπελθεῖν) 3 (C ἀπέ-
 θανεν) 4 (s^c omits)

33 Οἱ δὲ βόσκοντες ἔφυγον,
 καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα
 καὶ τὰ τῶν δαιμονιζομένων].
 34 καὶ [ιδού πᾶσα ἡ πόλις] ἐξῆλθεν
 εἰς ὑπάντησιν¹ τῷ² Ἰησοῦ,

καὶ [ιδόντες] αὐτὸν παρεκάλεισαν
 ὅπως³ μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
 1 (C συν-) 2 NC τοῦ 3 (B ἵνα)

S. MARK.

15 b. “My name is Legion.”

v. 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν
 ἔδραμεν καὶ προσεκύνησεν αὐτόν¹,
 7 καὶ κράζας φωνῇ μεγάλῃ λέγει²
 “Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; (2)
 ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.”
 8 ἔλεγεν γὰρ³ αὐτῷ
 “Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.”
 9 καὶ ἐπηρώτα αὐτόν “Τί ὄνομά σοι;”
 καὶ λέγει αὐτῷ⁴
 “Λεγὼν ὄνομά μοι⁵, ὅτι πολλοὶ ἐσμεν.”
 10 καὶ παρεκάλει αὐτὸν πολλὰ
 ἵνα μὴ αὐτὰ⁶ ἀποστείλῃ ἔξω τῆς χώρας.
 1 (ND αὐτῷ) 2 (Dll εἶπεν) 3 (N καὶ ἔλεγεν) 4 (Dll ἀπε-
 κρίθη) 5 (s^c our), BDll + ἐστιν 6 (Dll αὐτοῦς, Nll αὐτὸν)

15 c. The Herd of Swine.

v. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει¹ ἀγέλη χοίρων μεγάλῃ²
 βοσκομένη·
 12 καὶ παρεκάλεισαν³ αὐτόν⁴ λέγοντες⁵
 “Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλ-
 θωμεν⁶.”

13 καὶ ἔπίτρεψεν αὐτοῖς⁷.
 καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον⁸ εἰς τοὺς χοίρους,
 καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ⁹
 εἰς τὴν θάλασσαν, [ὡς δισχιλίους] (iii)
 καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.
 1 (N †omits) 2 (Dll omit) 3 (Dll παρεκάλουν)
 4 (Dll s^c + τὰ δαιμόνια) 5 (D εἰπόντα) 6 (D^s ἀπ-) 7 (Dll
 εὐθέως Κύριος Ἰησοῦς ἐπεμψεν αὐτοὺς εἰς τοὺς χοίρους) 8 (B
 εἰσῆλθεν) 9 (s^c the herd ran and fell)

15 d. The conduct of the Gerasenes.

v. 14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον
 καὶ ἀπήγγειλαν¹ εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·

καὶ ἦλθον² ἰδεῖν τί ἐστιν τὸ γεγονός.
 15 καὶ ἔρχονται³ πρὸς τὸν Ἰησοῦν,
 καὶ θεωροῦσιν⁴ τὸν δαιμονιζόμενον
 καθήμενον⁵ ἱματισμένον καὶ σωφρονοῦντα,
 ἥ τὸν ἐσχηκότα τὸν λεγῶνα⁶,
 καὶ ἐφοβήθησαν.

16 καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες
 πῶς ἐγένετο⁷ τῷ δαιμονιζομένῳ
 καὶ περὶ τῶν χοίρων.

17 καὶ ἤρξαντο παρακαλεῖν⁸ αὐτὸν
 ἀπελθεῖν⁹ ἀπὸ τῶν ὁρίων αὐτῶν.

1 (N ἀπήγγειλον) 2 (NCDll ἐξ-) 3 (Nll ἤρχοντο)
 4 (D + αὐτόν) 5 (C1 + καί, 1 omits) 6 (Dll omit)
 7 (D + αὐτῷ) 8 (D1 παρεκάλουν) 9 (D ἵνα ἀπέλθῃ)

S. LUKE.

VARIOUS.

viii. (29) πολλοῖς γὰρ χρόνοις σινηρπάκει αὐτόν, καὶ¹
 ἔδεσμεύετο² ἀλύσσιν καὶ πέδαις φυλασσόμενος, καὶ³
 διαρήσων⁴ τὰ δεσμὰ ἡλαίνετο ἀπὸ⁵ τοῦ δαιμονίου
 εἰς τὰς ἐρήμους⁶. } (1)

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς⁷ “Τί σοι ὄνομα ἐστίν⁸,”

ὁ δὲ εἶπεν

“Λεγιών⁹,” ὅτι εἰσῆλθεν¹⁰ δαιμόνια πολλὰ εἰς αὐτόν¹¹.

31 καὶ παρεκάλουν αὐτόν¹²

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †

1 (D omits) 2 (CD ἔδεσμεύετο, D+γάρ) 3 (N omits)
 4 (D11 διέρρησε... +γάρ) 5 (NCD ὑπὸ 6 (D11 τὴν ἐρημον)
 7 (CD1ss+λέγων) 8 (C omits) 9 (D1+ὄνομα μοι)
 10 (C εἰσῆλθον) 11 (D11 πολλὰ γὰρ ἦσαν δαιμόνια, ss for we
 are many in him) 12 (D omits)

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν¹ βοσκομένη² ἐν τῷ
 ὄρει. †

καὶ παρεκάλεσαν³ αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν⁴.

καὶ ἐπέτρεψεν αὐτοῖς⁵.

33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ⁶ ἀνθρώπου]

εἰσῆλθον⁷ εἰς τοὺς χοίρους,

καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ

εἰς τὴν λίμνην^{8,9}

καὶ ἀπεπνίγη¹⁰.

1 (D1 omit) 2 (C11ss βοσκομένων 3 (NCD11 παρεκάλουν)
 4 (D11ss εἰς—ss+ the herd of—τοὺς χοίρους εἰσελθωσιν) 5 (N
 omits) 6 (D *ἀποῦ) 7 (D ὤρμησαν) 8 (N11 θάλασσαν)
 9 (ss and all the herd went straight to the precipice and fell into
 the sea) 10 (C ἀπεπνίγοντο)

34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονός] ἔφυγον

καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ἔξηλθον δὲ ἰδεῖν¹ τὸ γεγονός

καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,

καὶ εὔραν καθήμενον τὸν ἄνθρωπον ἀφ’ οὗ τὰ δαιμόνια
 ἐξηλθεν^{2,3} ἱματισμένον καὶ σωφρονούντα⁴ [παρὰ τοὺς πόδας
 (τοῦ)⁵ Ἰησοῦ],

καὶ⁶ ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ⁷ αὐτοῖς [οἱ ἰδόντες⁸

πῶς ἐσώθη ὁ δαιμονισθείς⁹].

37 καὶ ἠρώτησεν¹⁰ αὐτόν [ἄπαν τὸ πλῆθος

τῆς περιχώρου¹¹ τῶν Γερασηνῶν]¹² ἀπελθεῖν ἀπ’ αὐτῶν,

[ὅτι φόβος¹³ μεγάλος¹⁴ συνέχοντο].

1 (ss and saw) 2 (C11 ἐξεληλύθει) 3 (D παραγενομένων
 δὲ ἐκ τῆς πόλεως καὶ θεωρησάντων καθήμενον τὸν δαιμονιζόμενον)
 4 (D+καθήμενον) 5 (B omits) 6 (D omits) 7 (D γὰρ,
 N δὲ+λέγοντες) 8 (ss omit, ss puts after δαιμονισθείς and
 translates and what things they had seen, or with different
 points and those who had seen) 9 (D δ *Λῶν, d Legion,
 11 a legione, 1ss omit) 10 (D ἠρώτησαν) 11 (D πάντες
 καὶ ἡ χώρα, ss omit τῆς περιχώρου) 12 (N Γερασηνῶν, ss
 Gadarenes) 13 (D φόβος γὰρ) 14 (ss omits)

S. Mark's Homeric syntax of ἀπὸ with a locative (6) instead of a genitive is found in Mark viii. 3, xi. 13, xiv. 54, xv. 40, Matt. xxvi. 58, xxvii. 55, Luke xvi. 23, xxiii. 49, Rev. xviii. 10, 15, 17; also ἐκ παιδιόθεν Mark ix. 21. S. Luke's χρόνος ἱκανῶς οὐκ ἐνεδύσατο ἱμάτιον is probably an editorial inference from the sequel, in which the man appears sober and cloaked.

S. Luke's statement that the evil spirit drove the man into the deserts (29) should be compared with Matt. xii. 43 = Luke xi. 24. II. § 10 d.

That S. Mark's τί ἐμοὶ καὶ σοί, Ἰησοῦ (7) is borrowed by transference from Mark i. 24, see note on that passage.

In S. Mark "My name is Legion, for we are many," seems to be an outburst of insanity on the part of the man, but S. Luke accepts it as a sober expression of truth.

S. Luke's ἄβυσσος occurs only in Rom. x. 7 and Rev. (7 times), but it is frequent in LXX.

Notice how our Lord claims on earth the same rights over property, which God claims in heaven. No other explanation will satisfy the morality of the act.

κατὰ τοῦ κρημοῦ occurs in three Gospels and therefore we conclude belongs to the proto-Mark, yet there is nothing now which we should call a precipice in the locality. Probably this is one of S. Mark's 'picturesque' additions to the narrative. He had probably never visited the lake, but colours the description from his own imagination.

S. Luke's "at the feet of Jesus" (35) is found also in Matt. xv. 30, Mark v. 22, vii. 25, Luke vii. 38, viii. 41, x. 39, xvii. 16, John xi. 32. His "great fear" occurs in Mark iv. 41, Luke ii. 9, Acts v. 5, 11, Rev. xi. 11, "fear" in Luke v. 26, vii. 16.

"Though ἱματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is common to Mc. Lk. who also share καθήμενον and σωφρονούντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition." Swete, *S. Mark ad loc.*

S. MATTHEW.

(Here follow

THE HEALING OF THE PARALYTIC, 8 verses. I. § 6.
 THE CALL OF MATTHEW (Levi), 5 „ I. § 7.
 and THREE LOGIA, 4 „ I. § 8.)
 17 „

S. MARK.

15 e. *The man's request refused.*

v. 18 Καὶ ἔμβαινοντος αὐτοῦ¹¹ εἰς τὸ πλοῖον
 παρεκάλει² αὐτὸν ὁ δαιμονισθεὶς
 ἵνα μετ' αὐτοῦ ᾦ³.
 19 καὶ οὐκ ἀφῆκεν αὐτόν, ἁλλὰ λέγει¹⁴ αὐτῷ
 “Υπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς,
 καὶ ἀπαγγείλον⁵ αὐτοῖς
 ὅσα ὁ κύριός⁶ σοι πεποίηκεν⁷ καὶ⁸ ἡλέησέν σε.”
 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν [ἐν⁹ τῇ Δεκα- (iii)
 πόλει]
 ὅσα¹⁰ ἐποίησεν αὐτῷ ὁ Ἰησοῦς,
 [καὶ πάντες ἐθαύμαζον.] (iii)

1 (s^a —his disciples, the beginning illegible) 2 (D11 ἤρξατο
 παρακαλεῖν) 3 (B † ἦν) 4 (D καὶ εἶπεν) 5 (D δι-)
 6 (D θεός) 7 (D ἐποίησεν) 8 (D + εἰς) 9 (C + ἐλθῇ (?))
 10 (C δ)

16. THE RAISING OF JAIRUS'S DAUGHTER AND
 THE HEALING OF THE WOMAN WITH THE
 ISSUE OF BLOOD.

v. 21—43.

16 a. *The application of Jairus.*

ix. 18—26.

18 [Ταῦτα¹ αὐτοῦ λαλοῦντος αὐτοῖς]

ἰδοὺ² ἄρχων ἑλθόν³ προσελθὼν¹⁴ †

προσεκύνει αὐτῷ
 λέγων ὅτι⁵

“Ὁ θυγάτηρ μου
 ἄρτι ἐτελεύτησεν”
 ἀλλὰ ἐλθὼν¹ ἐπίθεις τὴν χεῖρά σου ἐπ' αὐτήν¹¹, καὶ ζήσεται.”
 19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ἡκολούθει⁶ αὐτῷ
 [καὶ οἱ μαθηταὶ αὐτοῦ].

1 (s^a omits) 2 (s^a + of their synagogue) 3 (NC ?1 omit)
 4 (CD11 εἰσελθὼν or εἰς ἐλθὼν, s^a omits) 5 (ND11 omit)
 6 B11 ἡκολούθησεν

[21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ¹ πλοίῳ¹² (iii)
 πάλιν³ εἰς τὸ πέραν συνήχθη⁴ ὄχλος πολὺς ἐπ' αὐτόν,
 “καὶ ἦν¹² παρὰ τὴν θάλασσαν.”]
 22 Καὶ *⁶ ἔρχεται εἰς⁷ τῶν ἀρχισυναγῶγων, }
 ὀνόματι Ἰάειρος¹², }

καὶ⁸ ἰδὼν αὐτόν¹⁸ πίπτει⁹ πρὸς τοὺς πόδας αὐτοῦ
 23 καὶ παρακαλεῖ¹⁰ αὐτόν πολλὰ³ 11 λέγων¹² ὅτι¹³

“Ὁ θυγάτριόν μου
 ἔσχάτως ἔχει¹⁴,
 ἵνα³ ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ¹⁵ ἵνα σωθῇ¹⁸ καὶ ζήσῃ.”
 24 καὶ ἀπῆλθεν¹⁶ μετ' αὐτοῦ.

1 (B omits) 2 (D11 s^a omit) 3 (s^a omits) 4 (C ? + ὁ)
 5 (D πρὸς) 6 (C + ἰδοὺ) 7 (D11 τις) 8 (D1 omit)
 9 (D προσέπεσεν) 10 B παρεκάλει, (D11 παρακαλῶν) 11 (D11
 + καὶ) 12 (s^a + unto him) 13 (D11 omit) 14 (s^a is very sick)
 15 (D11 ἐλθέ, ἄψαι αὐτῆς ἐκ τῶν χειρῶν σου) 16 (D ὑπῆγεν)

16 b. *The Woman with the Issue of Blood.*

v. (24^b) Καὶ ἡκολούθει¹ αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον
 αὐτόν.

20 Καὶ [ἰδοὺ] γυνὴ αἰμορροοῦσα¹ δώδεκα ἔτη
 1 (N αἰμαροῦσα)

25 καὶ γυνὴ² οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη
 [26 καὶ³ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπα- (iii)
 νήσασα τὰ παρ' αὐτῆς⁵ πάντα καὶ μηδὲν ὠφεληθεῖσα
 ἀλλὰ μᾶλλον εἰς⁶ τὸ χεῖρον ἐλθοῦσα⁷,] 27 ἀκούσασα
 “τὰ περὶ¹⁸ τοῦ Ἰησοῦ,

1 (C ἡκολούθησεν) 2 (D11 s^a + τις) 3 (D11 ἡ) 4 (D11
 omit) 5 (D11 εἰς) 6 (D ἐπὶ) 7 (D omits) 8 (D *πε)

S. LUKE.

VARIOUS.

viii. (37) αὐτὸς δὲ ἐμβὰς⁷¹ εἰς πλοῖον⁷² ὑπέστρεψεν³. †
 38 ἐδεῖτο⁴ δὲ αὐτοῦ⁵ ὁ ἀνὴρ ἄφ' οὗ ἐξεληλύθει τὰ δαιμόνια
 εἶναι σὺν αὐτῷ. †
 ἀπέλυσεν δὲ αὐτὸν λέγων
 39 "Ὑπόστρεφε⁶ εἰς τὸν οἶκόν σου⁷,
 καὶ διηγοῦ⁷⁸
 ὅσα σοι ἐποίησεν ὁ θεός⁹. †
 καὶ ἀπῆλθεν [καθ' ὅλην τὴν πόλιν] κηρύσσων⁷¹⁰
 ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς⁷¹¹.

1 (D ἐμβὰς δὲ) 2 (D1 omit) 3 (N †ἐπέστρεψαν)
 4 (NC ἐδέετο, D ἡρώτα) 5 (D αὐτὸν) 6 (D11 Πορείου)
 7 (s^c+and to the house of thy parents) 8 (D διηγοῦμενος)
 9 (C1 s^c κύριος, C+καὶ ἠλέησέν σε) 10 (D ἀπελθὼν κατὰ τὴν
 πόλιν ἐκήρυσσεν) 11 (l deus)

viii. 40—56.

40 Ἦν δὲ⁷¹ τῷ ὑποστρέφειν² τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ³
 ὄχλος⁷⁴, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν⁵.]

41 Καὶ ἰδοὺ ἦλθεν⁶ ἀνὴρ
 ὃ ὄνομα Ἰάειρος,
 καὶ⁷ οὗτος⁸ ἄρχων τῆς συναγωγῆς ἦν ἡρχεν,
 καὶ⁹ πεσὼν παρὰ¹⁰ τοὺς πόδας¹¹ Ἰησοῦ
 παρεκάλει αὐτὸν εἰσελθεῖν¹² [εἰς τὸν οἶκον⁷¹³ αὐτοῦ],

1 (NCD11 Ἐγένετο δὲ ἐν) 2 (CD ὑποστρέψαι) 3 (C omits)
 4 (D ἀποδέξασθαι αὐτὸν τὸν ὄχλον) 5 (N τὸν θεόν) 6 (D1
 ἔλθων) 7 (D †τῆς συναγωγῆς πεσὼν) 8 (NC?11 αὐτὸς,
 l omits) 9 (D1 omit) 10 (D ἐπὶ) 11 (CD+τοῦ)
 12 (C? ὡς εἰσελθῇ) 13 (D τὴν οἰκίαν)

42 ὅτι θυγάτηρ [μονογενὴς] ἦν¹ αὐτῷ² ὡς³ ἑτῶν δώδεκα (3)
 καὶ αὐτὴ ἀπέθνησκειν⁷⁴.

viii. (42) Ἦν δὲ⁷⁵ τῷ ὑπάγειν⁶ αὐτὸν
 οἱ ὄχλοι συνέπνιγον⁷ αὐτόν.

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἱματος ἀπὸ ἑτῶν δώδεκα,
 [ἦν⁸ οὐκ ἴσχυεν ἀπ' οὐδενὸς θεραπευθῆναι⁷¹⁰],

1 (N omits) 2 (D ἦν γὰρ θ. αὐ. μ.) 3 (D omits)
 4 (D? ἀποθνήσκον, corrected to -ουσα) 5 (CD11 Καὶ ἐγένετο ἐν)
 6 (CD πορεύεσθαι) 7 (C συνέθλιβον) 8 (NC11s^c+ἰατροῖς
 προσαναλώσασα ὅλον τὸν βίον, C αὐτῆς, N εἰαυτῆς) 9 (N ὅτι)
 10 (D ἦν οὐδὲ εἰς ἴσχυεν θεραπεύσαι)

Δεκάπολις in Attic would be αἱ δέκα πόλεις. This confederation of ten cities is mentioned in Mark v. 20, vii. 31, Matt. iv. 25, but never in S. Luke. Here the word may, like other proper names, have been lost during oral transmission (see 'N.T. Problems,' p. 56 ff.); or it may belong, as we prefer to think, to the trito-Mark. On the former hypothesis S. Luke's καθ' ὅλην τὴν πόλιν, in spite of the different position of the words in the sentence, may be a reminiscence of it.

(1) S. Matthew says that a certain ruler—the proper name Jair being either lost, during oral transmission, or being added by S. Luke and adopted from him into the trito-Mark—came while our Lord was speaking about the new wine in the old wineskins. The other Gospels in no way contradict this, but nevertheless arrange the narratives on a widely different plan. We are perhaps therefore justified in suspecting that S. Matthew's first line may be a mere editorial connecting link. (2) S. Matthew calls the man a 'ruler' or 'prince,' by which we are probably to understand that he was a member of the Sanhedrin; but in the other Gospels he is only a ruler of a synagogue. It is perfectly possible that he held both offices, but we suspect that the difference in the record has been caused by S. Matthew's extreme brevity, especially as (3) there is a contradiction through the same brevity. For S. Matthew says that Jair's daughter was already dead, while the others say that she was at the point of death, ἐσχάτως ἔχει—an expression condemned by the Atticists and perhaps on that account avoided by S. Luke. For similar effects of brevity see IV. § 1.

S. Luke says that the girl was an only child. On this point he may easily have received special information; but as he uses the same word respecting the widow's son at Nain (vii. 12) and the demoniac boy at the foot of the Mount of Transfiguration, we feel bound to admit the possibility of transference and the temptation to heighten distress. The word is used in LXX. Judges xi. 34 of Jephthah's daughter, in Heb. xi. 17 of Isaac, and in S. John of the relation of the Son of God to the Father. S. Luke gives the girl's age in viii. 42 early in his narrative, S. Mark in v. 42 near the end.

The trito-Mark, in his desire to exalt the Good Physician, passes a scathing condemnation upon the medical practitioners of his day. S. Luke, being a physician himself, transfers all the blame to the woman's constitution; these are two noteworthy editorial additions.

S. MATTHEW.

ix. (20) προσελθοῦσα ὀπισθεν
 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
 21 ἔλεγεν γὰρ [ἐν αὐτῇ]
 “Ἐὰν μόνον¹ ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.”

22 ὁ δὲ Ἰησοῦς²
 στραφεὶς³

καὶ ἰδὼν αὐτὴν⁴

εἶπεν
 “[Θάρσει,] θυγάτηρ⁵. ἡ πίστις σου σέσωκέν σε.”
 [καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.]
 1 (S ll omit) 2 (D ἔστη) 3 (C ἐπι-) 4 (s^a omits)
 5 (D θυγάτηρ)

ix. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος¹
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

ἔλεγεν² 24 “Ἀναχωρεῖτε,
 οὗ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.”
 καὶ κατεγέλων αὐτοῦ³.
 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν⁴

1 (s^a + of the synagogue) 2 (C λέγει, C ll s^a + αὐτοῖς)
 3 (D † αὐτόν, S + εἰδότες ὅτι ἀπέθανεν) 4 (D ll ἐλθὼν)

S. MARK.

v. (27) ἐλθοῦσα ἐν τῷ ὄχλῳ⁷⁷ ὀπισθεν⁸
 ἤψατο * * τοῦ ἱματίου αὐτοῦ·

28 ἔλεγεν γὰρ⁷⁹ ὅτι
 “Ἐὰν ἄψωμαι καὶ⁷¹⁰ τῶν ἱματίων⁷¹¹ αὐτοῦ⁷¹² σωθήσομαι.”
 29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
 [καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς⁷¹³ μάστιγος⁷¹⁴.] (iii)
 30 καὶ εὐθὺς⁷¹⁵ ὁ Ἰησοῦς [ἐπιγνοὺς⁷¹⁶ ἐν αὐτῷ⁷¹⁷ τὴν (iii)
 ἐξ⁷¹⁸ αὐτοῦ δύναμιν ἐξελθοῦσαν]⁷¹⁹ ἐπιστραφεὶς ἐν τῷ
 ὄχλῳ ἔλεγεν⁷²⁰ 31 “Τίς μου ἤψατο τῶν ἱματίων;” 32 καὶ
 ἔλεγον⁷²¹ αὐτῷ οἱ μαθηταὶ αὐτοῦ “Βλέπεις τὸν ὄχλον
 συνθλίβοντά σε, καὶ λέγεις ‘Τίς μου ἤψατο;’” [32 καὶ (iii)
 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαναν.] 33 ἡ δὲ
 γυνὴ φοβηθεῖσα καὶ τρέμουσα⁷²², εἰδυῖα ὁ γέγονεν
 αὐτῇ, ἦλθεν καὶ⁷²³ προσέπεσεν αὐτῷ⁷²⁴ καὶ εἶπεν
 αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ
 “Θυγάτηρ⁷²⁵, ἡ πίστις σου σέσωκέν σε·
 ὑπάγε εἰς εἰρήνην,
 [καὶ ἴσθι⁷²⁶ ὑγιὲς ἀπὸ τῆς μάστιγός σου.]” (iii)

7 (l omits) 8 (S ὀπισθεν, D ll + καὶ) 9 (D ll λέγουσα ἐν
 αὐτῇ) 10 (D K & ἄψωμαι) 11 (S D ll τοῦ ἱματίου) 12 (D
 † αὐτοῦ) 13 C omits 14 (l omit) 15 (D ll ἐπιγνοὺς καὶ
 ὁ Ἰ.) 16 (D ll omit) 17 (D ll ἀπ’) 18 (D ll + καὶ) 19 (D ll
 εἶπεν) 20 (D ll λέγουσαν) 21 (S + καὶ, D ll + διὸ πεποιθήκει
 λάθρα) 22 (C προσεκύνησεν αὐτόν) 23 (S ὀψατο)
 24 (C ? † ἔστω)

16 c. Death and Resurrection.

v. 35 Ἐτι αὐτοῦ λαλοῦντος
 ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες¹ ὅτι
 “Ἡ θυγάτηρ σου ἀπέθανεν·
 τί ἔτι σκύλλεις τὸν διδάσκαλον;”
 36 ὁ δὲ Ἰησοῦς² παρακούσας³ τὸν λόγον⁴ λαλούμενον⁵⁷⁶
 λέγει τῷ ἀρχισυναγώγῳ
 “Μὴ φοβοῦ, μόνον πίστευε.”
 37 καὶ οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθῆσαι⁷⁷
 εἰ μὴ τὸν⁸ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
 τὸν ἀδελφὸν Ἰακώβου⁹.
 38 καὶ ἔρχονται¹⁰ εἰς τὸν οἶκον⁷¹¹ (1) τοῦ ἀρχισυναγώγου,
 καὶ θεωρεῖ¹² θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας⁷¹³
 πολλὰ,
 39 καὶ εἰσελθὼν λέγει αὐτοῖς “Τί θορυβεῖσθε καὶ⁷¹⁴ κλαίετε;
 τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.”
 40 καὶ⁷¹⁵ κατεγέλων αὐτοῦ.
 αὐτὸς δὲ ἐκβαλὼν πάντας⁷¹⁶ παραλαμβάνει τὸν πατέρα τοῦ
 παιδίου καὶ τὴν μητέρα⁷¹⁷ (2) καὶ τοὺς μετ’ αὐτοῦ⁷¹⁸, καὶ
 εἰσπορεύεται⁷¹⁹ ὅπου ἦν τὸ παιδίον⁷²⁰.

1 (D ll + αὐτῷ) 2 (C l + εὐθέως) 3 (CD ll ἀκούσας, D ll
 + τοῦτον) 4 (B + τὸν) 5 (D ll omit) 6 (l omits) 7 (D
 παρακολουθῆσαι αὐτῷ) 8 (D omits) 9 (D l αὐτοῦ) 10 (L ll
 ἔρχεται) 11 (D τὴν οἰκίαν) 12 (D ll ἐθεώρει, 2 ll vident)
 13 (D l κλαίωντων καὶ ἀλαλάζοντων) 14 (D ll + τί) 15 (D ll
 οἱ δὲ) 16 (D l τοὺς ὄχλους ἐξω) 17 (D + ὄντας) 18 (D ll
 εἰσπορεύετο) 19 (C ll + ἀνακεῖμενον)

S. LUKE.

viii. 44 προσελθούσα¹⁰ ὀπισθεν¹¹
ἤψατο τοῦ κρασπέδου¹² τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα¹³ ἔστη¹⁴ ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ¹⁵ εἶπεν ὁ Ἰησοῦς “Τίς ὁ ἀψάμενός μου¹⁷,” [ἀρνούμενων
δὲ πάντων] εἶπεν [ὁ Πέτρος¹⁸ “Ἐπιστάτα,] οἱ ὄχλοι συνέχουσίν
σε καὶ ἀποθλίβουσιν.”¹⁹ 46 [ὁ δὲ Ἰησοῦς²⁰ εἶπεν²¹ “Ἦψατό
μού τις,] ἐγὼ γὰρ ἔγνω²² δύναμιν ἐξεληλυθυῖαν²³ ἀπ’ ἐμοῦ.”
47 [ἰδοῦσα] δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν]²⁴ τρέμονσα²⁵ ἦλθεν²⁶
καὶ προσπεσούσα αὐτῷ “δι’ ἣν αἰτίαν ἤψατο αὐτοῦ²⁷ ἀπήγ-
γειλεν²⁸ [ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὥς²⁹ ἴαθη παραχρῆμα³⁰.]

48 ὁ δὲ³⁰ εἶπεν αὐτῇ³¹
“Θυγάτηρ³², ἡ πίστις σου σέσωκέν σε
πορεύου εἰς εἰρήνην³³.”

10 (C + δὲ) 11 (D omits) 12 (D ll omit) 13 (ss omit)
14 (s^a + the fountain of) 15 (s^a + and she reasoned in herself
and said “If I but go and touch the garments of Jesus, I shall
be healed”) 16 (s^a + turned and) 17 (D l ὁ δὲ Ἰησοῦς, γνοὺς
τὴν ἐξεληλυθούσαν ἐξ αὐτοῦ δύναμιν, ἐπηρώτα “Τίς μου ἤψατο;”) 18 (NCD + καὶ οἱ σὺν αὐτῷ) 19 (s^a come, CD ll ss + καὶ λέγεις,
D ll ss + “Τίς μου ἤψατο;”, C + † “Τί ὁ ἀψάμενός μου;”) 20 (s^a
+ answered and) 21 (ss + to him) 22 (C † ἔγνω) 23 (CD
ἐξεληλυθούσαν) 24 (ss that not even this escaped him, s^a + fearing
and) 25 (D ἐντρομος οὔσα) 26 (N omits) 27 (N δι-, C
? + αὐτῷ) 28 (D ὅτι) 29 (s^a + she confessed before every man)
30 (SD Θύγατερ, Cl Θάρσει, θύγατερ) 31 (D ll ἐν εἰρήνῃ)

viii. 49 Ἐπι αὐτοῦ λαλοῦντος
ἔρχεται τις¹ παρὰ² τοῦ ἀρχισυναγώγου³ λέγων⁴ ὅτι

“Τέθνηκεν ἡ θυγάτηρ σου, †
μηκέτι⁵ σκύλλε⁶ τὸν διδάσκαλον⁷.”

50 ὁ δὲ Ἰησοῦς ἀκούσας⁷
ἀπεκρίθη⁸ αὐτῷ⁹

“Μὴ φοβοῦ, μόνον πιστευσον¹⁰, [καὶ σωθήσεται¹¹.]”
51 ἔλθων¹² δὲ εἰς τὴν οἰκίαν¹³ (1) ἄφῃκεν εἰσελθεῖν
τινὰ σὺν¹⁴ αὐτῷ

εἰ μὴ Πέτρον καὶ Ἰωάννην¹⁵ καὶ Ἰάκωβον †

καὶ τὸν πατέρα τῆς παιδὸς¹⁶ καὶ τὴν μητέρα. (2)

52 ἔκλειον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.

ὁ δὲ εἶπεν “Μὴ κλαίετε,
οὐ γὰρ¹⁷ ἀπέθανεν ἀλλὰ καθεύδει.”

53 καὶ κατεγέλων¹⁸ αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]

54 αὐτὸς δὲ

19

1 (ll omit τις, D l ss ἔρχονται, s^a + τινες) 2 (D ἀπὸ, ll ad)
3 (l venit quidam princeps synagogae dicens “Domine, veni
ut filiam meam salves”; loquente eo venit puer principis)
4 (D l ss λέγοντες, CD ll ss + αὐτῷ) 5 (C ll μὴ) 6 (ll eum,
l omits) 7 (D ll s^a + τὸν λόγον) 8 (N ll εἶπεν) 9 (ll patri
puellae, CD s^a + λέγων) 10 (NCD πιστεύε) 11 (s^a + thy
daughter) 12 (D εἰσελθὼν) 13 (ss + of that man) 14 (N
οὐδένα ἀφῃκεν συνεισελθεῖν) 15 (Irenaeus omits) 16 (D τοῦ
κοραίου) 17 (ll omit) 18 (D * κατεγέλουν) 19 (C ll
+ ἐκβαλὼν πάντας καὶ)

VARIOUS.

The “tassel upon the overcoat”—to which the Jewish doctors attached so much importance that they introduced the verse, which prescribes it, into the Jewish creed—is mentioned in Mark vi. 56=Matt. xiv. 36, and in Matt. xxiii. 5. From the trito-Mark in this passage ‘the tassel’ dropped out, unless in S. Luke the Western reading be true.

S. Luke has claimed more than his usual freedom in editing this passage. S. Matthew’s θάρσει occurs in Mark vi. 50=Matt. xiv. 27, Mark x. 49, Matt. ix. 2, 22. The refrain “Thy faith hath saved thee” is found in Mark x. 52=Luke xviii. 42 and in Luke vii. 50, xvii. 19, and the refrain “Go in peace” is combined with it in Luke vii. 50, cf. Acts xvi. 36, Jas. ii. 16. Details, like the above, are, we believe, to be regarded as editorial rather than as genuine recollections. So S. Matthew’s note “(the woman) was healed from that hour” is repeated in Matt. xv. 28, xvii. 18. It is due, we believe, to the pressure of unbelief and the necessity of leaving no doubt whatever that the cure was really effected. S. Mark has sufficiently stated this in v. 29, but S. Matthew must have it more explicitly at the conclusion.

S. Luke again emphasizes the connexion between salvation and faith (cf. Luke viii. 12 note).

The same three Apostles were present at the Transfiguration (Mark ix. 2) and in Gethsemane (xiv. 33). The other Gospels always put James before John either by right of birth or from his martyrdom, but S. Luke here and in Luke ix. 28, Acts i. 13 puts John before James; probably in order to bring Peter and John together in consequence of their close association for work in Acts iii., iv., and perhaps during our Lord’s Ministry (see p. 29 note).

Our Lord’s words “she is not dead but sleepeth” have been generally taken to mean “Death is not, as you suppose, a thing to make much ado and wail over; it is as simple and natural as sleep; in this case it shall be as easily dissipated as sleep”; but it was possible for unbelievers to maintain that He must be understood literally, and therefore S. Luke by two editorial additions excludes the literal interpretation.

C lacks Luke iii. 22—iv. 24.
 s^o — Matt. viii. 23—x. 31.
 — Mark except xvi. 17—20.
 — Luke iii. 16 b—vii. 33 a.
 s^a — Mark v. 27—vi. 5 a.

FIRST DIVISION.

S. MATTHEW.

ix. (25) ἐκράτησεν τῆς χειρὸς⁷⁵ αὐτῆς,
 καὶ⁶ ἤγέρθη τὸ κοράσιον⁷⁷.

[26 Καὶ ἐξῆλθεν ἡ φῶμη αὐτῆς⁸ εἰς ὅλην τὴν γῆν ἐκείνην.]
 5 (D τὴν χεῖρα) 6 (s^a + immediately) 7 (s^a omits)
 8 NC αὐτῆς, (D αὐτοῦ)

Here follows *THE HEALING OF TWO BLIND MEN*,
 5 verses (IV. § 17).

xiii. 53—58.

(If the sections 14—16 were restored to their Marcan order,
 this section would be in its right place.)

53 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,]
 μετῆρην ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα¹ αὐτοῦ

ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,

ὥστε ἐκπλήσσεσθαι αὐτοὺς

καὶ λέγειν
 “Πόθεν τούτῳ² ἡ σοφία αὐτῆ
 καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ³ τοῦ τέκτονος⁷⁴ υἱός;
 οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ⁵
 καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ⁶

καὶ Σίμων καὶ Ἰούδας; †

1 (N ἀντιπατρίδα) 2 (D s^a + πᾶσα) 3 (ll ss + Josephi)
 4 (s^a omits) 5 (C ll Μαρία) 6 (ND Origen Ἰωάννης,
 ll Josés)

S. MARK.

v. 41 καὶ κρατήσας τῆς χειρὸς⁷⁷ τοῦ παιδίου λέγει αὐτῇ¹⁸
 “Ταλειθά¹⁹ κούμ²⁰,” ὃ ἐστὶν μεθερμηνεύμενον
 “Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.”

42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,
 ἦν γὰρ²¹ ἐτῶν δώδεκα. (3)

καὶ ἐξέστησαν εὐθὺς²² ἐκστάσει μεγάλῃ.
 43 καὶ διεστείλατο αὐτοῖς πολλὰ²³ ἵνα μηδεὶς γνοί²⁴ } (4)
 τοῦτο,

καὶ εἶπεν δοθῆναι²⁵ αὐτῇ φαγεῖν. (5)

17 (D τὴν χεῖρα) 18 (D + Παββελ) 19 (D ll θαβιτά,
 ll tabitha, cf. Acts ix. 40) 20 (D ll κούμει) 21 (D ll δέ,
 NC + ὡσε) 22 (D ll πάντες) 23 (D ll omit) 24 (NC γνῶ)
 25 (D ll δοῦναι)

17. A VISIT TO NAZARETH.

vi. 1—6^a.

[1 Καὶ (ii)
 ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται⁷¹ εἰς τὴν πατρίδα αὐτοῦ,
 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 Καὶ γενομένου σαββάτου⁷²
 ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ

καὶ οἱ³ πολλοὶ ἀκούοντες⁴ ἐξεπλήσσοντο⁵

λέγοντες
 “Πόθεν τούτῳ ταῦτα⁶, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ⁷,
 καὶ αἱ⁹ δυνάμεις τοιαῦται διὰ τῶν χειρῶν¹⁰ αὐτοῦ γινό-
 μεναι¹¹;

3 οὐχ¹⁸ οὗτός ἐστιν ὁ τέκτων¹³,
 ὁ υἱὸς τῆς¹⁴ Μαρίας
 καὶ¹⁵ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος⁷¹⁶

καὶ Ἰούδα καὶ Σίμωνος;

1 (D ll κάπηλθεν, Origen καὶ ἦλθεν) 2 (D ll ἡμέρα σαβ-
 βάτων) 3 (NCD omit) 4 (D*1 ἀκούσαντες, ll omit) 5 (D ll
 + ἐπὶ τῇ διδαχῇ αὐτοῦ) 6 (NCD ll + πάντα, l tanta) 7 (D ll
 αὐτῷ) 8 (C? D ll + ἵνα, l + quod) 9 (CD omit) 10 (l labia
 = χεῖλέων) 11 (D γίνωνται, C ll γίνονται) 12 (D *οὐκ)
 13 (ll τοῦ τέκτονος (± Ἰωσήφ) υἱὸς καὶ) 14 (D omits)
 15 (ll omit, ND + ὁ) 16 (ll omit, N ll καὶ Ἰωσήφ, C καὶ Ἰωσή)

S. LUKE.

viii. (54) κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν⁸⁰ λέγων

“Ἡ παῖς, ἔγειρε.”

55 [καὶ ἐπέστρεψεν²¹ τὸ πνεῦμα αὐτῆς,] καὶ ἀνέστη παρα-
χρῆμα,⁷⁸²καὶ διέταξεν²³ αὐτῇ δοθῆναι²⁴ φαγεῖν. (5)56 καὶ ἐξέστησαν²⁵ [οἱ γονεῖς αὐτῆς].δὲ παρήγγειλεν αὐτοῖς μηδενὶ²⁶ εἰπεῖν τὸ γεγονός. } (4)

20 (ss + her) 21 (D ὑπ-) 22 (N omits) 23 (D ἐπ-) 24 (ss that they should give) 25 (D + θεωροῦντες) 26 (D μηδὲ)

§ 17. The forms Ναζαρά, Ναζάρεθ correspond probably to the Hebrew feminines נִצְרָה, נִצְרֵה. But as the word Nazareth does not occur in the O.T., we are in doubt about its true form. See IV. § 57 note. S. Mark's δ τέκτων has been altered deliberately by S. Matthew and in the Western text of S. Mark into δ τοῦ τέκτονος υἱός. S. Mark's Ἰωσήφ is only a Grecised form of Ἰωσήφ. The form συγγενεῖς is false for συγγενέσιν. The bold theology in Mark vi. 5 has been removed from S. Matthew lest an unbeliever should deny our Lord's omnipotence or a Stoic object that a wise man never marvels.

iv. 16—30.

Conflation.

Scraps from the deutero-Mark: much misplaced. Combined with much new matter.

16 Καὶ

ἦλθεν⁷¹ εἰς Ναζαρά², οὗ³ ἦν τεθραμμένος⁴,καὶ εἰσῆλθεν⁷⁵ [κατὰ τὸ εἰωθὸς αὐτῷ⁶] ἐν τῇ ἡμέρᾳ τῶν
σαββάτωνεἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι¹⁸.[17 καὶ ἐπεδόθη⁹ αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου¹⁰, καὶ ἀνοίξας¹¹ τὸ βιβλίον¹² εὗρεν [τὸν]¹³ τόπον¹⁷ οὗ ἦν γεγραμμένον18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹⁴, οὗ ἔειπεν ἔρχισέ με¹⁴,εὐαγγελίσασθαι πτωχοῖς τὰ τεταλκέν με¹⁵,κηρύξαι ἀρχαῖς τοῖς ἀφ' ἐξουσίας¹⁶ ἀνάβλεψιν,ἀποστείλαι¹⁶ τεθραμμένους¹⁷ ἐν ἀφ' ἐξουσίας¹⁸,19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν¹⁸.20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν¹⁹ καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι¹² “Σήμερον πεπληρώται ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν.”]

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον

[ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ,]

καὶ ἐλέγον

“Οὐχὶ

υἱὸς ἐστίν⁷ Ἰωσήφ οὗτος;”[23 καὶ εἶπεν πρὸς αὐτοὺς “Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην ἵνα τρεῖς, θεράπευσον σεαυτὸν ὅσα ἡκούσαμεν γενόμενα¹⁹ εἰς τὴν¹² Καφαρναούμ²⁰ ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.”]

1 (D1 Ἐλθὼν δὲ) 2 (D Ναζάρεθ, 11 Ναζάρεθ) 3 (D ὅποι) 4 N1 ἀνα- 5 (D8 ὁ omits) 6 (D11 omit) 7 (1 omits) 8 (s⁸ reads this after Ἡσαίου) 9 (s⁸ he gave) 10 (D ὁ προφήτης Ἡσαίας) 11 (N11 ἀναπτύξας) 12 (D omits) 13 N omits 14 (s⁸ thee) 15 (D8 ἀπέσταλμαι, 1+ to heal the broken in heart) 16 (s⁸ ἀποστελῶ) 17 (D τεθραυματισμένους) 18 (11+ and the day of recompence) 19 (D γινόμενα) 20 (s⁸ + ye will say unto me)

VARIOUS.

The charge that no one should know seems to be unsuitable, for if the funeral was stopped, the professional mourners and the friends must have asked and been told why it was so. The truth appears to be that S. Mark has concluded the section with a commonplace (cf. Mark i. 44, iii. 12, vii. 36, viii. 26, 30) without noticing the incongruity. In S. Luke it is quite usual for a section to be terminated by an editorial note, and we must allow that the same thing was sometimes done in the other Gospels. Perhaps however S. Mark only means, that as our Lord had restricted the number of witnesses to five persons, so He enjoined on those five a strict reticence respecting what they had seen and heard.

S. John iv. 43, vii. 15, vi. 42, iv. 44.

[iv. 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν¹ εἰς τὴν Γαλιλαίαν.]

1 (A + καὶ ἀπῆλθεν, 1 et fuit)

Cf. Acts xiii. 14, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες “Ἄνδρες ἀδελφοί, εἰ τις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.” 16 ἀναστὰς δὲ Παῦλος καὶ κατασεῖσας τῇ χειρὶ εἶπεν.

Cf. Acts iv. 27, ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας. Acts x. 38, Ἰησοῦν τὸν ἀπὸ Ναζάρεθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς ΠΝΕΥΜΑΤΙ ἁγίῳ καὶ δυνάμει.

On the quotation from Isaiah lxi. 1 and lviii. 6 see V. § 15, where also the version of the LXX. is given.

On ὑπηρέτης see page 3 note.

S. John

[vii. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες “Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;”]

[vi. 42 καὶ ἐλεγον

“Οὐχὶ¹οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς² Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν³ τὸν πατέρα⁴ καὶ τὴν μητέρα⁴;”]

1 NCD Οὐχ 2 (D + τοῦ) 3 (N + καὶ) 4 (N11 omit)

S. MATTHEW.

xiii. 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πάσαι] πρὸς ἡμᾶς εἰσὶν ; †
 πόθεν οὖν⁶ τούτῳ ταῦτα πάντα⁷ ;”
 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
 “Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ⁸ πατρίδι
 [καὶ ἐν τῇ οἰκίᾳ αὐτοῦ⁹.”]
 58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς
 * * διὰ τὴν ἀπιστίαν¹⁰ αὐτῶν.
 6 (ss omit) 7 (l ista sapientia) 8 NC + ἰδίᾳ, (C + αὐτοῦ)
 9 (ll omit) 10 (D1 † τὰς ἀπιστίας)

S. MARK.

vi. (3) † καὶ οὐκ¹⁵ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς ;”
 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι
 “Οὐκ ἔστιν προφήτης ἄτιμος
 εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ¹⁶
 [καὶ ἐν τοῖς¹⁷ συγγενέσιν¹⁸ αὐτοῦ^{19,20} καὶ ἐν τῇ οἰκίᾳ
 αὐτοῦ²¹.”]
 5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν²²,
 εἰ μὴ ὀλίγοις ἁρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν.
 6 καὶ ἐθαύμασεν²³ διὰ τὴν ἀπιστίαν²⁴ αὐτῶν.]

15 (D ll οὐχὶ καὶ) 16 (N ἐαυτοῦ) 17 (D ταῖς, C * τῆς)
 18 (CD συγγενέσιν) 19 (D ll omit) 20 (N ll omit)
 21 (l omits) 22 (ll noluit virtutem multam facere ibi, or
 non faciebat ibi ullam virtutem, or non faciebat ibi virtutes
 multas) 23 CD ll ἐθαύμαζεν, (l -ζον) 24 (D † πίστιν)

18. THE MISSION OF THE TWELVE (AND OF
 THE SEVENTY).

ix. 35—38, (iv. 23,) x. 1, 5—15.

Conflation.

(If section 17 were removed, this would be a continuation of
 the interpolation §§ 14—16.)

35 Καὶ περιῆγεν [ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
 διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν
 καὶ² κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³].
 Doublet :
 iv. 23 καὶ περιῆγεν⁴ [ἐν ὅλῃ⁵ τῇ Γαλιλαίᾳ]⁶
 διδάσκων⁷ [ἐν ταῖς συναγωγαῖς αὐτῶν⁸
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ]].
 [ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ᾤσαν ἐσकु-
 μένοι καὶ ἐριμμένοι⁹ ὥς] ⁹ πρόβατα μὴ ἔχοντα ποιμένα.
 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 “Ὁ μὲν θερисμὸς πολὺς¹⁰, οἱ δὲ ἔργαται ὀλίγοι·
 38 δεήθητε οὖν τοῦ κυρίου¹¹ τοῦ θερисμοῦ
 ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.”]
 x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ]

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων
 [ὥστε ἐκβάλλειν¹² αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν¹³].
 1 (s^a omits) 2 (N omits) 3 (N ll + ἐν τῷ λαῷ καὶ ἡκολού-
 θησαν αὐτῷ) 4 (NCD ll + ὁ Ἰησοῦς) 5 (D ll ὅλην τὴν Γαλι-
 λαίαν) 6 (N + αὐτοῦς) 7 (s^a omits) 8 (NLC * ἐρημνίονι,
 D βεριμμένοι) 9 (CD ὥς) 10 (D + τὸν κύριον) 11 (CD
 ἐκβαλεῖν) 12 (ll + ἐν τῷ λαῷ)

vi. 6^b—13.

18 a. Sending them forth two by two.

Καὶ περιῆγεν τὰς κώμας κύκλῳ
 διδάσκων.

(Matt. ix. 36 = Mark vi. 34).

7 Καὶ προσκαλεῖται¹ τοὺς δώδεκα²,

† καὶ ἤρξατο αὐτοὺς ἀποστέλλειν³ ἑξάο⁴ δύο⁵,
 † καὶ ἐδίδου⁶ αὐτοῖς ἐξουσίαν τῶν⁷ πνευμάτων τῶν⁸ ἀκα-
 θάρτων⁹,
 1 (D ll προσκαλεσάμενος) 2 (D ll s^a + μαθητὰς) 3 (D ll s^a
 ἀπέστειλεν αὐτοὺς) 4 (D ἀνὰ δύο, l omits) 5 (D ll δούς)
 6 (C omits) 7 (C omits) 8 (N † οἰκίᾳ)

^a Cf. John iv. 35, 36.

S. LUKE.

VARIOUS.

iv. 24 εἶπεν δέ²³

“[Ἀμὴν²³ λέγω ὑμῖν ὅτι] οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ²⁴.

[25 ἐπ’ ἀληθείας δέ²⁵ λέγω ὑμῖν²⁶, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου²⁷ ἐν τῷ Ἰσραήλ²⁸, ὅτε ἐκλείσθη ὁ οὐρανός²⁹ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεππα τῆς Σιδωνίας πρὸς γυναικὰ χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ²⁸ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη³⁰, εἰ μὴ Ναϊμὰν³¹ ὁ Σύρος.” 28 καὶ ἐπλήσθησαν πάντες θυμὸν ἐν τῇ συναγωγῇ ἀκούοντες³² ταῦτα, 29 καὶ ἀναστάντες³³ ἐξέβαλον αὐτὸν ἕξ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως³⁴ ὁφρύος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὑποδόμητο³⁵ αὐτῶν, ὥστε³⁶ κατακρημνίσαι³⁷ αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο³³.]

22 (s^a+unto them) 23 (D+ἀμὴν) 24 (ND εἰς αὐτοῦ)
25 (D ll omit) 26 (N ll + ὅτι) 27 (s^a+the prophet)
28 (D ll Ἰσραήλ or Isdrael) 29 NC1+ἐπὶ 30 (C ἐκα-
θαρίσθη) 31 (D Ναῖμας, s^a omits) 32 (D^s l ἀκούσαντες)
33 (s^a omits) 34 (D+τῆς) 35 (D οὐκοδόμηται) 36 (C
εἰς τὸ) 37 (s^a † hang, C ?-κρημνίσαι)

x. 1—11, ix. 1—6.

[1 Ἐπεὶ δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἐτέρους ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτοὺς⁴ ἀνὰ δύο (δύο)⁵ πρὸς προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον⁶ οὗ ἤμελλεν αὐτὸς⁷ ἐρχεσθαι.

1 (D ll Ἀπέδειξεν δέ) 2 (D ll s^a omit, NCD ll s^a+καὶ)
3 NC ll omit 4 (B omits) 5 NCD omit 6 (D ll ss
πάντα τόπον καὶ πόλιν)

x. 2 ἔλεγεν δὲ πρὸς αὐτοὺς

“Ὁ μὲν¹ θερσιμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν² τοῦ κυρίου τοῦ θερσιμοῦ
ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερσιμὸν αὐτοῦ.”]

ix. 1 Συνκαλεσάμενος δὲ τοὺς δώδεκα³ (1)

ἔδωκεν⁴ αὐτοῖς [δύναμιν καὶ] ἐξουσίαν⁵ ἐπὶ πάντα τὰ δαι-
μόνια⁶ (3)

[καὶ νόσους θεραπεύειν,]

2 καὶ ἀπέστειλεν αὐτοὺς (2)

[κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι⁷].

1 (D ll omit) 2 (D^s omits) 3 (NC ll + ἀποστόλους,
ll + discipulos eius) 4 (N † δέδωκεν) 5 (C * ἐξουσίαν)
6 (D † πᾶσαν δαιμόνιον) 7 (ND ll + τοὺς ἀσθενεῖς, C + τοὺς
ἀσθενούντας)

S. John

[iv. 44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι “Προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.”]

S. John gives the saying about a prophet having no honour in his native land, but probably with a different interpretation, for he seems to regard Jerusalem and not Nazareth as the home of the Messiah. Latham however (*Pastor pastorum*, p. 164) understands S. John to mean: “Jesus went into Galilee, but not to Nazareth, for &c.”

Compare the Λόγια Ἰησοῦ in the Oxyrhynchus fragment Λέγει Ἰησοῦς, “Οὐκ ἔστιν δεκτός προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ λατὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.” *Logion* No. 6.

The Mission of the Seventy is peculiar to S. Luke and by some critics has been condemned as unhistorical, because it contains nothing new and the Charge to the Seventy has almost nothing which is not found in S. Matthew's Charge to the Twelve. But the fact that all doublets have a tendency to be assimilated and all speeches to become conflations does not prevent S. Luke from having excellent authority for what he writes. The historical fact we consider to be well established; details are never so.

Sending out the Seventy two by two corresponds to S. Mark's sending out the Twelve two by two.

S. Matthew repeats ix. 35 in a doublet and gives the refrain, with which it concludes, three times. This surely is editorial work.

S. MATTHEW.

Conflation.

x. 5 [Τούτους τοὺς δώδεκα¹] ἀπέστειλεν ὁ Ἰησοῦς

παραγγείλας αὐτοῖς² λέγων³

[“Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν⁴ μὴ εἰσέλθῃτε· 6 ἵνα πορεύσθε δὲ εἰς⁵ μᾶλλον⁶ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ· 7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι· “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενοῦντας θεραπεύετε⁸, νεκροὺς ἐγείρετε⁹, λεπροὺς καθαρίζετε⁸, δαιμόνια ἐκβάλλετε⁸· ὧρεάν ἐλάβετε, ὧρεάν δότε.]

9 Μὴ κτήσῃσθε [χρυσοῦν] μὴδὲ⁹ ἀργυροῦν¹⁰ (1)

μὴδὲ⁹ χαλκὸν εἰς τὰς ζώνας ὑμῶν, (5) †

10 μὴ⁹ πῆραν εἰς ὁδὸν (4) †

μὴδὲ⁹ δύο χιτῶνας (7)

μὴδὲ⁹ ὑποδήματα (6)

μὴδὲ⁹ ῥάβδον¹¹. (2)

[ἄξιός γάρ¹² ὁ ἐργάτης τῆς τροφῆς¹³ αὐτοῦ.] (8)

11 “εἰς ἣν δὲ ἂν πόλιν ἢ κώμην¹⁴ εἰσέλθῃτε¹⁵, [ἐξετάσατε τίς ἐν αὐτῇ¹⁶ ἀξίός ἐστιν·] καὶ ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε.

[12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἱσπάζασθε αὐτήν·¹³ 13 καὶ¹⁷ εἰ μὲν ἔστι¹⁸ ἡ οἰκία ἀξία, ἐλθάτω¹⁹ ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἑάν δὲ μὴ ἦ ἀξία²⁰, ἡ¹⁷ εἰρήνη ὑμῶν ἐφ’²¹ ὑμᾶς ἐπιστραφήτω.]

14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς

μὴδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν²²,

ἐξερχόμενοι [ἐξ²³ τῆς οἰκίας ἢ¹⁷ τῆς πόλεως²⁴ ἐκεῖνης²⁵

ἐκτινάξατε τὸν κονιορτὸν²⁶ τῶν ποδῶν ὑμῶν.

[15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γὰρ Σοδόμοις καὶ²⁷ Γομόρροις²⁸ ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.]

1 (s^a + disciples) 2 (D ll + καὶ) 3 (N omits, s^a + unto them) 4 (D ll Σαμαριτανῶν) 5 (D ὑπάγετε) 6 (s^a omits) 7 (B omits) 8 (D aorist, l omits νεκροὺς ἐγείρετε) 9 (D μήτε) 10 (N omits) 11 (C ll ῥάβδους, ll + in manibus vestris) 12 (D ll + ἐστω) 13 (ll τοῦ μισθοῦ) 14 (ll ss omit) 15 (D † ἡ πόλις, els ἣν ἂν εἰσέλθῃτε els αὐτήν) 16 (l omits, N D ll + λέγοντες ‘Εἰρήνη τῷ οἴκῳ τούτῳ’) 17 (D omits) 18 (C † ἦν) 19 (D ἔσται) 20 (D el δὲ μήτε) 21 (C D ll πρὸς 22 (ll plurals) 23 (C omits) 24 (N πόλεως + ἡ κώμης) 25 (D ll omit) 26 (N C ll + ἐκ) 27 (N C + γὰρ) 28 (C D ll Γομόρρας)

S. Matthew adds 27 verses. The whole conflation is given in II. § 5.

Then follow three chapters (xi.—xiii.) containing much Marcan material, which we have already had, and much non-Markan material: 30 + 50 + 58 = 138 verses.

After this S. Matthew has no more serious dislocations of S. Mark's order.

S. MARK.

18 b. The Charge to the Twelve (and to the Seventy).

vi. 8 καὶ παρήγγειλεν αὐτοῖς¹

ἵνα μὴδὲν αἴρωσιν² εἰς ὁδὸν³ (1)

εἰ μὴ ῥάβδον μόνον⁴, (2)

μὴ⁵ ἄρτον, (3)

μὴ⁶ πῆραν, (4)

μὴ⁶ εἰς τὴν ζώνην⁷ χαλκόν, (5)

9 ἀλλὰ ὑποδεδεμένους σανδάλια, (6)

καὶ μὴ ἐνδύσασθαι⁸ δύο χιτῶνας. (7)

10 καὶ ἔλεγεν αὐτοῖς¹⁰

“Ὅπου¹⁰ ἂν εἰσέλθῃτε εἰς οἰκίαν¹¹,

ἐκεῖ μένετε¹² ἕως ἂν ἐξέλθῃτε ἐκείθεν.

11 καὶ ὅς ἂν τόπος¹³ μὴ δέξηται¹⁴ ὑμᾶς

μὴδὲ ἀκούσῃ ὑμῶν,

ἐκπορευόμενοι ἐκείθεν

ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω¹⁵ τῶν ποδῶν ὑμῶν

εἰς μαρτύριον αὐτοῖς.¹⁶

[12 Καὶ ἐξελθόντες ἐκήρυξαν¹⁷ ἵνα μετανοήσωσιν¹⁸, 13 καὶ (iii) δαιμόνια πολλὰ ἐξέβαλλον¹⁹, καὶ ἡλειφον²⁰ ἐλαίῳ πολλοὺς ἀρρώστους καὶ¹¹ ἐθεράπευον²¹.]

1 (N † omits) 2 (N C αἴρωσιν) 3 (l omits) 4 (D μόνον) 5 (D ll μήτε) 6 (D ll μήτε) 7 (ll ss plural) 8 (N C D l ἐνδύσασθε, (B † ἐνδύσασθε) 9 (s^a omits) 10 (C “Ὅποι) 11 (D ll omit) 12 (N μένεται) 13 (D ll ὅσοι ἐάν, C s^a δὲ ἂν) 14 (D ll δέξονται) 15 (D ll s^a omit) 16 (A ll + ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ) 17 (N + αὐτοῖς, ll ἐκήρυσσον, l κηρύσσετε) 18 (N C μετανοήσωσιν) 19 (C D ἐξέβαλον) 20 (D ll ἀλείψαντες) 21 (ll sanaverunt or sanabantur)

S. LUKE.

VARIOUS.

ix. 3 καὶ εἶπεν πρὸς αὐτοὺς

"Μηδὲν αἴρετε εἰς τὴν¹ ὁδόν, (1)μήτε ῥάβδον² (2)μήτε πήραν³ (4)

μήτε ἄρτον (3)

μήτε ἀργύριον, (5)

μήτε⁴ δύο χιτῶνας ἔχειν⁵. (7)**Doublet:**[x. 3 "ὑπάγετε· ἰδοὺ⁶ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ⁷ λύκων.

4 μὴ βαστάζετε βαλλάντιον,

μὴ πήραν, (4)

μὴ⁸ υποδήματα, (6)καὶ⁵ μηδὲν⁹ κατὰ τὴν ὁδὸν ἀσπάσησθε."]

ix. 4 "καὶ εἰς τὴν αὖ οἰκίαν εἰσέλθητε,

ἐκεῖ μένετε⁹ καὶ¹⁰ ἐκεῖθεν ἐξέρχεσθε.5 καὶ ὅσοι αὖ μὴ δέχονται¹¹ ὑμᾶς,ἐξερχόμενοι ἀπὸ¹² τῆς πόλεως ἐκείνηςτὸν κονιορτὸν ἀπὸ¹⁴ τῶν ποδῶν¹⁵ ὑμῶν ἀποτινάσσετε¹⁶
εἰς μαρτύριον [ἐπ'] αὐτοὺς¹⁷."**Doublet:**[x. 5 "εἰς τὴν δ' αὖν εἰσέλθητε οἰκίαν πρῶτον¹⁸ λέγετε 'Εἰρήνη
τῷ οἴκῳ τούτῳ¹⁹.' 6 καὶ¹⁹ ἐὰν ἐκεῖ ᾖ²⁰ υἱὸς εἰρήνης, ἐπανα-
παύσεται²¹ ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς
ἀνακάμψει²². 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθοντες²³ καὶ πίνον-
τες τὰ παρ' αὐτῶν, ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ²⁴ αὐτοῦ²⁵.
μὴ μεταβαλνέτε ἐξ²⁶ οἴκας εἰς οἰκίαν. 8 καὶ εἰς τὴν αὖν πόλιν εἰ-
σέρχησθε καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ
θεραπεύετε τοὺς²⁷ ἐν αὐτῇ ἀσθενεῖς²⁸, καὶ λέγετε αὐτοῖς²⁹
'Ἦγγικεν ἐφ' ὑμᾶς³⁰ ἡ βασιλεῖα τοῦ θεοῦ.'10 "εἰς τὴν δ' αὖν πόλιν εἰσέλθητε καὶ μὴ δέχονται³¹ ὑμᾶς³²,
ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατε 11 'Καὶ
τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν³³ ἐκ τῆς πόλεως
ὑμῶν εἰς τοὺς πόδας³⁴ ἀπομασσομέθα ὑμῖν³⁵.πλὴν τοῦτο γινώσκετε³⁶ ὅτι ἡγγικεν³⁷ ἡ βασιλεῖα τοῦ θεοῦ."']ix. 6 [ἐξερχόμενοι δὲ³⁸ διήρχοντο κατὰ τὰς κώμας³⁹ εὐαγγελιζόμε-
νοι καὶ θεραπεύοντες πανταχοῦ.]1 (C omits) 2 (A ῥάβδους) 3 (ll + nor shoes) 4 (D + ἀνὰ)
5 (S omits) 6 (CD ll + ἐγώ) 7 (D μέσον) 8 (C μηδὲ) 9 (S
μείνατε) 10 (l + ne) 11 (D ll δέξονται) 12 (SD ἐκ, ll de)
13 (A ll ss + καὶ) 14 (D l omit) 15 (l omits) 16 (D ἐκ- CD
τινάξατε) 17 (S ll αὐτοῖς) 18 (l omits, D^{ss} ll read πρῶτον
before οἴκων) 19 (S omits) 20 (S + ὁ) 21 (CD ἐπανα-
παύσεται) 22 (D ἐπιστρέψει + ἡ εἰρήνη ὑμῶν) 23 (SC ἐσθοντες)
24 (S^{ss} food) 25 (C ll + ἐστω) 26 (D ἀπὸ) 27 (D^{ss} τοῦς)
28 (D ll ἀσθενούντας) 29 (ss omit) 30 (l omits) 31 (D^{ss} ll
δέξονται) 32 (ss + in it) 33 (S + ὑμῖν) 34 (C l + ἡμῶν)
35 (l nobis) 36 (S + ὑμεῖς) 37 (C ll + ἐφ' ὑμᾶς) 38 (ss + his
apostles) 39 (D + κατὰ πόλεις καὶ ἡρώοντο, ll ss + and the cities)W. S.²

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samari-
tans enter ye not (x. 5)." S. John tells of the Woman of
Samaria and the evangelization of the village where she dwelt
(iv.). S. Luke in addition to ix. 52 speaks of Samaritans in
the case of the Ten Lepers (xvii. 16), and in that of the
Good Samaritan (x. 33). He also records the evangelizing of
many of their villages, Acts i. 8, viii. 5, 14, 25, ix. 31, xv. 3.
See 'Comp. of the Gospels,' p. 88.

Luke xxii. 35, καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ
βαλλάντιον καὶ πήρας καὶ υποδημάτων, μὴ τινος ὑστερήσατε;"
N.B. These words are spoken to the Twelve, although in
Luke x. 4 the original prohibition was addressed to the
Seventy: a good example of assimilation. The word βαλλάν-
τιον occurs four times in S. Luke but not elsewhere.

S. Mark permits the Twelve to use staff and sandals,
S. Matthew forbids them both; S. Luke forbids the staff to
the Twelve, and the sandals to the Seventy, but in xxii. 35 by
a slip of memory he forbids sandals to the Twelve. We can
have little doubt that S. Mark here preserves the original rule,
both the other Gospels having been affected by the tendency to
expect exceptional severity in the case of religious teachers.
Probably S. Luke during his visits to Palestine heard the rule
recited in S. Matthew's form and altered his own teaching
accordingly. This therefore will be a case of mixture. Har-
monists from Tatian downwards have vainly endeavoured to
find different meanings for ῥάβδος and to distinguish σανδάλια
from υποδήματα, in order formally to reconcile the Evangelists.
It is better in every way to admit the divergence.

The tendency to severity is seen in another detail. S. Mark
commands them not to wear two tunics—for the sake of
warmth in cold weather, as the high priest did on the night of
our Lord's trial (Mark xiv. 63), but in S. Matthew they are not
to get two tunics—one for washing, the other for wearing; so
John the Baptist forbade (Luke iii. 11).

Acts xiii. 51, οἱ δὲ ἐκτιναζόμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ'
αὐτοὺς ἤλθον εἰς Ἰκόνιον. Acts xviii. 6, ἐκτιναζόμενος τὰ ἱμάτια
εἶπεν πρὸς αὐτοὺς.

S. Matthew, as usual, has treated S. Mark's brief section as
a peg on which to hang many *logia*. His discourse is given at
length in the Second Division.

Copper coins free from idolatrous symbols were used in
Palestine by special indulgence of the Romans. Poor people
would seldom see any other; cf. Luke xx. 24. Hence S. Mark's
χαλκός is original and has been altered in the other Gospels to
correspond to local usage. The diminutive ἀργύριον means
coined silver, which was the usual tender amongst Gentiles.

With Mark vi. 13 compare

S. James v. 14, ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς
πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχάσθωσαν ἐπ' αὐτὸν ἀλεί-
ψαντες ἐλαίῳ ἐν τῷ ὀνόματι (τοῦ Κυρίου).

S. MATTHEW.

S. MARK.

19. MARTYRDOM OF JOHN THE BAPTIST.

vi. 14—29.

19 a. Herod's opinion about our Lord.

xiv. 1—12^a.
1 [Ἐν ἐκείνῃ¹ τῇ καιρῷ] ἤκουσεν Ἡρώδης ὁ τετραάρχης
τὴν ἀκοὴν Ἰησοῦ,

2 καὶ εἶπεν [τοῖς παισὶν αὐτοῦ]
“Ὁὗτός ἐστιν Ἰωάννης ὁ βαπτιστής³.
αὐτὸς⁴ ἠγέρθη ἀπὸ τῶν νεκρῶν,
καὶ διὰ τοῦτο⁵ αἱ δυνάμεις ἐνεργοῦσιν⁶ ἐν αὐτῷ⁷.” } (1) (2)
1 (s^a omits, D ss + δέ) 2 (D ll + Mή τι) 3 (D ll + δν ἐγὼ
ἀπεκεφάλισα) 4 (C l οὗτος) 5 (B omits) 6 (D ‡ ἐναρ-
γοῦσιν) 7 (ss therefore great is his power)

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα¹ αὐτοῦ,
καὶ ἔλεγον² ὅτι
“Ἰωάννης ὁ βαπτίζων³
ἐγήγερται⁴ ἐκ νεκρῶν,
[καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ⁵.]” } (1)
15 ἄλλοι δὲ ἔλεγον ὅτι “Ἡλείας ἐστίν⁶.”
ἄλλοι δὲ ἔλεγον⁶ ὅτι “Προφήτης ὡς⁷ εἰς τῶν προφητῶν.”
16 ἀκούσας δὲ ὁ⁸ Ἡρώδης ἔλεγεν⁹
“Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην¹⁰,
οὗτος¹¹ ἠγέρθη¹².” } (2)
1 (s^a knowledge) 2 (C ll s^a ἔλεγεν, (D *ἐλέγσαν)
3 (D ll s^a βαπτιστής) 4 (C ἠγέρθη) 5 (s^a great is his
power) 6 (C ll omit) 7 (D ll omit, 1 omits ὡς εἰς τῶν
προφητῶν) 8 (CD omit) 9 (D ll εἶπεν, ll λέγει, C + ὅτι)
10 (C ll omit) 11 (C ll + Ἰωάννης, C + ἐστίν. αὐτὸς, D s ll + ἐκ
νεκρῶν) 12 (C + ἀπὸ τῶν νεκρῶν)

19 b. John the Baptist's Imprisonment.

(A retrospect.)

xiv. 3 Ὁ γὰρ Ἡρώδης¹ κρατήσας τὸν Ἰωάννην
ἔδησεν² καὶ³ ἐν⁴ φυλακῇ [ἀπέθετο⁵]
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου³ τοῦ ἀδελφοῦ αὐτοῦ,
4 ἔλεγεν γὰρ ὁ⁶ Ἰωάννης αὐτῷ⁷
“Οὐκ ἔξεστίν σοι ἔχειν αὐτήν⁸.”
5 καὶ θέλων αὐτὸν ἀποκτείνειν
ἐφοβήθη [τὸν δῆλον, ὅτι⁹ ὡς προφήτην αὐτὸν εἶχον].
1 (B + τότε) 2 (s^a omits, CD + αὐτὸν) 3 (D ll omit)
4 (D + τῇ) 5 (C ἔθετο, 1 + αὐτὸν, D ll omit) 6 (C ll omit)
7 (C omits) 8 (2 ll uxorem fratris tui, 1 + uxorem) 9 (B
ἐπει)

[vi. 17 Αὐτὸς γὰρ ὁ¹ Ἡρώδης ἀποστείλας ἐκράτησεν (ii)
τὸν Ἰωάννην
καὶ ἔδησεν αὐτὸν ἐν φυλακῇ²
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ὅτι αὐτὴν ἐγάμησεν³.
18 ἔλεγεν γὰρ ὁ¹ Ἰωάννης τῷ Ἡρώδῃ ὅτι¹
“Οὐκ ἔξεστίν σοι⁴ ἔχειν τὴν⁵ γυναῖκα τοῦ ἀδελφοῦ σου⁶.”
19 ἡ⁷ δὲ Ἡρωδιάς⁷ ἐνείχεν⁸ αὐτῷ
καὶ ᾔθελεν⁹ αὐτὸν ἀποκτείνειν¹⁰,
καὶ οὐκ¹¹ ᾔδυνάτο.
20 ὁ γὰρ Ἡρώδης ἐφοβέτο τὸν Ἰωάννην,
εἰδὼς αὐτὸν ἄνδρα¹² δίκαιον καὶ ἁγίον¹³, καὶ¹⁴ συνειττήρει
αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ᾔπορει¹⁵ 15¹⁶, καὶ ᾔδέως
αὐτοῦ ἤκουεν.
1 (D omits) 2 (D ll καὶ ἔβαλεν εἰς φυλακὴν) 3 (ll omit)
4 (D s l σε) 5 (D ? αὐτὴν) 6 (l omits) 7 (2 ll Herodes
autem) 8 (D *ἠνίχεν) 9 (C ll ἐξήτει) 10 (C ἀπολέσαι)
11 (D *οὐχ) 12 (s^a omits) 13 (D ll + εἶναι) 14 (B + omits)
15 (CD ll s^a πολλὰ ἐποίει, ll quia or quod multa faciebat)
16 (l cum audisset illum multa facere)

19 c. Herod's Birthday Feast.

xiv. 6 γενεσίους¹ δὲ γενομένοις¹ τοῦ Ἡρώδου
ᾧ² ὤρχησατο ἡ θυγάτηρ τῆς Ἡρωδιάδος³ [ἐν τῷ μέσῳ]⁴
1 (C genitive) 2 (ss + came in and) 3 (D s αὐτοῦ
Ἡρωδιάς) 4 (s^a omits, s^a + of the banquet)

vi. 21 Καὶ γενομένης¹ ἡμέρας εὐκαίρου ὅτε² 21³ Ἡρώδης
τοῖς γενεσίους⁴ αὐτοῦ δείπνον ἐποίησεν τοῖς μεγιστάσιν
αὐτοῦ⁵ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλι-
λαιας, 22 καὶ εἰσελθούσης⁶ τῆς θυγατρὸς αὐτοῦ⁷ Ἡρωδιάδος
1 (D s + δέ) 2 (D s ll omit, Lachmann δ τε) 3 (s^a it
happened that) 4 (D *γενεχλούς) 5 (D ll omit) 6 (C
ἐλθούσης) 7 (ll s^a Copt. Goth. omit, C αὐτῆς τῆς)

S. LUKE.

VARIOUS.

ix. 7—9 (iii. 19, 20).

7 Ἡκουσεν¹ δὲ Ἡρώδης ὁ τετραάρχης² [τὰ γινόμενα πάντα,καὶ διηπόρει³] διὰ τὸ λέγεσθαι ὑπὸ τινῶν⁴ ὅτι

Ἰωάνης

ἡγέρθη⁵ ἐκ νεκρῶν,8 ὑπὸ τινῶν δὲ⁶ ὅτι Ἡλείας ἐφάνη,ἄλλων δὲ⁷ ὅτι προφήτης τις⁸ [τῶν ἀρχαίων ἀνέστη⁹].9 εἶπεν δὲ (ὁ)¹⁰ Ἡρώδης¹¹

“Ἰωάνην ἐγὼ ἀπεκεφάλισα·

τίς δέ¹² ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα¹³,”

[καὶ ἐξήτει ἰδεῖν αὐτόν.]

1 (D Ἀκούσας) 2 (S omits) 3 (D ἡπορεῖτο) 4 (S omits)
 5 (D ἀνέστη) 6 (ss others said) 7 (D † ἄλλοι δὲ, ss others said)
 8 (D ll omit, A ll εἰς) 9 (D * ἡνέστη) 10 SCD omit
 11 (CD + εἶπε) 12 (ss omit) 13 (D ll ss ἐγὼ ταῦτα ἀκούω)

(An editorial note.)

iii. 19 [ὁ δὲ Ἡρώδης ὁ τετραάρχης,

ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς¹ τοῦ ἀδελφοῦ
αὐτοῦ²καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν³ ὁ Ἡρώδης, το προσέθηκεν
καὶ τοῦτο ἐπὶ πᾶσιν,⁴κατέκλεισεν⁵ τὸν Ἰωάνην ἐν⁶ φυλακῇ.]

1 (C + Φιλίππου) 2 (S of Herod) 3 (S πάντων τῶν
 πονηρῶν ὧν ἐποίησεν) 4 (C ll S^a + καὶ) 5 (D ll ἐν-)
 6 (C + τῇ)

Antipas never bore the title of 'king,' and S. Mark's Aramaic βασιλεὺς is therefore corrected in both the other Gospels. S. Matthew however forgets to correct it in xiv. 9. S. Luke's <δι>ηπόρει occurs in Mark vi. 20.

S. Luke knew that the aristocracy in Palestine were Sadducean, and the Herods, however much at times they strove to conciliate the Pharisees, did not share in the hope of immortality. Hence he cannot believe that Herod would use words which admitted the existence of the soul after death. But a guilty conscience will often shake for the moment an atheistic creed.

Mark vi. 15 is alluded to in Mark viii. 28, and the whole line of Luke ix. 8^b is repeated by double assimilation in Luke ix. 19, a strong proof of the truth of the oral hypothesis.

S. John iii. 24.

[οὗτω γὰρ ᾧν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης.]

Herod Philip, the tetrarch of Iturea and Trachonitis (Luke iii. 1), was not the husband of Herodias. I suspect that the name Philip here is one of the deutero-Markan additions to the narrative, for it is scarcely conceivable, as the harmonists assume, that Herod the Great had two sons named Philip.

S. Mark says that Herod respected John and put him into custody to save him from Herodias's assassins. S. Luke in the editorial note, in which he gives his own opinion of the transaction, regards John's imprisonment as the climax of Herod's evil deeds. S. Matthew says that Herod wished to kill John but dared not do so because of John's popularity with the masses, but ἐφοβήθη τὸν ὄχλον is borrowed from Matt. xxi. 26, 46 = Mark xii. 12, and εἰς προφήτην αὐτόν. εἶχον from Matt. xxi. 46.

It is not improbable however that different traditions were extant respecting Herod's motives (see Josephus, *Ant.* xviii. 5. 2), and we must not forget that our Lord declared that neither Herod nor Herodias was altogether responsible for John's death. The real murderers were the members of the Sanhedrin in Jerusalem, who plotted the crime which Herod carried into effect (Matt. xvii. 12, Luke xiii. 33). See Professor S. Sollertinsky, *Journal of Theol. Studies* i. 4. That S. Mark's account is the primitive one is shown by S. Matthew's admission that the king was sorry, xiv. 9.

The girl's name was Salome (Joseph. *Ant.* xviii. 5. 4), but she would be entitled to the patronymic Herodias. She was the daughter of Herodias, not of Antipas, but θυγάτηρ may be loosely used for step-daughter.

S. MATTHEW.

xiv. (6) καὶ ἤρρεσεν τῷ Ἡρώδῃ,
7 ὅθεν⁵ μετὰ ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰ-
τήσεται.
8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς⁶

“Δός μοι,” φησὶν⁷, “[ὡδε]⁸ ἐπὶ πίνακι
τὴν⁹ κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.”
5 (s^a and) 6 (D ll ss + εἶπεν) 7 (D ll ss omit) 8 (ll
omit) 9 (D + omits)

xiv. 9 καὶ λυπηθεὶς¹ ὁ βασιλεὺς
διὰ² τοὺς ὄρκους καὶ³ τοὺς συνανακειμένους
ἐκέλευσεν⁴ δοθῆναι⁴,
10 καὶ πέμψας

ἀπεκεφάλισεν⁵ Ἰωάνην ἐν τῇ φυλακῇ·
11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ⁶ ἐπὶ⁷ πίνακι
καὶ ἔδωκεν τῷ κορασίῳ,
καὶ ἤνεγκεν⁸ τῇ μητρὶ αὐτῆς.
12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
ἦραν τὸ πτῶμα⁹ καὶ ἔθαψαν αὐτόν¹⁰,
1 (NC D ll ἐλυπήθη) 2 (NC ll s^a + δέ) 3 (D ll + διὰ)
4 (s^a + it...to her) 5 (CD + τὸν) 6 (ss they brought
the head of John) 7 (D + τῷ) 8 (ll + puella) 9 (ND
ll ss + αὐτοῦ) 10 (CD αὐτό)

xiv. 12^b—36.
καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ.

S. MARK.

vi. (22) καὶ ὀρχησαμένης, ἤρρεσεν⁷ τῷ Ἡρώδῃ καὶ τοῖς συνα-
νακειμένοις. ὁ δὲ¹⁸ βασιλεὺς εἶπεν τῷ κορασίῳ “Ἐλθὲν⁸
με ὃ ἐὰν θέλῃς⁹, καὶ δώσω σοι.” 23 “καὶ ὠμοσεν αὐτῇ
“Ο τι ἐάν¹⁰ με αἰτήσῃς δώσω σοι”¹¹ ἕως ἡμέρου¹²
τῆς βασιλείας μου¹³.” 24 καὶ¹⁴ ἐξελοῦσα εἶπεν τῇ
μητρὶ αὐτῆς “Τί αἰτήσωμαι;” ἡ δὲ εἶπεν “Τὴν κεφαλὴν
Ἰωάνου τοῦ βαπτίζοντος¹⁵.” 25 καὶ εἰσελθοῦσα¹⁶ εὐθὺς¹⁷
μετὰ σπουδῆς¹⁸ πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα¹⁹
“Θέλω ἵνα ἐξαυτῆς ὧς μοι²⁰ ἐπὶ πίνακι²¹
τὴν κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.”

7 (D ll καὶ ἀρεσάσης) 8 (NC Αἰτησά) 9 (D ll θέλεις)
10 (D ll + πολλά, D^s + εἰ τι ἂν), NC ll ὅτι “Ο ἐάν 11 (C ? omits),
NC ll omit με 12 (D ll καὶ τὸ ἡμῖν) 13 (s^a Ask of me and
I will give thee, even unto the half of my kingdom. And he
swore unto her with an oath.) 14 (CD ll ἡ δέ) 15 (CD ll
βαπτιστοῦ) 16 (NC ἐλθοῦσα) 17 (D ll s^a omit) 18 (D ll omit)
19 (D ll s^a εἶπεν, s^a + unto him) 20 (D ll Δός μοι) 21 (D + ὡδε)

19 d. The Baptist's Martyrdom.

vi. 26 καὶ¹ περίλυπος γενόμενος ὁ βασιλεὺς²
διὰ τοὺς ὄρκους καὶ³ τοὺς ἀνακειμένους⁴
οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν⁵.
27 καὶ⁶ εὐθὺς⁷ ἀποστείλας ὁ βασιλεὺς⁸ σπεκουλάτορα⁹
ἐπέταξεν¹⁰ ἐνέγκαι¹¹ τὴν κεφαλὴν αὐτοῦ¹².
καὶ¹³ ἀπελθὼν¹⁴ ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ¹⁵ ἐπὶ πίνακι
καὶ ἔδωκεν αὐτήν¹⁶ τῷ κορασίῳ,
καὶ τὸ κοράσιον ἔδωκεν¹⁷ αὐτῇ¹⁸ τῇ μητρὶ αὐτῆς.
29 καὶ ἀκούσαντες¹⁹ οἱ μαθηταὶ αὐτοῦ ἦλθαν
καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ²⁰ ἐν²¹ μνημείῳ.]
1 (D^s omits) 2 (ll + μοχ, D ll + ὡς ἤκουσεν) 3 (D ll + διὰ)
4 (ND συνανα-) 5 (s^a ? he could not change, I noluit negare)
6 (D ll ἀλλὰ) 7 (ll omit) 8 (D ll s^a omit) 9 (D *σπε-
κολάτορα) 10 (s^a + that he should cut off and) 11 (D ll
ἐνεχθῆναι) 12 (C ll + ἐπὶ πίνακι) 13 (D ll ὁ δέ) 14 (l
omits) 15 (NC + omits, s^a reads it for τὴν κεφαλὴν αὐτοῦ, D l
omit αὐτοῦ) 16 (ll omit) 17 (C ἤνεγκεν) 18 (D ll omit)
19 (D ἀκούσαντες δέ) 20 (NC αὐτόν) 21 (D + τῷ)

20. THE FEEDING OF THE FIVE THOUSAND.

vi. 30—56.

20 a. In the morning.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα¹
ἐδίδαξαν.
[31 καὶ λέγει² αὐτοῖς “Δεῦτε ἱμεῖς αὐτοὶ κατ’ ἰδίαν³ (iii)
εἰς ἔρημον τόπον καὶ ἀναπαύσασθε⁴ ὀλίγον.” ἦσαν
γὰρ οἱ ἐρχόμενοι καὶ οἱ⁵ ὑπάγοντες⁶ πολλοί, καὶ οὐδὲ
φαγεῖν⁷ εὐκαίρουν⁸.]

1 (NC ll s^a omit) 2 (D l εἶπεν) 3 (D ll s^a ὑπάγωμεν)
4 (ND ἀναπαύσθε) 5 (C ? omits) 6 (s^a + unto him)
7 (s^a + bread) 8 (D εὐκαίρως εἶχον)

^a LXX. Esther v. 3, καὶ εἶπεν ὁ βασιλεὺς, “Τί θέλεις, Ἐσθήρ; καὶ τί σοῦ ἐστιν τὸ ἀξίωμα; ἕως τοῦ ἡμέρους τῆς βασιλείας μου καὶ ἔσται σοι.”

S. LUKE.

VARIOUS.

περλυπος occurs in Mark xiv. 34=Matt. xxvi. 38, Luke xviii. 23.

It is a duty to break an oath, if keeping it would involve sin, but few moralists understood that elementary rule then. The drunken king and his more drunken courtiers were not in a condition to defend the truth, but more disgusting still is the wantonness and brutality of these ladies of rank.

§ 20. This is the only miracle wrought by our Lord, which is recorded in four Gospels. S. John's account is independent and contains very different conversations, but it agrees with the Synoptists in the number of the guests, the number and name of the baskets which received the fragments and in the existence of grass. Particular attention should be drawn to the fact that S. Mark's line about sheep not having a shepherd is not found in S. Matthew here, but is found in a similar passage of his Gospel. The trito-Mark has probably borrowed it from the oral Matthew.

On the relation between the narratives of the feeding of five thousand and feeding of four thousand see Mark viii. 1 note.

S. Matthew's *ἀκούσας* (13) occurs also in Matt. iv. 12.

ix. 10—17.

¹⁰ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
διηγήσαντο αὐτῷ ὅσα ἐποίησαν¹¹.

1 (ℵ ἀ ἡ ἐποίησεν)

S. John vi. 1—15.

[1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλι-
λαίας¹ τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι
ἐθεώρουν² τὰ σημεῖα ἃ ἐποίει ἐπὶ³ τῶν ἀσθενούντων. 3 ἂνῆλθεν
δὲ⁴ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ⁵ ἐκάθητο⁶ μετὰ τῶν μαθητῶν αὐτοῦ.
4 ἦν δὲ ἑγὼς τὸ πάσχα⁷, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρas οὖν
τοὺς ὀφθαλμοὺς ὁ⁸ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἐρχεται

1 (D11+els τὰ μέρη, 1+et) 2 (ℵ ἐώρων) 3 (ℵ11 περι)
4 (ℵ καὶ ἀπῆλθεν, D11 ἀπῆλθεν οὖν) 5 (ℵ omits) 6 (ℵ
ἐκαθέζετο, D *ἐκαθήζετο) 7 Found in all extant MSS. and
versions, but apparently omitted by some Fathers. (See Hort's
note.)

S. MATTHEW.

xiv. 13 [Γ' Ακούσας δὲ¹ ὁ Ἰησοῦς] ἀνεχώρησεν [ἐκείθεν]
 ἐν πλοίῳ⁷²

εἰς ἔρημον τόπον κατ' ἰδίαν·
 καὶ ἀκούσαντες οἱ ὄχλοι
 ἠκολούθησαν αὐτῷ περὶ³ ἀπὸ τῶν πόλεων⁴.

14 Καὶ ἐξελθὼν² εἶδεν πολλὸν ὄχλον,
 καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς.⁵

Doublet:

[ix. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν
 ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι⁶,

ὥς⁷ πρόβατα μὴ ἔχοντα ποιμένα^a.]

xiv. (14) καὶ ἐθεράπευσεν τοὺς ἀρρώστους⁸ αὐτῶν.

1 (C Καὶ ἀκούσας) 2 (s^o omits) 3 N ll περὶ 4 (s^o
 + and the villages) 5 (D περὶ αὐτῶν) 6 (D ἐριμμένοι)
 7 (CD ὥς) 8 (D ἀρρωστούντας)

xiv. 15 Ὁψίας δὲ γενομένης
 προσῆλθαν αὐτῷ οἱ μαθηταὶ¹ λέγοντες
 “Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν·[†]
 ἀπόλυσον² τοὺς ὄχλους,
 ἵνα ἀπελθόντες εἰς τὰς³ κώμας⁴
 ἀγοράσωσιν ἑαυτοῖς βρώματα.”

16 ὁ δὲ [Ἰησοῦς]⁵ εἶπεν αὐτοῖς⁶
 “Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν·[†] δότε αὐτοῖς ὑμεῖς φαγεῖν.”

17 οἱ δὲ λέγουσιν⁷ αὐτῷ
 “Οὐκ ἔχομεν ὧδε εἰ μὴ

πέντε ἄρτους καὶ δύο ἰχθύας.”

18 [ὁ δὲ εἶπεν “Φέρετέ μοι⁸ ὧδε⁹ αὐτούς.”]

1 (CD ll s^o + αὐτοῦ) 2 NC + οὖν 3 (C + κύκλω) 4 (N
 χώρας) 5 (ND l omit) 6 (ll omit) 7 (ll responderunt)
 8 (l omits) 9 (D ll omit)

xiv. 19 καὶ κελεύσας¹ τοὺς ὄχλους⁷² ἀνακλιθῆναι
 ἐπὶ τοῦ χόρτου⁷³,

λαβὼν⁴ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κλάσας
 ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους⁵ οἱ δὲ μαθηταὶ⁶ τοῖς
 ὄχλοις.

1 N l ἐκέλευσεν, (B κελεύσατε) 2 (D⁸ ll τὸν ὄχλον)
 3 (D τὸν χόρτον), NC l + καὶ 4 (D ἐλαβεν) 5 (2 ll omit)
 6 (l ss + gave)

^a LXX. Numbers xxvii. 17, “καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἷς οὐκ ἔστιν ποιμήν.”

S. MARK.

vi. 32 καὶ ἀπῆλθον ἐν τῷ¹⁰ πλοίῳ⁷¹¹

εἰς ἔρημον τόπον κατ' ἰδίαν.

33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν¹² πολλοί,
 καὶ περὶ¹⁸ ἀπὸ πασῶν τῶν¹⁴ πόλεων συνέδραμον ἐκεῖ
 καὶ προῆλθον αὐτοῦς¹⁵.

34 Καὶ ἐξελθὼν¹⁶ εἶδεν¹⁷ πολλὸν¹⁶ ὄχλον,
 καὶ¹⁸ ἐσπλαγχνίσθη¹⁹ ἐπ' αὐτοὺς

[ὅτι ἦσαν ὥς πρόβατα²⁰ μὴ ἔχοντα ποιμένα^a,] (iii)
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.

* * * * *

10 (N omits) 11 (D ll ἀναβάντες εἰς τὸ πλοῖον ἀπῆλθον)
 12 N ἐπέγνωσαν (N ll + αὐτοῖς) 13 (ll περὶ) 14 (D + πάν-
 των) 15 (D ll συνῆλθον αὐτοῦ, A ll + καὶ συνέδραμον πρὸς αὐτόν)
 16 (l omits) 17 (D ll καὶ ἰδὼν) 18 (D ll omit) 19 (s^o
 and many saw them and recognised them and followed him on
 land from all the cities; and when they came and he saw a great
 multitude, he had compassion) 20 (N + omits)

20 b. In the evening.

vi. 35 Καὶ ἤδη¹¹ ὥρας πολλῆς γενομένης²
 προσελθόντες αὐτῷ³ οἱ μαθηταὶ αὐτοῦ ἔλεγον⁴ ὅτι
 “Ἐρημός ἐστιν ὁ⁵ τόπος, καὶ⁵ ἡδη ὥρα πολλή·⁽¹⁾
 36 ἀπόλυσον αὐτούς⁶,
 ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ⁷ ἀγροὺς καὶ⁸ κώμας⁹
 ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν¹¹.

37 ὁ δὲ ἀποκριθεὶς¹⁹ εἶπεν αὐτοῖς

“Δότε αὐτοῖς ὑμεῖς φαγεῖν.”

καὶ⁹ λέγουσιν αὐτῷ

“Ἀπελθόντες ἀγοράσωμεν [δηναρίων διακοσίων¹²] (iii)
 ἄρτους καὶ⁹ δώσωμεν¹³ αὐτοῖς φαγεῖν;” 38 ὁ δὲ
 λέγει αὐτοῖς “Πόσους ἔχετε¹⁴ ἄρτους; ὑπάγετε
 ἴδετε.”

καὶ γινόντες¹⁵ λέγουσιν¹⁶ “Πέντε¹⁷, καὶ δύο¹⁸ ἰχθύας.”

1 (D⁸ l “Ἡδη δὲ”) 2 ND ll γενομένης 3 (ND ll omit)
 4 (D l λέγουσιν, D ll + αὐτῷ) 5 (D + omits) 6 (s^o those people)
 7 (D ll ἐγγιστα) 8 (D⁸ + εἰς τὰς) 9 (s^o omits) 10 (D⁸ + ἵνα)
 11 (N ll βρώματα + τί φάγωσιν, D⁸ τι φαγεῖν, A ll ἄρτους· τί γὰρ
 φάγωσιν οὐκ ἔχουσιν) 12 (s^o one hundred) 13 (NBD * δώ-
 σωμεν) 14 (D * ἔχετε) 15 (N ἐλθόντες) 16 (D ll s^o
 + αὐτῷ) 17 (D ll s^o + ἄρτους) 18 (D * δύο)

20 c. The Meal.

vi. 39 καὶ ἐπέταξεν αὐτοῖς¹ ἀνακλιθῆναι³ πάντας
 “συμπόσια συμπόσια⁷² ἐπὶ⁴ τῷ χλωρῷ χόρτῳ.
 40 καὶ ἀνέπεσαν πρᾶσαι πρᾶσαι⁵ κατὰ ἑκάτον καὶ κατὰ
 πενήκοντα. (2)
 41 καὶ λαβὼν τοὺς¹ πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
 ἀναβλέψας εἰς τὸν οὐρανὸν
 εὐλόγησεν καὶ κατέκλασεν⁶ τοὺς⁷ ἄρτους
 καὶ ἐδίδου τοῖς μαθηταῖς⁸ ἵνα παρατιθῶσιν⁹ αὐτοῖς¹⁰,
 καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

1 (D omits) 2 D l Origen ἀνακλῖναι 3 (l omits, D ll
 κατὰ τὴν * συνποσίαν) 4 (B ἐν) 5 (N omits) 6 (N κλά-
 σας... — καὶ) 7 (D ll + πέντε) 8 (D⁸ ll s^o + αὐτοῦ) 9 (D
 παραθῶσιν) 10 (D ll s^o κατέναντι αὐτῶν)

S. LUKE.

ix. (10) Καὶ [παραλαβὼν] αὐτοὺς ὑπεχώρησεν²
κατ' ἰδίαν εἰς πόλιν³ καλουμένην Βηθσαϊδᾶ⁴. †
11 οἱ δὲ ὄχλοι γινόντες
ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος⁵ αὐτοὺς

ἐλάλει⁶ αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας⁷ ἱάτο⁸.

2 (D ἄν-) 3 (NC II s^o τόπον ἔρημον, C + πόλεως, D κώμην,
cf. Mark viii. 23, 26, s^o to the gate of the city) 4 (N s^o
omit, C καλουμένης Βηθ., D λεγομένην Βηθ.) 5 (C δεξάμενος)
6 (N ἐλάλησεν) 7 (D + αὐτοῦ πάντας) 8 (C ἰάσατο)

[ix. 12 Ἡ δὲ¹¹ ἡμέρα ἦρξατο κλίνειν·
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

“Ἀπόλυσον τὸν ὄχλον,
ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς †
[καταλύσωσιν³ καὶ⁴] εὗρωσιν ἐπισιτισμόν⁵,
ὅτι ὠδε⁶ ἐν ἐρήμῳ τόπῳ ἐσμέν.” (i)
13 εἶπεν δὲ πρὸς αὐτούς⁷
“Δότε αὐτοῖς φαγεῖν ἡμεῖς⁸.” †
οἱ δὲ εἶπαν

“Οὐκ εἰσὶν ἡμῖν πλεῖον ἤ⁹
ἄρτοι πέντε¹⁰ καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τούτον βρώματα.”

14 ἦσαν γὰρ¹¹ ὥσει¹² ἄνδρες πεντακισχίλιοι. (3)
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
“Κατακλίνατε αὐτοὺς κλισίας
ὥσει¹³ ἀνὰ * * πεντήκοντα.” (2)

1 (B† II^o Hδγ) 2 (CD + τοὺς) 3 (C ? omits) 4 (ss or,
C1 omit) 5 (D omits, C1 ἀγοράσωσιν ἑαυτοῖς βρώματα) 6 (ss
omit and transpose foll.) 7 (N αὐτοῖς, I ipse) 8 (NCD II
ἡμεῖς φαγεῖν) 9 (N πλείονες, D πλεόν ἤ) 10 (C † ἐπτά)
11 (N II δὲ) 12 (D ὥς, I omits) 13 (II omit)

15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν¹ ἅπαντας².
16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν³
εὐλόγησεν⁴ [αὐτοὺς]⁵ καὶ κατέκλασεν⁷
καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι⁶ τῷ ὄχλῳ⁷.

1 (C ἄν-) 2 (D omits) 3 (D + προσήξατο καὶ)
4 (D II + ἐπ') 5 (N omits) 6 (D παρατιθέναι) 7 (D II τοῖς
ὄχλοις)

S. JOHN.

vi. (5) πρὸς αὐτὸν⁸ λέγει πρὸς Φίλιππον, “Πόθεν ἀγοράσωμεν ἄρτους
ἵνα φάγωσιν οὗτοι⁹,” 6 τοῦτο δὲ¹⁰ ἔλεγεν πειράζων αὐτόν, αὐτὸς
γὰρ¹¹ ᾔδει τί ἐμελλεν ποιεῖν.

8 (D + καὶ) 9 (ss + people) 10 (N γὰρ) 11 (N1 δὲ)

S. Mark says that “the hour was late” (cf. *multa hora* in Latin), S. Luke that “the day began to sink” (cf. Luke xxiv. 29), S. Matthew that “the evening hour had come.” S. Mark indicates four o'clock. S. Luke, probably wishing to avoid the Latinism, indicates a rather earlier hour, three or four o'clock, but S. Matthew says six o'clock, for ‘the evening hour’ invariably means the twelfth hour, and hours even now are not said to ‘come’ until they are gone. That *ὥρα* can have any other meaning, must be denied; but that S. Matthew is wrong is clearly shown from himself, for in xiv. 23 ‘the evening hour’ once more ‘comes’ on the same day, at least two hours later.

S. Mark seems to us to have borrowed from S. John's oral teaching the words “two hundred francs,” which belong to the trito-Mark and have left no trace in SS. Matthew and Luke, but the words may belong to the proto-Mark and may have been deliberately struck out from SS. Matthew and Luke from the usual desire to save the credit of the Twelve. S. John's *εὐχαριστίας* occurs in S. Mark's account of the feeding of the four thousand (viii. 6).

S. Luke's *καταλύσωσιν* (12) occurs also in Luke xix. 7.

vi. 7 ἀπεκρίθη¹ αὐτῷ² Φίλιππος, “Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς³ ἵνα ἕκαστος⁴ βραχὺ⁵ λάβῃ.” 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ⁶, Ἀνδρέας δὲ ἀδελφὸς Σίμωνος Πέτρου, 9 “Ἔστιν παιδάριον⁷ ὧδε δς⁸ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί⁹ ἐστιν εἰς τοσούτους;”

1 (ND^s ἀποκρίνεται) 2 (N οὖν δ, I omits) 3 (N1 omit)
4 (D + αὐτῶν) 5 (N1 ss + τι) 6 (ss + whose name was)
7 (A II + ἐν) 8 (N δ) 9 (D † omits)

vi. 10 εἶπεν¹ δ Ἰησοῦς² “Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν³.” ἦν δὲ χόρτος⁴ πολλὸς ἐν τῷ τόπῳ⁵. ἀνέπεσαν οὖν οἱ⁶ ἄνδρες τὸν ἀριθμὸν ὥς⁷ πεντακισχίλιοι⁸. 11 ἔλαβεν οὖν⁹ τοὺς¹⁰ ἄρτους¹¹ δ Ἰησοῦς καὶ εὐχαριστήσας¹² διέδωκεν¹³ τοῖς ἀνακειμένοις, ὁμοίως¹⁴ καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐπελήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ “Συναγάγετε τὰ περισσεύσαντα¹⁵ κλάσματα, ἵνα μὴ τι ἀπόληται¹⁶.”

1 (D II + οὖν, II + δὲ) 2 (s^o + Go) 3 (s^o + in companies, s^o + on the green) 4 (N † τόπος) 5 (s^o omits) 6 D omits
7 (s^o omits) 8 (N τρισχίλιοι) 9 (N1 δὲ) 10 (D s^o + πέντε)
11 (s^o + and two fishes) 12 (ND II εὐχαρίστησεν καὶ, s^o raised to heaven) 13 (ND II ἔδωκεν, s^o divided, D II + τοῖς μαθηταῖς, ol δὲ μαθηταί) 14 (D + δὲ) 15 (B περισσεύοντα) 16 (D II + ἐξ αὐτῶν)

S. MATTHEW.

xiv. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
 καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων¹⁷ δώδεκα κοφί-
 νους πλήρεις.

21 οἱ δὲ ἐσθίοντες⁸ ἦσαν ἄνδρες ὡσεὶ⁹ πεντακισχίλιοι
 [χωρὶς γυναικῶν καὶ παιδίων].

7 (3 ll omit) 8 (D * αισθίνωντες, or αισθίνωντες, see Schmiedel, *Gram.* v. 19) 9 (D l ὡς, ll s^c omit)

Conflation.

xiv. 22 Καὶ (εὐθέως)¹ ἠνάγκασεν τοὺς μαθητὰς²
 ἐμβῆναι εἰς³ πλοῖον καὶ προάγειν αὐτὸν⁴
 εἰς τὸ πέραν,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 καὶ ἠπολύσας τοὺς ὄχλους⁵

ἀνέβη εἰς τὸ ὄρος [κατ'⁶ ἰδίαν] προσεύξασθαι.

ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. (1)

24 Τὸ δὲ πλοῖον ἦδη⁷ σταδίου πολλοὺς ἀπὸ τῆς γῆς
 ἀπείχεν⁸,

βασανιζόμενον ὑπὸ τῶν κυμάτων,

ἦν γὰρ ἐναντίος ὁ ἄνεμος †.

25 Τετάρτῃ⁹ δὲ φυλακῇ⁹ τῆς νυκτὸς

ἦλθεν¹⁰ πρὸς αὐτοὺς

περιπατῶν ἐπὶ τῇ¹¹ θάλασσᾳ¹¹.

1 NCD l s^c omit 2 (B ll s^c + αὐτοῦ) 3 NCD + τὸ 4 (D ll omit)
 5 (N omits, s^c when he sent them away, s^c illegible)
 6 (D * καθ') 7 (D ll s^c omit, s^c illegible) 8 (D eis),
 NCD ll μέσον τῆς θαλάσσης ἦν 9 (D genitive) 10 (C ? D απ-) 11 (CD genitive)

xiv. 26 οἱ δὲ [μαθηταί] ἰδόντες αὐτὸν¹
 ἐπὶ τῆς θαλάσσης περιπατοῦντα
 ἐταράχθησαν (2) λέγοντες ὅτι “Φάντασμά ἐστιν,”
 καὶ [ἀπὸ τοῦ φόβου] ἔκραξαν.

27 εὐθὺς δὲ ἐλάλησεν [(ὁ Ἰησοῦς)]² αὐτοῖς λέγων

“Θαρσεῖτε³, ἐγὼ εἰμι· μὴ φοβεῖσθε.”

[28 ἀποκριθεὶς δὲ ὁ⁴ Πέτρος εἶπεν αὐτῷ⁵ “Κύριε, εἰ σὺ εἶ, κέλευσόν με⁷ ἔλθειν πρὸς σέ ἐπὶ τὰ ὕδατα.” 29 ὁ δὲ εἶπεν “Ἐλθέ.” καὶ καταβὰς ἀπὸ τοῦ πλοίου⁸ Πέτρος περιπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν⁹ πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον¹⁰ ἐφοβήθη, καὶ ἀρξάμενος καταποντιζέσθαι ἔκραξεν λέγων “Κύριε, σῶσόν με.” 31 εὐθέως δὲ ὁ¹¹ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ “Ολιγόπιστε, εἰς τί ἐδίστασας;”]

1 (N ll s^c ἰδόντες δὲ αὐτὸν, C ll καὶ ἰδόντες αὐτὸν οἱ μαθ.)
 2 NCD s^c omit 3 (D θαρρεῖτε) 4 (D omits, ss + Simon)
 5 (3 ll omit) 6 (s^c omits) 7 (C μοι) 8 (C + ὁ) 9 NCD ll ἐλθεῖν (N + ἦλθεν οὖν) 10 (CD ll ss + ἰσχυρὸν) 11 (D omits)

S. MARK.

vi. 42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν.
 43 καὶ ἦσαν * * *¹⁰ κλάσματα¹¹ δώδεκα κοφίνων πληρώ-
 ματα¹²

καὶ ἀπὸ τῶν¹³ ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους¹⁴ πεντακισχίλιοι
 ἄνδρες. (3)

10 (ll + reliquias) 11 (NCD ll κλασμάτων) 12 (D ll κοφίνους πλήρεις, s^c + the remains of these five loaves) 13 (N s^c + δύο) 14 (NCD ll s^c omit, N + ὡς)

20 d. *The Walking on the Sea.*

[vi. 45 Καὶ εὐθὺς¹ ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ (ii)
 ἐμβῆναι εἰς τὸ² πλοῖον καὶ προάγειν³
 εἰς τὸ πέραν⁴]

[πρὸς Βηθσαιδάν,] (iii)

[ἕως αὐτὸς⁵ ἀπολύει τὸν ὄχλον. (ii)

46 καὶ ἠποταξάμενος αὐτοῖς⁶

ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὁψίας γενομένης

ἦν⁷ τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης⁸,

καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. (1)

48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν⁹,

ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,

¹⁰ περὶ τετάρτῃ φυλακῇ τῆς νυκτὸς

ἔρχεται πρὸς αὐτοὺς¹¹

περιπατῶν ἐπὶ τῆς θαλάσσης.]

[καὶ ἠθέληεν¹² παρελθεῖν αὐτούς.] (iii)

1 (D ll + ἐξεγερθεὶς) 2 (N omits) 3 (D s^c † προάγειν,
 D ll + αὐτὸν, l + eos) 4 (s^c omits) 5 (D s^c l αὐτὸς δέ) 6 (s^c
 having dismissed them) 7 (D ll + πάλοι) 8 (D ll μέση τῇ
 θαλάσσῃ) 9 (D ll καὶ ἐλαύνοντας, s^c with the fear of the waves)
 10 (D ll + καί, s^c omits the line) 11 (D ll omit) 12 (D
 ἠθέλησεν)

20 e. *The effect on the Disciples.*

[vi. 49 οἱ δὲ ἰδόντες αὐτὸν (ii)

ἐπὶ τῆς θαλάσσης περιπατοῦντα

ἔδοξαν ὅτι¹ φάντασμά ἐστιν²

καὶ ἀνέκραξαν,

50 πάντες γὰρ αὐτὸν εἶδαν¹ καὶ ἐταράχθησαν³. (2)

ὁ δὲ εὐθὺς⁴ ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς⁵

“Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε.”

1 (D ll omit) 2 (D ll εἶναι) 3 (s^c and when they all saw
 him, they cried out) 4 (D ll καί) 5 (D ll πρὸς αὐτοὺς λέγων)

S. LUKE.

ix. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες⁸ †,
καὶ ἦρθη τὸ περισσεῦσαν⁹ αὐτοῖς¹⁰ κλασμάτων κόφιοι
δωδεκα¹¹.

8 (ll omit) 9 (D περισσευμα) 10 (8D τῶν) 11 (D δεκάδω)

S. Matthew's χωρὶς γυναικῶν καὶ παιδίων (21) is repeated in Matt. xv. 38. For other assimilations see notes there.

There is considerable difficulty about the locality of the miracle of the feeding of five thousand. S. Luke (ix. 10) locates it "at the city called Bethsaida," but he has no authority for this in S. Mark nor does it agree with his own sequel, for the disciples "are in a desert spot and they must go to the villages and farmsteads around for victuals," whereas if the city had been near, its market would have been the proper place for obtaining food. S. Mark does not tell us where the multitudes were fed, except that it was in a desert spot, but Bethsaida is given (in the trito-Mark?) as the place to which our Lord bade the disciples retire when the miracle was over. They land "at Gennesaret," in which, according to Josephus, Capernaum lay. In S. John they went "across the lake" (W. to E.?) to the scene of the miracle, and again "across the lake" (S.E. to N.W.?) to Capernaum when the miracle was over. Boats came from Tiberias to the scene of the miracle (W. to E.?) and the people sailed in them "across the lake" (S.E. to N.W.?) to Capernaum. If S. John stood alone, we should feel sure that he placed the scene on the East, probably South-East, side of the lake. As it is, he seems to be silently correcting S. Mark's "Bethsaida," as usual.

Harmonists however are bound by their principles to reconcile all the statements of all the Gospels, and to this end have assumed that there were two Bethsaidas within five miles of each other on the shores of the same lake. But the best authorities are reluctant to admit this and in itself it is improbable. Moreover if the disciples had gone—as harmonists suppose—from the first Bethsaida to the second and back again to the first, the strangeness of doing so would probably have preserved the names in all three places. The only Bethsaida, which history knows, lay at the North end of the lake on the East side of the Jordan, and we find it difficult to believe, as the harmonists assert, that 5,000 men with women and children crossed the Jordan at a time of the year when it was in flood and at a place where there was neither bridge nor ford. We believe that S. Luke has unconsciously during oral transmission transferred the name Bethsaida from its proper place in the deutero-Mark, or (more probably) it belongs to the trito-Mark and S. Luke received information from an independent source that multitudes (viz. the 4,000) were fed near Bethsaida and, knowing nothing about the 4,000, assumed that the 5,000 were meant. Cod. 8 in S. Luke reads *εἰς ἔρημον τόπον* instead of *εἰς πόλιν κ.τ.λ.* and tells us in John vi. 23 that the 5,000 were fed near Tiberias. The former of these readings looks like the work of a harmonist, the latter may possibly preserve an early tradition. We incline to think that the place was a desert spot near Tiberias, but of course on the other side of the lake, towards the S.E. end. But, whether S.E. or N.E. be the true scene, the crowds of people who collected to greet our Lord on His landing probably belonged to the villages on the Eastern shore. They recognized the boat from afar, as seafaring people can, and came to meet it. Perhaps our Lord gave orders to the Twelve at night to make for Bethsaida in the N.E. but on joining them next day altered their course to Capernaum in the N.W. Perhaps Bethsaida is as late an accretion in the trito-Mark as we believe it to be in S. Luke.

S. JOHN.

vi. 13 συνήγαγον οὖν¹⁷, καὶ ἐγέμισαν δώδεκα κοφίνους
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν¹⁸ τοῖς
βεβρωκόσιν¹⁹.

vi. 14 ὁ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα²⁰
ἔλεγον ὅτι²¹ "Οὗτός ἐστιν ἀληθῶς²² ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸν
κόσμον²³." 15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι καὶ
ἀρπάξαι αὐτὸν ἵνα ποιήσωσιν²⁴ βασιλεῖα ἀνεχώρησεν²⁵ πάλιν εἰς
τὸ ὄρος αὐτοῦ²⁶ μόνος²⁷.]

17 (D1 δέ, 1 et) 18 (8 ἐπερίσσευσεν) 19 (8+ Now the
men which did eat of this bread were five thousand) 20 8D ll ss
δ...σημεῖον 21 (8 ll omit) 22 (D omits) 23 (1 omits)
24 (D ll + αὐτὸν, 8 l καὶ ἀναδεικνύναι) 25 (8 ll φεύγει) 26 (ll
omit) 27 (D + κακεῖ προσήχετο)

[16 Ὡς δὲ ὄψια ἐγένετο κατέβησαν¹ οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν
θάλασσαν, 17 καὶ ἐμβάντες εἰς² πλοῖον ἤρχοντο³ πέραν ἑτῆς θα-
λάσσης⁴ εἰς Καφαρναούμ.

† καὶ σκοτία ἤδη ἐγεγόνει⁵ καὶ οὐπω⁶ ἐληλύθει πρὸς αὐτοὺς ὁ⁷
Ἰησοῦς, 18 ἥ τε⁸ θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο⁹.
19 ἐληλακότες οὖν ὥς¹⁰ 12 σταδίου¹¹ εἵκοσι πέντε ἢ τριάκοντα θεω-
ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ
πλοίου γινόμενον,

καὶ ἐφοβήθησαν. 20 ὁ δὲ¹² λέγει αὐτοῖς
"Ἐγὼ εἰμι, ἡμὴ φοβεῖσθε"¹³.

1 (8+ he and) 2 (D + τὸ) 3 (8 ἔρχονται, D + εἰς
τὸ) 4 (8 omits) 5 (8D κατέλαβεν δὲ αὐτοὺς ἡ σκοτία)
6 (ll 8+ οὐκ) 7 8 omits 8 (D 8 ll δέ) 9 (8D διεγείρετο)
10 (D 8 ὥσε, 1 omits) 11 (8D ll στάδια) 12 (8 καὶ) 13 (8
omits)

S. MATTHEW.

xiv. 32 καὶ ἀναβάντων⁸ αὐτῶν εἰς τὸ πλοῖον
 ἐκόπασεν ὁ ἄνεμος.
 33 [οἱ δὲ ἐν τῷ πλοίῳ⁹ προσεκύνησαν αὐτῷ λέγοντες “Ἀληθῶς θεοῦ
 υἱὸς ἐστίν.”]
 8 (C ἐμ-) 9 (D ll ss + ἐλθόντες) 10 (D + σὺ)

34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν †
 εἰς¹ Γεννησαρέτ².
 35 καὶ
 ἐπιγινόντες αὐτὸν [οἱ ἄνδρες τοῦ τόπου ἐκείνου³]
 4 ἀπέστειλαν εἰς ὅλην τὴν περιχώρον ἐκείνην⁵,
 καὶ
 προσήνεγκαν [αὐτῷ πάντας] τοὺς κακῶς⁶ ἔχοντας,
 36 καὶ παρεκάλουν (αὐτὸν)⁷
 ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ †
 καὶ ὅσοι⁸ ἤψαντο διεσώθησαν⁹.

1 (C ll omit) 2 (D ll ss Γεννησάρ, 2 ll -ρέθ) 3 (N omits)
 4 (ll + adorabant eum et) 5 (s^c all, ss their country)
 6 (ss + very) 7 B omits 8 (C + ἅν) 9 (N ἐσώθησαν)

xv. 1—20.

1 [Τότε] προσέρχονται¹ τῷ Ἰησοῦ² ἀπὸ Ἱεροσολύμων }
 Φαρισαῖοι } †
 καὶ γραμματεῖς λέγοντες
 1 (D^s † προ-) 2 (D ll s^c πρὸς αὐτὸν, C + οἱ)

S. MARK.

vi. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,
 καὶ ἐκόπασεν ὁ ἄνεμος.]
 [καὶ λίαν⁶ ἐν ἑαυτοῖς ἐξίσταντο⁷, 52 οὐ γὰρ συνῆκαν (iii)
 ἐπὶ τοῖς ἄρτοις, ἄλλ’ ἦν⁷⁸ αὐτῶν ἡ καρδία πεπω-
 ρωμένη.]
 6 (D ll περισσῶς, s^a omits) 7 (D * ἐξίσταντο, D ll + καὶ
 ἐθαύμαζον) 8 (D ll ἦν γὰρ, s^a because)

20 f. The Landing at Gennesaret.

[vi. 53 Καὶ διαπεράσαντες¹ ἐπὶ τὴν γῆν ἦλθον (ii)
 εἰς² Γεννησαρέτ³] [καὶ προσωρμίσθησαν^{4, 12}.] (iii)
 [54 καὶ ἔξελθόντων αὐτῶν⁵ ἐκ τοῦ πλοίου (ii)
 εὐθὺς ἐπιγινόντες⁶ αὐτὸν⁷
 55 περιέδραμον⁸ ὅλην τὴν χώραν⁹ ἐκείνην¹⁰
 καὶ¹¹ ἤρξαντο¹⁰ ἐπὶ¹² τοῖς¹¹ κραβάττοις
 13 τοὺς κακῶς ἔχοντας περιφέρειν¹⁴
 ὅπου ἤκουον ὅτι ἔστιν¹⁵.] 56 [καὶ ὅπου¹⁶ ἂν εἰσε- (iii)
 πορεύετο εἰς κώμας ἢ εἰς¹⁷ πόλεις ἢ εἰς ἀγροὺς¹⁸ ἐν
 ταῖς ἀγοραῖς¹⁹ ἐτίθεισαν²⁰ τοὺς ἀσθενοῦντας,]
 [καὶ παρεκάλουν αὐτὸν (ii)
 ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται
 καὶ ὅσοι ἂν²¹ ἤψαντο αὐτοῦ²² ἐσώζοντο.]

1 (D ll + ἐκείθεν) 2 (D ll s^a omit) 3 (D ll s^c Γεννησάρ,
 B ll -ρέθ, l omits) 4 (N προσωρμίσθησαν) 5 (s^a when he or
 they had disembarked, B omits αὐτῶν) 6 (D ll ἐπέγνωσαν)
 7 (A ll + οἱ ἄνδρες τοῦ τόπου ἐκείνου) 8 (D ll περιδραμόντες δὲ,
 s^a they fled) 9 (D ll περιχώρον) 10 (s^a omits) 11 (D
 omits) 12 (N ll ἐν) 13 (D ll + φέρειν πάντας) 14 (D ll
 περιέφερον γὰρ αὐτοὺς) 15 (s^a omits, N ὅπου ἤκούσθη...,
 D ll ὅπου ἂν ἤκουσαν τὸν Ἰησοῦν εἶναι) 16 (D † ποῦ) 17 (D
 + τὰς) 18 (l omits, N + ἦ) 19 (D ll πλατείας, l in foro et
 in plateis) 20 (D ἐτίθουν) 21 (N D omit) 22 (D αὐτὰν,
 ll omit)

21. EATING WITH UNWASHED HANDS.

vii. 1—23.

21 a. A Deputation from Jerusalem.

[1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι (ii)
 καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων]
 [2 καὶ ἰδόντες¹ τινὰς² τῶν μαθητῶν αὐτοῦ³ ὅτι⁴ (iii)
 ἔκοιναῖς χερσίν, τοῦτ’ ἔστιν ἀνίπτους⁵, ἐσθίουσιν⁶
 τοὺς ἄρτους⁷. 3 —οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ
 Ἰουδαῖοι ἐὰν μὴ πνυγμῇ⁸ νύψωνται τὰς χεῖρας οὐκ
 ἐσθίουσιν⁹, κρατοῦντες τὴν παράδοσιν¹⁰ τῶν πρεσβυ-
 τέρων, 4 καὶ ἀπ’ ἀγορᾶς¹¹ ἐὰν μὴ βαντίσωνται¹² οὐκ
 ἐσθίουσιν, καὶ ἄλλα¹³ πολλά ἔστιν ἃ παρέλαβον¹⁴
 κρατεῖν¹⁵, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ
 χαλκίων¹⁶.—]

1 (D^s εἰδότες) 2 (N † τινες) 3 (s^a his disciples)
 4 (D l omit) 5 (ll s^a non lotis manibus) 6 (D l s^a ἐσθίωντας)
 7 (N ll ἄρτον, D ll + κατέγνωσαν) 8 (N πνυγνᾶ, ll crebro or prius
 crebro or pugillo or momento or primo or subinde, s^a omits)
 9 (N † ἐσθίωσιν, D ll s^a + ἄρτον) 10 (D corr * παραδοσίαν)
 11 (D ll + εἰς ἀγορὰν) 12 (D ll s^a βαπτίζονται) 13 (s^a omits)
 14 (B ἀπερ ἔλαβον, D ll + αὐτοῖς) 15 (D ll τηρεῖν) 16 (s^a omits,
 D ll + καὶ κλινῶν)

S. LUKE.

S. Mark says distinctly that our Lord entered the ship: S. John's words seem to indicate that He did not do so, for there was no need. This we take to be one of S. John's corrections.

The title "Son of God" with which S. Matthew concludes (xiv. 33) is applied to our Lord in Mark iii. 11, v. 7, xv. 39, Matt. iv. 3, 6, viii. 29, xvi. 16, xxvi. 63, xxvii. 40, 43, 54, Luke i. 35, iv. 3, 9, 41, viii. 28, xxii. 70, John i. 34, 49, iii. 18, v. 25, x. 36, xi. 4, 27, xix. 7, xx. 31.

The word *πῶρως* occurs in trito-Mark iii. 5, Rom. xi. 25, Eph. iv. 18; *πῶρως* in trito-Mark vi. 52, viii. 17, John xii. 40 (in translating Isaiah), Rom. xi. 7, 2 Cor. iii. 14, but not elsewhere in New Test. and only twice in LXX. with a variant in each case. The evidence tends to show that the trito-Mark derived these words from S. Paul.

S. Matthew's *πάντας* (35e) is found also in Matt. iv. 24, viii. 16, xii. 15. It seems to proceed from an earnest desire to assert the fulness of our Lord's work as against unbelievers.

S. JOHN.

vi. 21 ἤθελον¹⁴ οὖν λαβεῖν αὐτόν¹⁵ εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο¹⁶ τὸ πλοῖον ἐπὶ τῆς γῆς¹⁷ εἰς ἣν ὑπήγον¹⁸.]

14 (N ἦλθον) 15 (S^a and when they had taken him)
16 (D ἐγενήθη) 17 (Nll τὴν γῆν) 18 (N ὑπήντησεν)

vi. 22—26.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς¹ πέραν² τῆς θαλάσσης εἶδον³ ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν⁴, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ⁵ ὁ Ἰησοῦς εἰς τὸ πλοῖον⁶ ἄλλα μόνοι⁷ οἱ μαθηταὶ αὐτοῦ ἀπῆλθον⁸. 23 ἄλλα ἦλθεν πλοῖα⁹ ἐκ¹⁰ Τιβεριάδος ἐγγὺς τοῦ τόπου¹¹ ὅπου¹² ἔφαγον τὸν¹³ ἄρτον εὐχαριστήσαντος τοῦ κυρίου¹⁴. 24 ὅτε οὖν εἶδεν ὁ ὄχλος¹⁵ ὅτι Ἰησοῦς οὐκ ἔστιν¹⁶ ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ¹⁸, ἐνέβησαν¹⁷ αὐτοῖς¹⁸ εἰς τὰ¹⁹ πλοῖα²⁰ καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν²². 25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ "Ραββί, πότε ὧδε γέγονας²³;" 26 ἀπεκρίθη αὐτοῖς ὁ¹³ Ἰησοῦς καὶ εἶπεν "Ἀμὴν ἀμὴν²⁴ λέγω ὑμῖν, ἡζητεῖτέ με¹³ οὐχ ὅτι εἴδετε σημεῖα²⁵ ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε."

1 (N ἐστὼς) 2 (B πέρα) 3 (S^a + ἰδὼν) 4 (Nll S^a + ἐκεῖνο, NDll S^a + εἰς ὃ ἐνέβησαν οἱ μαθηταί, D1 + αὐτοῦ, N1 + τοῦ Ἰησοῦ)
5 (N συνεληλύθει αὐτοῖς) 6 (N * πλοῖον) 7 (D1l μόνον) 8 (S^a omits, Nll omit ἀπῆλθον) 9 (N1 ἐπελθόντων οὖν τῶν πλοίων, D ἄλλων πλοιαρίων ἐλθόντων) 10 (B + τῆς) 11 (S^a omits, N ἐγγὺς οὐσης) 12 (N + καὶ) 13 (N omits) 14 (D2ll S^a omit) 15 (N καὶ ἰδόντες) 16 (N ἦν) 17 (N ἀν-) 18 (Nll omit) 19 (N τὸ) 20 (D1l ἔλαβον ἐαυτοῖς) 21 (N πλοῖον) 22 (l omits) 23 (Nll ἦλθες, D ἐλήλυθας) 24 (S^a omits) 25 (D1l + καὶ τέρατα)

Compare S. Luke xi. 38.

[ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι¹ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.]

1 (D1l ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν "Διὰ τί)

Compare S. Luke xi. 39^b—41.

[(39) "Νῦν ὑμεῖς οἱ Φαρισαῖοι¹ τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ² ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν¹³ ἐποίησεν; 41 πλὴν τὰ ἐνόντα¹⁴ ὁὐτε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά ὑμῶν ἐστίν⁵."]

Luke xi. 39, 40 (=Matt. xxiii. 25).

1 (D1 + ὑποκριταί) 2 (B * οὐκ) 3 (CD1l ἔσωθεν καὶ τὸ ἐξ-) 4 (l omits) 5 (D1 ἔσται)

Probably most readers will agree that Mark vii. 2—4 is correctly assigned to the trito-Mark, unless indeed the oral hypothesis be denied altogether. But lest any one should too readily assume that the editorial notes which constitute the trito-Mark are always the spontaneous work of the Evangelist, let him consider whether it is at all likely that a Hebrew Jew, such as S. Mark appears to have been, would have written in this way. The contempt of a Gentile seems necessary to produce this passage or at least the concluding words. It can moreover be most simply accounted for as the answer of the catechist to the question of a Gentile catechumen, who was puzzled by a foreign custom which he did not understand.

S. MATTHEW.

S. MARK.

21 b. Reply to the Delegates.

xv. ^a “Διὰ τί οἱ μαθηταί σου παραβαίνουσιν
τὴν παράδοσιν τῶν πρεσβυτέρων;
οὐ γὰρ νίπτονται τὰς χεῖρας¹ ὅταν ἄρτον ἐσθίωσιν.”
³ ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς²

(N.B. inverted order of verses.)

“Διὰ τί καὶ³ ὑμεῖς παραβαίνετε⁴ τὴν ἐντολὴν τοῦ θεοῦ
διὰ τὴν παράδοσιν ὑμῶν;
⁴ ὁ γὰρ θεὸς εἶπεν⁵
τίμα τὸν πατέρα⁶ καὶ τὴν μητέρα^a, καὶ
ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-
τάτῳ^b.
⁵ ὑμεῖς δὲ λέγετε
“Ὁς ἂν⁷ εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ
“Δῶρον ὃ ἐστίν⁷ ἐξ ἐμοῦ ὠφεληθήσ⁸,”
οὐ μὴ
τιμήσει τὸν πατέρα αὐτοῦ⁹.
⁶ καὶ ἡκυρώσατε τὸν λόγον¹⁰ τοῦ θεοῦ διὰ τὴν παρά-
δοσιν ὑμῶν.”

⁷ ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας¹¹†
λέγων
⁸ 12^c ὁ λαὸς οἷτος¹³ τοῖς χεῖλεσίν με τιμᾷ,†
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει¹⁴ ἀπ’ ἐμοῦ.
⁹ μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίαν¹⁵ ἐντάλματα ἀνθρώ-
πων^c.”

1 (CD11+αὐτῶν) 2 (D1 omit) 3 (N omits) 4 (D
* παραβαίνει) 5 (NCl ἐνετειλατο λέγων) 6 (11ss+σου)
7 (D † δ’ ἂν) 8 (N+οὐδὲν ἐστίν) 9 (C11ss+ἡ τὴν μητέρα
± αὐτοῦ) 10 NC νόμον, (E11 τὴν ἐντολὴν) 11 (ss+the
prophet) 12 (C1+ἐγγίξει μοι) 13 (C1+τῷ στόματι αὐτῶν
καὶ) 14 (D11 ἐστίν) 15 (11+et)

Conflation.

xv. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
“Ἀκούετε καὶ συνίετε”

vii. ⁵ [καὶ¹ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ (ii)
γραμματεῖς²

“Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου
κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,
ἀλλὰ κοιναῖς³ χερσὶν ἐσθίουσιν τὸν ἄρτον;”
⁶ ὁ δὲ⁴ εἶπεν αὐτοῖς⁵

“Καλῶς ἐπροφήτευσεν Ἡσαίας⁶ περὶ ὑμῶν τῶν⁷
ὑποκριτῶν⁸,

ὥς γέγραπται ὅτι⁷

Ὁ ὄτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ⁹,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει¹⁰ ἀπ’ ἐμοῦ.
⁷ μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίαν¹¹ ἐντάλματα ἀνθρώ-
πων^{12c}.”

[⁸ ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ (iii)]

κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.”]

[⁹ καὶ ἔλεγεν αὐτοῖς “Καλῶς ἀθετεῖτε τὴν ἐντολὴν¹²
τοῦ θεοῦ,

ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε¹⁴.

¹⁰ Μωυσῆς γὰρ εἶπεν

τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου^a, καὶ

ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-
τάτῳ^{15b}.

¹¹ ὑμεῖς δὲ λέγετε

“Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ¹⁶ ἢ τῇ μητρὶ

“Κορβάν,”] [ὃ ἐστίν Δῶρον,] [“ὃ ἐστίν¹⁷ ἐξ ἐμοῦ¹⁷
ὠφεληθήσ,”

¹² 18^c οὐκέτι ἀφίετε¹⁹ αὐτὸν

οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

¹³ ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει
ὑμῶν²⁰”]

[ἡ παρεδώκατε (iii)]

καὶ παρόμοια τοιαῦτα²¹ πολλὰ ποιεῖτε.”]

1 (A1s^a ἔπειτα) 2 (D11ss+λέγοντες) 3 (A11ss ἀνίπτοις,
D+ταῖς) 4 (D11+ἀποκριθεὶς) 5 (D11+ἔτι) 6 (1s^a+the
prophet) 7 (D omits) 8 (s^a omits, D11+καὶ εἶπεν)
9 (D^{ss}11 ἀγαπᾷ) 10 (D ἀφέστηκεν, 11 est) 11 (11+et)
12 (D11+βαπτισμοὺς ἑσθίων καὶ ποτηρίων καὶ ἄλλα παρόμοια,
ἀ ποιεῖτε, τοιαῦτα πολλά) 13 (D *τολήν) 14 (D^{ss}11ss στή-
σητε, B τηρήτε, 1 tradatis) 15 (D^{ss} *-τελεῖτω) 16 (D11ss
+ αὐτοῦ) 17 (D † μου) 18 (A11+καὶ) 19 (D^{ss} οὐκ *ἐναφίετε)
20 (D11+τῇ μωρᾷ) 21 (D^{ss} † τὰ αὐτὰ)

21 c. Address to the multitudes.

[vii. 14 Καὶ προσκαλεσάμενος πάλιν¹ τὸν ὄχλον (ii)
ἔλεγεν² αὐτοῖς

“Ἀκούσατέ³ μου⁴ πάντες⁵ καὶ σύνετε⁶.

1 (A1s^a πάντα, 1 omits) 2 (B λέγει) 3 (N^a Ἀκούετε) 4 (s^a
omits) 5 (N omits) 6 (N συνίετε, D † σύνετε, s^a be informed)

^a LXX. Exod. xx. 12=Deut. γ. 16, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

^b LXX. Exod. xxi. 17 (16), *ὁ κακολογῶν πατέρα [αὐτοῦ] ἢ μητέρα [αὐτοῦ] τελευτήσει θανάτῳ.

S. LUKE.

VARIOUS.

Must a vow be kept? Yes, replied the Rabbis, for it is written "Perform unto the Lord thy vows." Better moralists however would say that a vow, like an oath (see Mark vi. 26 note), must be broken if keeping it involves sin; for the sole sanction of vows and oaths is God's approval, which can never be gained by doing wrong. To break a vow therefore is sometimes a positive duty.

Not understanding this the Jews used a vow to shirk a duty. For the law said "Honour thy father," and the very word 'honour' includes furnishing him with money in case of need. This however is costly, and to escape doing it a man takes a vow that he devotes to God *whatever* he intended to give to his father. He then gives God a mere trifle and gets rid of his father's importunities by referring him to this vow. Time goes on, his father grows feebler, his heart relents and he wishes to help the old man. 'Is there any escape by which I can do so?' he asks his religious adviser, who replies 'Certainly not: "whatever" is inclusive. To God must be paid whatever you intend to give your father.' This was the teaching which our Lord so severely condemned.

ὑποκριτής 'a stage-player,' the Hebrew equivalent of which is uncertain, is used by S. Mark in vii. 6 only, by S. Matthew thirteen times and by S. Luke three times.

° LXX. Isaiah xxix. 13, **[ἐγγίξει μοι] ὁ λαὸς οὗτος [ἐν τῷ στόματι αὐτοῦ, καὶ ἐν] τοῖς χεῖλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.*

S. MATTHEW.

xv. 11 “οὐ¹ τὸ εἰσερχόμενον² εἰς τὸ στόμα

³κοινοῖ⁴ τὸν ἄνθρωπον,
ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †
τοῦτο⁵ κοινοῖ⁴ τὸν ἄνθρωπον.”

[12 Τότε προσελθόντες οἱ μαθηταὶ⁶ λέγουσιν⁷ αὐτῷ “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;” 13 ὁ δὲ ἀποκριθεὶς εἶπεν “Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωθήσεται. 14 ἄφετε αὐτούς⁸. “Τυφλοὶ εἰσιν ὁδηγοὶ⁹. τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ¹⁰, ἀμφότεροι εἰς βόθυνον¹¹ πεσοῦνται¹².”]

1 (D+πᾶν) 2 (B ἐρχόμενον) 3 (N+τοῦτο) 4 (D †κοινωνεῖ) 5 (D ἐκείνο, ll omit) 6 (C ll ss+αὐτοῦ) 7 (N C ll εἶπαν) 8 (D τοὺς τυφλοὺς) 9 (N C l s^s ὁδηγοὶ εἰσιν, N C l τυφλοί, (C ll s^s+τυφλῶν) 10 (D^s ὁδᾶγῃ) 11 (D βόθυνον) 12 (D ἐμ-, ss shall fall with him)

xv. 15 [Ἀποκριθεὶς δὲ

ὁ¹ Πέτρος] εἶπεν αὐτῷ “Φράσον ἡμῖν τὴν παραβολήν.”

16 ὁ δὲ εἶπεν “Ἀκμὴν³ καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 οὐ⁴ νοεῖτε ὅτι

πᾶν τὸ εἰσπορευόμενον⁵ εἰς τὸ στόμα

εἰς τὴν κοιλίαν χωρεῖ †
καὶ εἰς⁶ ἀφεδρῶνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †

[ἐκ τῆς καρδίας ἐξέρχεται]

κάκεινα⁷ κοινοῖ⁸ τὸν ἄνθρωπον.

19 ἐκ γὰρ τῆς καρδίας⁹

ἐξέρχονται διαλογισμοὶ πονηροί, †

φόνοι, μοιχεῖαι¹⁰, πορνεῖαι, κλοπαί, †

[ψευδομαρτυρίαι,]

βλασφημίαι^{11, 12}.

20 ταῦτά ἐστιν¹³

τὰ κοινοῦντα¹⁴ τὸν ἄνθρωπον,

[τὸ δὲ ἀντίποις χερσὶν φαγεῖν οὐ κοινοῖ¹⁵ τὸν ἄνθρωπον¹⁶.]”

1 (ss Simon) 2 (C D ll ss+ταύτην) 3 (D *Ἀκμήν) 4 (N C l+πω) 5 (B εἰσερχόμενον) 6 (N+τὸν) 7 (D ll ἐκείνα) 8 (D †κοινωνεῖ) 9 (N †omits) 10 (l omits) 11 (D^s l βλασφημία) 12 (ss genitives) 13 (D †εἰσιν) 14 (D ll †κοινωνοῦντα) 15 (D l †κοινωνεῖ) 16 (s^s but when a man eats bread with unwashed hands, the man is not defiled)

xv. 21—28.

Conflation.

21 Καὶ ἐξελθὼν ἐκείθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †
εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

S. MARK.

vii. 15 “οὐδὲν⁷ ἔστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευό-
μενον εἰς⁸ αὐτὸν

†ὃ δύναται κοινῶσαι⁹ αὐτόν·

ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά

¹⁰ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον.”]

11

7 (D^s †οὐδ⁷) 8 (N †ἐπ⁷) 9 (B τὸ κοινῶν) 10 (D ll +ἐκείνα) 11 (D ll s^s+16 εἰ τις ἔχει ὡτα ἀκούειν, ἀκούετω)

21 d. Explanation to the Twelve.

[vii. 17 Καὶ ὅτε εἰσῆλθεν¹ εἰς οἶκον² ἀπὸ τοῦ ὄχλου, (ii) ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

18 καὶ λέγει αὐτοῖς “Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;

οὐ³ νοεῖτε ὅτι

πᾶν⁴ τὸ ἕξωθεν εἰσπορευόμενον †εἰς τὸν ἄνθρωπον⁵

οὐ †δύναται αὐτὸν κοινῶσαι⁶,

19 ὅτι οὐκ⁷ εἰσπορεύεται⁸ αὐτοῦ εἰς τὴν καρδίαν

ἀλλ’ εἰς τὴν κοιλίαν,

καὶ †εἰς τὸν ἀφεδρῶνα⁹ ἐκπορεύεται¹⁰;”]

[καθαρίζων¹¹ πάντα τὰ βρώματα.¹² (iii)]

20 ἔλεγεν δὲ¹³ ὅτι] [“Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- (ii)
μενον

ἐκείνο¹⁴ κοινοῖ τὸν ἄνθρωπον·

21 ἔσωθεν⁴ γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων

οἱ διαλογισμοὶ οἱ¹⁵ κακοὶ ἐκπορεύονται,

πορνεῖαι¹⁶, κλοπαί¹⁷, φόνοι¹⁶, μοιχεῖαι,

22 πλεονεξίαι¹⁶, πονηρίαι¹⁸, δόλος, ἀσέλγεια,

ὀφθαλμὸς πονηρός, βλασφημία¹⁹, ὑπερηφανία¹⁹, ἀφροσύνη·

23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται

καὶ²⁰ κοινοῖ τὸν ἄνθρωπον.”]

1 (N εἰσῆλθον) 2 (N τὸν οἶκον, D τὴν οἰκίαν) 3 (N l+πω) 4 (s^s omits) 5 (N omits) 6 (N κοινοῖ τὸν ἄνθρωπον) 7 (D ll οὐ γὰρ) 8 (D εἰσέρχεται) 9 (s^s omits, D εἰς τὸν ὄχετον) 10 (N ἐκβάλλεται, D ἐξέρχεται) 11 (D^s καθαρίζει, l et purgat) 12 (s^s and all meat is purged, 2 ll+et exit in rivum) 13 (D^s †ελεγον δὲ, s^s omits) 14 (D ll †ἐκείνα) 15 (D †omits) 16 (D ±ll singular) 17 (D κλέμματα) 18 (D^s ll plural) 19 (D^s l plural) 20 (N κάκεινα)

22. THE HEALING OF THE SYROPHENICIAN WOMAN'S DAUGHTER.

vii. 24—30.

22 a. Journey to Phenicia.

[24 Ἐκείθεν¹ δὲ ἀναστὰς ἀπῆλθεν (ii)

εἰς τὰ ὄρια Τύρου (καὶ Σιδῶνος)².

Καὶ] [εἰσελθὼν εἰς³ οἰκίαν οὐδένα ᾗθειεν⁴ γυνῶνα, (iii)]

1 (B Ἐκείθε, ll s^s omit)

2 D ll s^s omit

3 (D+τὴν)

4 (N ll ᾗθεισεν)

S. LUKE.

VARIOUS.

S. Mark's editorial note at the end of verse 19 is curiously Semitic in construction, *καθαρίζων* standing for *ἐκαθάριζεν*. To bring out the meaning we may paraphrase "By speaking thus He made all foods clean." Another example of what a Gentile catechumen, rather than a Jewish catechist, would be likely to remark. Our Lord was not thinking or speaking about swine's flesh or other unclean meat, but yet His words could be used quite naturally to settle that burning question, which caused no small trouble in the controversy between Jew and Gentile. It was the Gentiles who sought relief, and an intelligent Gentile would be the first to fasten on this saying.

1 Cor. viii. 8, *βρῶμα δὲ ἡμῶς οὐ παραστήσει τῷ θεῷ, κ.τ.λ.* Rom. xiv. 14, *οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δὲ' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.* 1 Tim. iv. 3, *κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.* Col. ii. 21, *μὴ ἄψην μηδὲ γεύσῃ μηδὲ θίγῃς.*

Rom. xiv. 20, *πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.* Tit. i. 15, *πάντα καθαρὰ τοῖς καθαροῖς.* Acts x. 15=xī. 9, "*ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνου.*"

It will be noticed that the catalogue of sins in Mark vii. 21 f. is not arranged in any order, nor does it reach any climax. Like similar catalogues in S. Paul it loses force by want of symmetry. In S. Matthew it has been arranged according to the order of the ten commandments, *ψευδομαρτυρίαι* being actually added to represent the ninth commandment. This is plainly the deliberate work of an editor and would greatly assist the learner who had the lesson to repeat.

S. MATTHEW.

xv. 22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελη-
 θούσα ἔκραζεν¹ λέγουσα “Ἐλέησόν με, κύριε [υἱὸς² Δαυὶδ].”
 ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” [23 ὁ δὲ οὐκ ἀπεκρίθη
 αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν
 λέγοντες “Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.” 24 ὁ δὲ
 ἀποκριθεὶς εἶπεν “Οὐκ ἀπεστάλην ἐλ μὴ εἰς τὰ πρόβατα³ τὰ ἀπολω-
 λότα οἴκου Ἰσραὴλ.” 25 ἡ δὲ ἐλθοῦσα προσεκύνη⁴ αὐτῷ λέγουσα
 “Κύριε, βοήθει μοι.”]

1 B11 ἔκραξεν, (C ἐκραύγασεν, D11 + ὀπίσω αὐτοῦ, E11 + αὐτῷ)
 2 NC υἱέ 3 (D + ταῦτα) 4 (C11 προσεκύνησεν)

xv. 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν

“Οὐκ ἔστιν καλὸν¹ λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ βαλεῖν τοῖς κυναρίοις.” †

27 ἡ δὲ εἶπεν

“Ναί, κύριε, καὶ (γὰρ)² τὰ κυνάρια ἐσθίει³ ἀπὸ τῶν
 ψιχίων⁴ †
 τῶν πιπτόντων⁵ ἀπὸ τῆς τραπέζης τῶν κυρίων⁶ αὐτῶν.” †

28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ
 [“ὦ γύναι, μεγάλη σου ἡ πίστις” γεννηθήτω σοι ὡς θέλεις.” καὶ
 ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.]

1 (D11 ἔξεστιν) 2 B1 omit 3 (D ἐσθίουσαν) 4 (D
 ψιχίων) 5 (8^o omits) 6 (D⁸ †κυναρίων) 7 (ss+and ἴνε)
 8 (D⁸ omits)

S. MARK.

vii. (24) καὶ οὐκ ἠδυνάσθη⁵ λαθεῖν⁶. 25 ἄλλ’ [εὐθὺς¹³ (ii)
 ἀκούσασα γυνή¹⁷ ἔπερι αὐτοῦ¹³, ἥς εἶχεν τὸ θυγάτριον
 αὐτῆς⁸ πνεῦμα ἀκάθαρτον, ἐλθοῦσα⁹ προσέειπεν (i)
 πρὸς τοὺς πόδας αὐτοῦ. 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,
 Συροφονικίσσα¹⁰ τῷ γένει¹¹. καὶ ἠρώτα αὐτὸν ἵνα
 τὸ δαιμόνιον ἐκβάλῃ ἐκ¹² τῆς θυγατρὸς αὐτῆς.]

5 (D ἠδυνήθη) 6 (8^o †λαθεῖν) 7 (D11 γυνὴ δὲ εὐθέως ὡς
 ἀκούσασα) 8 (8D11 omit) 9 (811 εἰς-, D11 + καὶ)
 10 B Σύρα Φοινίκισσα (D⁸1 Φοινίσσα, 11 Syrophenissa or Syra-
 phenissa) 11 (8^o a widow from the border of Tyre of
 Phoenicia, but the change of one letter would read ‘a gentile’)
 12 (D⁸11 ἀπὸ, 1 omits) 13 (8^o omits)

22 b. Conversation with the Woman.

[vii. 27 καὶ ἔλεγεν¹ αὐτῇ] (ii)

[“Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,] (iii)

[οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων (ii)

καὶ τοῖς κυναρίοις βαλεῖν.”

28 ἡ δὲ ἀπεκρίθη² καὶ³ λέγει¹² αὐτῷ

“Ναί, κύριε, καὶ⁵ τὰ κυνάρια ὑποκάτω⁶ τῆς τραπέζης⁷
 ἐσθίουσιν ἀπὸ τῶν ψιχίων⁷ τῶν παιδιῶν⁸.”

29 καὶ εἶπεν αὐτῇ

“Ἐὰν τοῦτον τὸν λόγον ὑπαγῇ⁹, ἔξελεῖθαι ἐκ τῆς θυγα-
 τρὸς σου τὸ δαιμόνιον¹⁰.” 30 καὶ ἀπελθοῦσα εἰς τὸν¹¹
 οἶκον αὐτῆς¹² εὗρεν τὸ παιδίον βεβλημένον¹³ ἐπὶ τὴν
 κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.]

1 (D⁸11 λέγει) 2 (8^o omits) 3 (D11 λέγουσα) 4 (D11⁸
 omit) 5 (D11 ἀλλὰ καὶ, A11 καὶ γὰρ) 6 (8^o †άπο-) 7 (D
 ψιχίων, 8^o+which fall from the table of) 8 (D παιδων)
 9 (D+11 Ὑπαγε, διὰ τοῦτον λόγον) 10 (1 contingat tibi de
 filia tua ut cupis) 11 (D omits) 12 (8^o ἐαυτῆς, D11 omit)
 13 (D11 τὴν θυγατέρα βεβλημένην)

23. THE HEALING OF THE DEAF MAN WHO
 HAD AN IMPEDIMENT IN HIS SPEECH.

vii. 31—37.

xv. 29—31.

29 Καὶ μεταβάς ἐκείθεν [ὁ Ἰησοῦς]
 ἦλθεν¹

παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,

[καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσήλθον αὐτῷ ὄχλοι
 πολλοί² ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς³,
 καὶ ἑτέρους πολλοὺς, καὶ ἔριψαν αὐτοὺς παρὰ⁴ τοὺς πόδας αὐτοῦ⁵,
 καὶ ἐθεράπευσεν αὐτούς⁶. 31 ὥστε τὸν ὄχλον⁷ θαυμάσαι βλέποντας
 ἡ κωφούς λαλοῦντας⁸ καὶ⁹ χωλοὺς περιπατοῦντας καὶ¹⁰ τυφλοὺς βλέ-
 ποντας¹¹. καὶ ἐδόξασαν¹² τὸν θεὸν Ἰσραὴλ.]

1 (11+iterum) 2 (11 omit) 3 (D11 omit) 4 (D1 ὑπὸ)
 5 (C †πόδας, C11 τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D11 + πάντας)
 7 B11 τοὺς ὄχλους 8 B ἀκούοντας, (D+καὶ) κυλλοὺς ὕγιεις
 9 (11 omit) 10 (D+τοὺς) 11 (1 omits) 12 B11 ἐδόξαζον

31 [Καὶ πάλιν ἐξελθὼν] [ἐκ τῶν ὀρίων Τύρου] (ii, iii)
 [ἦλθεν] [διὰ Σιδῶνος¹¹] (ii, iii)

[εἰς τὴν θάλασσαν τῆς Γαλιλαίας] (ii)

[ἀνὰ μέσον τῶν ὀρίων² Δεκαπόλεως. 32 Καὶ φέ- (iii)
 ρουσιν αὐτῷ κωφὸν καὶ μογιγλάλον, καὶ παρακαλοῦσιν
 αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα³. 33 καὶ ἀπολα-
 βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν ἔβαλεν⁴
 τοὺς δακτύλους αὐτοῦ⁵ εἰς τὰ ὕδατα αὐτοῦ καὶ πτύσας⁶
 ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν
 οὐρανὸν ἐστέναξεν⁷, καὶ λέγει αὐτῷ “Ἐφφαθά⁸,” ὃ
 ἔστιν Διανοίχθητι⁹. 35 καὶ¹⁰ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί,
 καὶ¹¹ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἔλαλει

1 (A1 8^o καὶ Σιδῶνος ἦλθεν) 2 (D+τῆς) 3 (81 τὰς χεῖρας,
 D τὴν *χεῖραν) 4 (8^o †ἐβαλεν) 5 (811 omit) 6 (8^o and
 spat in his ears, D11 put πτύσας before ἔβαλεν) 7 (D ἀν-
 8 (D⁸11 Ἐφφεθά) 9 (D *Διανύκθητι) 10 (A11+εὐθέως)
 11 (8^o 8^o+εὐθὺς)

S. LUKE.

VARIOUS.

S. Matthew's Aramaic word *Xavavala* is probably original: the trito-Mark has translated it at length. S. Matthew's "Son of David" is found in the history of Bartimæus (Mark x. 48 = Matt. xx. 30, 31 = Luke xviii. 38, 39), also in the case of two other blind men (Matt. ix. 27). The very untheological saying in Mark vii. 29 has been put into theological language in S. Matthew. The connexion between faith and gifts of healing is asserted in Mark v. 34 = Matt. ix. 22 = Luke viii. 48; Mark x. 52 = Luke xviii. 42; Mark ii. 5 = Matt. ix. 2 = Luke v. 20; Matt. ix. 29, Luke vii. 50, xvii. 19. The being healed "from that hour" is found also in Matt. viii. 13, ix. 22, xvii. 18, John iv. 53.

Compare S. John ix. 6, 7.

[6 ταῦτα εἰπὼν ἔπνυνεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλὸν⁴ ἐπὶ τοὺς ὀφθαλμοὺς⁵, 7 καὶ εἶπεν αὐτῷ⁶ "Ὑπάγε νύψαι⁷ εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ," 8 ὃ ἐρμηνεύεται⁸ Ἀπεσταλμένος⁹. 9 ἀπήλθεν¹⁰ οὖν¹⁰ καὶ ἐνίψατο⁹, 10 καὶ ἦλθεν¹⁰ βλέπων.]

1 (s^a + his, D πτύματος) 2 KDL ἐπέχρισεν 3 (D αὐτῷ, Cl omit) 4 (s^a omits) 5 (D ll + αὐτοῦ, Cl ll s^a + τοῦ τυφλοῦ) 6 (D ll omit) 7 (All omit, s^a + thy face) 8 (D μεθ-) 9 (s^a + his face) 10 (B † omits οὖν—ἦλθεν)

In this and the preceding section S. Mark seems to intimate an extended tour through Gentile country from Tyre, northwards to Sidon and then with a wide sweep through Decapolis, probably by way of Damascus, and finally back to the lake of Galilee. The scanty details which are given illustrate the fragmentariness of the Gospel records.

In Ἐφφαθά the letter θ has been assimilated to the following φ, the normal Aramaic passive being Ἐthpethah. The assimilation is found in Aramaic. (Dalman, *Gr. des jud.-pal. Aramaisch* 59, 5.)

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Compare

xv. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

xv. 32—39.

32 [Ὁ δὲ Ἰησοῦς]

προσκαλεσάμενος τοὺς μαθητὰς [αὐτοῦ]¹ εἶπεν²

“Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον³,

ὅτι (ἡδῆ)⁴ ἡμέραι⁵ τρεῖς⁶ προσμένουσίν μοι

καὶ οὐκ ἔχουσιν τί φάγωσιν·

καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω,

μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.”

1 (N omits) 2 (C λέγει, NC + αὐτοῖς) 3 (D 11 + τοῦτον)
4 B1 omit 5 (N ἡμέρας) 6 (D 11 + εἰσὶν καὶ) 7 (D omits)

xv. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί¹
“Πόθεν² ἡμῖν ἐν ἐρημίᾳ³ ἄρτοι τοσοῦτοι ὥστε χορτάσαι
ὄχλον τοσοῦτον;” †
34 καὶ λέγει αὐτοῖς [ὁ Ἰησοῦς] “Πόσους ἄρτους ἔχετε;” †
οἱ δὲ εἶπαν⁴ “Ἐπτά, καὶ ὀλίγα ἰχθύδια.” (1)
35 καὶ παραγγείλας⁵ τῷ ὄχλῳ⁶ ἀναπεσεῖν ἐπὶ τὴν γῆν
36 ἔλαβεν⁷ τοὺς ἑπτὰ ἄρτους [καὶ τοὺς⁸ ἰχθύδας]
καὶ εὐχαριστήσας ἔκλασεν⁹ καὶ ἐδίδου¹⁰ τοῖς μαθηταῖς¹¹
οἱ δὲ μαθηταί¹² τοῖς ὄχλοις¹³.

1 (CD 11 ss + αὐτοῦ) 2 (D 11 + οὖν) 3 (C ἐρήμῳ τόπῳ)
4 (D^s 8^c + αὐτῷ) 5 (C 11 ἐκέλευσεν) 6 (C 11 τοὺς ὄχλους)
7 (C 11 καὶ λαβὼν) 8 (N + δύο) 9 (C ? εὐχαρίστησεν)
10 (C 11 ἔδωκεν) 11 (C 11 ss + αὐτοῦ) 12 (11 ss + gave)
13 (CD 11 τῷ ὄχλῳ)

S. MARK.

vii. (35) ὁρθῶς· 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενί¹⁰
λέγωσιν¹¹. ὅσον δὲ αὐτοῖς διεστέλλετο¹², αὐτοὶ
μᾶλλον περισσώτερον¹³ ἐκήρυσσον. 37 καὶ ὑπερ-
περισσῶς¹⁴ ἐξεπλήσσοντο λέγοντες “Καλῶς πάντα
πεποιήκειν, ¹⁵καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ¹⁶
ἀλάλους¹⁷ λαλεῖν.”]

10 (D + μηδὲν) 11 (D εἰπωσιν) 12 (D 11 οἱ δὲ)
13 (ND -οτέρως) 14 (D ὑπερεκ-) 15 B + ὡς 16 (D + τοὺς)
17 (8^c omits)

24. THE FEEDING OF THE FOUR THOUSAND.

viii. 1—10.

24 a. Pity for the multitudes.

1 [Ἐν ἐκεῖναις¹ ταῖς ἡμέραις ἵπάλιν πολλοῦ² ὄχλου (iii)
ὄντος καὶ μὴ ἐχόντων³ τί φάγωσιν,]

[προσκαλεσάμενος τοὺς μαθητὰς⁴ λέγει αὐτοῖς (ii)

2 “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον⁵

ὅτι ἡδῆ ἡμέραι τρεῖς⁶ προσμένουσίν μοι⁷

καὶ οὐκ ἔχουσιν τί φάγωσιν·

3 καὶ ἔὰν ἀπολύσω⁸ αὐτοὺς νήστεις εἰς οἶκον αὐτῶν⁹,

ἐκλυθήσονται¹⁰ ἐν τῇ ὁδῷ·

¹¹καὶ τινες¹² αὐτῶν ἀπὸ μακρόθεν εἰσὶν¹³.”]

1 (D 11 8^c + δὲ) 2 (A 1 ss παμπόλλου) 3 (D + αὐτῶν)
4 (B 1 ss + αὐτοῦ) 5 (D 11 8^c τοῦ ὄχλου τούτου) 6 B ἡμέραις
τρισὶν 7 B omits μοι, (D 11 εἰσὶν ἀπὸ τότε ὥδὲ εἰσιν)
8 (D 11 ἀπολῦσαι) 9 (D 11 omit) 10 (D 11 οὐ θέλω μὴ
ἐκλυθῶσιν) 11 (D 11 + θτι) 12 (D 11 + ἐξ) 13 (ND 11 8^c
ἦκασιν)

24 b. Our Lord feeds them.

[viii. 4 καὶ ἀπεκρίθησαν αὐτῷ¹ οἱ μαθηταί αὐτοῦ ὅτι² (ii)
“Πόθεν τούτους ἁρτυνέσεται τις³ ὥδὲ⁴ χορτάσαι ἄρτων
ἐπ’ ἐρημίας;”

5 καὶ ἠρώτα⁵ αὐτοὺς “Πόσους ἔχετε ἄρτους;”

οἱ δὲ εἶπαν “Ἐπτά.”

6 καὶ παραγγέλλει⁶ τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

καὶ λαβὼν τοὺς ἑπτὰ⁷ ἄρτους

⁸εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ
ἵνα παρατιθῶσιν⁹ καὶ παρέθηκαν τῷ ὄχλῳ.

7 καὶ εἶχαν ἰχθύδια ὀλίγα· (1)

καὶ εὐλογήσας¹⁰ αὐτὰ ¹¹εἶπεν καὶ ταῦτα¹² παρατιθέναι^{13 14}.]

1 (N 1 omit) 2 (N καὶ εἶπαν, D omits) 3 (8^c art thou
able) 4 (D 11 omit) 5 (D 11 ἐπ-) 6 (C 11 παρήγγειλεν)
7 (N ‡ ΣΖ) 8 (CD 11 + καὶ) 9 (D παραθῶσιν) 10 (D 1
εὐχαριστήσας) 11 (D 1 omit) 12 (D^s ‡ αὐτοὺς ἐκέλευσεν)
13 (C παράθετε) 14 (N παρέθηκεν)

S. LUKE

VARIOUS.

The command not to divulge is found in Mark i. 44, iii. 12, v. 43, viii. 26, 30; the disregard of it in Mark i. 45.

The whole narrative should be compared with the similar trito-Mark addition in viii. 22 ff. The introductions are alike, in both there is a retirement from the crowd, in both there is the sacramental use of spittle which is found in John ix.; in both there is a charge to observe secrecy. The Oriental tendency to assimilate probably explains some of these peculiarities. See note on the next section. ἀναβλέψας may be borrowed from Mark vi. 41.

We assign the feeding of the four thousand to the deutero-Mark, because there is no trace of it in S. Luke. Some critics, rejecting the oral hypothesis, have regarded it as a mere dittography of the feeding of the five thousand, two records of the same event having been found (as they suppose) by the Evangelist and having been unintelligently copied by him as though they were distinct occurrences; for, they ask, is it credible that the disciples should so completely have forgotten the former miracle as to ask "Whence can one fill these men with bread here in the wilderness?" The objection rests on the assumption that the speeches in the Gospels are *verbatim* reports of what was actually said and are thoroughly trustworthy, whereas the evidence seems rather to show that they are sometimes literary devices to complete the narrative, gaps in the recollections being filled in by commonplaces or by transference from other passages. We have already remarked the Oriental tendency to tell similar stories in the same words, and we suspect that there has been much of that tendency here. S. Mark however has not a few variations: S. Matthew has reduced them by assimilation until in the latter half of the narrative he produces a veritable doublet. It is of course possible that he was so much enamoured of his own changes in xiv. 19 ff., that he turned back and deliberately copied himself instead of following S. Mark, but under the oral hypothesis the assimilation would be made naturally and unconsciously.

The syntax of Mark viii. 2 is Semitic; the ordinary Greek phrase would be ἤδη ἡμέραι τρεῖς <εἰσὶν ἐν αἷς> προσμένουσιν μοι. Others with less probability have supposed προσμένουσιν to be dative plural of the participle.

The reading of ͵ in verse 6 is noteworthy. If the context did not prove it to be a sheer blunder, a variant 207 for 7 might have arisen, so easily are numerals altered when expressed by letters of the alphabet.

S. MATTHEW.

xv. 37 καὶ ἔφαγον [πάντες] καὶ ἐχορτάσθησαν,
καὶ τὸ περισσεῖον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας¹
[πλήρεις]. †
38 [οἱ δὲ ἐσθionτες] ἦσαν² τετρακισχίλιοι [ἄνδρες]³
χωρὶς γυναικῶν καὶ παιδίων⁴.
39 Καὶ ἀπολύσας τοὺς ὄχλους
ἐνέβη⁵ εἰς τὸ πλοῖον,

καὶ ἦλθεν εἰς τὰ ὄρια⁶ Μαγαδάν⁷.

1 (KBC σφυρίδας) 2 B1+ὡς 3 (D's original reading
lost) 4 (l omits) 5 (D ἐμβαίνει, C ἀνέβη) 6 (D+τῆς)
7 (C1 Μαγδάλαν)

Doublet: assimilated.

xiv. 19—21.

[19 λαβὼν¹ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς
τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τὸν
ἄρτους² οἱ δὲ μαθηταὶ³ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων⁴ δώδεκα
κοφίνους πλήρεις. 21 οἱ δὲ ἐσθionτες⁵ ἦσαν ἄνδρες ὡσεὶ⁶ πεντα-
κισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.]

1 (D ἔλαβεν) 2 (l1 omit) 3 (lss+gave) 4 (D
*αἰσθionτες) 5 (D ὡς, l1 s^c omit)

xvi. 1—12, (xii. 38—40.)

1 Καὶ προσελθόντες (οἱ)¹ Φαρισαῖοι [καὶ Σαδδουκαῖοι]
πειράζοντες ἐπηρώτησαν² αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. †
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς³
4 “Γενεὰ [πονηρὰ καὶ μοιχαλὶς⁴] σημεῖον ἐπιζητεῖ⁵, †
καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον Ἰωνᾶ⁶]. †

Doublet:

xii. 38 [Τότε ἀπεκρίθησαν⁷ αὐτῷ τινὲς τῶν γραμματέων καὶ
Φαρισαίων⁸ λέγοντες

“Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

“Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ⁹ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ
προφήτου.

40 ὥσπερ¹⁰ γὰρ ἦν¹¹ Ἰωνᾶς¹²

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,
οὕτως ἔσται¹³ ὁ υἱὸς τοῦ ἀνθρώπου

ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.”]

1 Origen and three cursives omit 2 K -των 3 (D l1 s^c
omit), CD l1+ὁψίας γενομένης λέγετε ‘Εὐδοία, πυρράζει (C πυράζει)
γὰρ (l1+cum nubibus) ὁ οὐρανός¹ 3 καὶ πρῶτ’ ἡμέραν χειμῶν,
πυρράζει γὰρ στυγνάζων ὁ οὐρανός² (D^s ἀήρ). (E l1+Ἐποκριται,
τὸ μὲν (l1 ergo) πρόσωπον τοῦ οὐρανοῦ γινώσκειτε διακρίνειν, τὰ
δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε (l1+γινῶναι) 4 (D l1 omit)
5 (B αἰτεῖ, D^s ζητεῖ) 6 (C l1 ss+τοῦ προφήτου) 7 (l1 s^c
came to) 8 (B omits) 9 (D^s σοι) 10 (D †ὥσπερεῖ)
11 (D^s omits) 12 (s^c+the prophet) 13 (D l1 s^c+καὶ)

xvi. (4) καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

5 Καὶ [ἐλθόντες¹ οἱ μαθηταὶ] εἰς τὸ πέραν
ἐπελάθοντο ἄρτους λαβεῖν² †.

1 (l1 cum venisset) 2 B l1 λαβεῖν ἄρτους

* LXX. Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

S. MARK.

24 c. Conclusion.

[viii. 8 καὶ ἔφαγον¹ καὶ ἐχορτάσθησαν, (ii)
καὶ ἦσαν² περισσεύματα³ κλασμάτων ἑπτὰ σφυρίδας⁴.

9 ἦσαν δὲ⁵ ὡς⁶ τετρακισχίλιοι⁷.

καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθὺς⁸ ἐμβὰς⁹ εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
αὐτοῦ

ἦλθεν εἰς τὰ μέρη¹⁰ Δαλμανουθά¹¹.]

1 (K+πάντες) 2 (KC+τὰ, D+τὸ) 3 (D περισσευμα
τῶν) 4 (BC σφυρίδας) 5 (CD l1 s^c+οἱ φαγόντες)
6 (K omits) 7 (l1+ἄνδρες) 8 (D l1 αὐτὸς) 9 (D ἀνέβη...
καὶ), B+αὐτὸς 10 (D ὄρια, s^c the hill of) 11 (B Δαλμα-
νουθά, D Μελέγαδα, s^c Magdan, l1 Magedan)

25. THE PHARISEES.

viii. 11, 12.

25 a. A Sign from Heaven demanded and refused.

[11 Καὶ ἐξῆλθον¹ οἱ Φαρισαῖοι (ii)
καὶ ἤρξαντο συνζητεῖν² αὐτῷ, ζητοῦντες παρ’ αὐτοῦ
σημεῖον⁴ ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ⁵ λέγει
“Τί⁶ ἡ γενεὰ αὕτη ζητεῖ σημεῖον;
ἀμὴν λέγω⁷, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.”]

1 (D Καὶ *ἐξήλθοσαν, l omits) 2 (D^s l1+σύν) 3 (D+τὸ)
4 (K l1+ἰδεῖν) 5 (D l1 s^c omit) 6 (C^o O, τι) 7 KCD+ὕμῶν

viii. 13—21.

25 b. The Leaven of the Pharisees.

[viii. 13 καὶ ἀφείδς αὐτοὺς πάλιν¹ ἐμβὰς² ἀπῆλθεν (ii)
εἰς τὸ πέραν

14 καὶ ἐπελάθοντο³ λαβεῖν ἄρτους,]

1 (l1 omit) 2 (D l1 s^c+εἰς τὸ πλοῖον) 3 (B *-θεντο,
D l1+οἱ μαθηταὶ)

S. LUKE.

VARIOUS.

No satisfactory explanation of the word Dalmanutha has been found. Professor Rendel Harris suggested that $\aleph \eta \nu \theta \alpha$ is a clerical error of an early scribe, η being the preposition 'of,' ν the preposition 'to' and $\aleph \eta \theta \alpha$ meaning 'the parts,' so that the whole sentence runs "He came into the parts of—into the parts." In that case S. Matthew has probably preserved the original reading. *Study of Codex Bezae*, p. 178.

xi. 16, 29, 30.

Scraps from the deutero-Mark: misplaced.

xi. 16 ἔτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ } †
ἐξί/τουν παρ' αὐτοῦ.

xi. 29 [τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν

“Ἡ γενεὰ αὕτη γενεὰ¹ πονηρὰ ἐστίν· σημεῖον ζητεῖ²,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ ἵνα μὴ τὸ σημεῖον Ἰωῆ³. 30 ὥς
γὰρ⁴ ἐγένετο (ὁ)⁵ Ἰωῆς τοῖς Νινευίταις⁶ σημεῖον, οὕτως ἔσται καὶ
ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ⁷.”]

1 (C omits) 2 (CD ἐπι-) 3 (8^o Marcion omit, C11 s^a
+ τοῦ προφήτου) 4 (N omits) 5 NCD omit 6 (D
Νινευίταις) 7 (1 omits, D11 + καὶ καθὼς Ἰωῆς ἐν τῇ κοιλίᾳ τοῦ
κῆτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ
ἀνθρώπου ἐν τῇ γῇ)

xii. 1.

[1 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου¹, ὥστε κατα-
πατεῖν² ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ³ πρῶτον⁴]

1 (D11 ss πολλῶν δὲ ὄχλων συμπεριεχόντων ± κύκλῳ) 2 (D
συμπνίγειν) 3 (D11 omit) 4 (1 omits)

S. John ii. 18, vi. 30.

[ii. 18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ “Τί σημεῖον
δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;”]

[vi. 30 εἶπον οὖν αὐτῷ “Τί οὖν¹ ποιεῖς σὸ² σημεῖον, ἵνα ἴδωμεν
καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;”]

1 (N1 omit)

2 (D sol, 1 omits)

On two occasions, it would seem, the Pharisees demanded from our Lord a sign: on the first they asked for a sign from heaven, i.e. a voice or a thunder-clap, and this as S. Mark says was absolutely refused; on the second they asked for a sign, i.e. a miracle, and they were promised the sign of Jonah; what our Lord meant by this promise is uncertain; S. Luke gives a vague explanation, S. Matthew a very definite explanation which however seems to be due to a later editorial change; see the passage explained under the Second Division.

In S. Matthew by one of his usual assimilations “the sign of Jonah” is introduced from one passage into the other, and they thus become doublets.

S. Luke has preserved some scraps of these sayings. Notice that whereas in the other Gospels the Pharisees receive the severe rebuke, in S. Luke, as usual, the rebuke is addressed to the rabble; cf. Luke iii. 7 = Matt. iii. 7, Luke xii. 54 = Matt. xvi. 1.

S. Matthew's *μοιχαλῖς* is found in S. Mark viii. 38 though in S. Matthew's parallel there *μοιχαλῖς* does not occur (cf. Mark vi. 34 note). The word is common in the sense of 'idolatrous' in the LXX.

Pharisees and Sadducees are coupled together by S. Matthew five times, never by S. Mark or S. Luke, who only name the Sadducees in Mark xii. 18 = Luke xx. 27. S. John does not name them at all. However all the Evangelists frequently refer to them under the name of 'the chief-priests.'

S. MATTHEW.

xvi. 6 [ὁ δὲ Ἰησοῦς] εἶπεν αὐτοῖς³
 “Ὁρᾶτε καὶ¹³ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ Σαδδουκαίων⁴.”
 7 οἱ δὲ¹⁵ διελογίζοντο ἐν ἑαυτοῖς [λέγοντες]⁶
 ὅτι “Ἄρτους οὐκ ἐλάβομεν.”
 8 γνοὺς δὲ [ὁ Ἰησοῦς] εἶπεν⁷
 “Τί διαλογίζεσθε [ἐν ἑαυτοῖς, ὀλιγόπιστοι,]
 ὅτι ἄρτους οὐκ ἔχετε⁸;
 9 οὐπω νοεῖτε,

οὐδὲ μνημονεύετε¹²
 9 τοὺς πέντε ἄρτους τῶν πεντακισχιλίων¹⁰

καὶ πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς ἐπτὰ ἄρτους τῶν τετρακισχιλίων¹⁰
 καὶ πόσας σφυρίδας¹¹ ἐλάβετε;

11 πῶς οὐ νοεῖτε [ὅτι οὐ περὶ ἄρτων¹² εἶπον ὑμῖν¹³; προσέχετε
 δὲ¹⁴ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” 12 τότε
 συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης (τῶν ἄρτων)¹⁵ ἀλλὰ
 ἀπὸ τῆς διδαχῆς¹⁶ τῶν Φαρισαίων καὶ Σαδδουκαίων¹³.]

2 (N omits) 3 (ll omit) 4 (l omits) 5 (D ll s^a τότε)
 6 (s^c omits) 7 (C ll s^a + αὐτοῖς) 8 (C ll s^a ἐλάβετε) 9 (D † + ὅτε)
 10 (D ll dative) 11 (NC σφυρ-) 12 (D s^a ll ἄρτου) 13 (D ll
 omit) 14 (D ll s^a omit) 15 D ll omit, (C ll τοῦ ἄρτου,
 N ll s^a τῶν Φαρισαίων καὶ Σαδδουκαίων) 16 (N διδασκαλίας)

The note of place “καὶ ἔρχονται εἰς” followed by a proper name, a full stop and another καὶ is thoroughly Marcan; x. 46, xi. 15, 27, xiv. 32. With slight variations it is found also in iii. 20, x. 1, xvi. 2; with ἦλθον or ἦλθεν in i. 9, 14, 29, v. 1, vii. 31, viii. 10, ix. 33, xiv. 16. Other writers would have avoided this simple coordination of sentences.

For the close resemblance in form of this section to vii. 31 ff. see notes there. The distinctive feature of this miracle is that it was wrought in stages, being only partially successful at first. In that respect there is nothing like it in the other Gospels; only the boldness of S. Mark would venture on what enemies could easily pervert into a charge of failure.

That S. Mark in this passage should twice call Bethsaida a village indicates defective local knowledge, for it was a fortified town, and so the Old Latin rendering is *castellum* or *municipium*.

S. MARK.

viii. (14) [καὶ⁴ εἰ μὴ⁵ ἔνα ἄρτον οὐκ⁶ εἶχον μεθ’⁷ (iii)
 ἑαυτῶν ἐν τῷ πλοίῳ.]

[15 καὶ διεστέλλετο⁸ αὐτοῖς λέγων (ii)
 “Ὁρᾶτε⁹, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
 καὶ τῆς ζύμης Ἡρώδου¹⁰.”

16 καὶ διελογίζοντο πρὸς ἀλλήλους¹¹

ὅτι ἄρτους οὐκ ἔχουσιν¹².

17 καὶ γνοὺς λέγει αὐτοῖς

“Τί διαλογίζεσθε¹³

ὅτι ἄρτους οὐκ ἔχετε;

οὐπω νοεῖτε οὐδὲ συνίετε¹⁴.”]

[15¹⁵ πεπωρωμένην ἔχετε τὴν καρδίαν¹⁶ ὑμῶν; (iii)

18 ὀφθαλμοῦς ἔχοντες οὐ βλέπετε

καὶ¹⁷ ὥτα ἔχοντες οὐκ ἀκούετε;]^a

[καὶ οὐ¹⁷ μνημονεύετε (ii)

19 ὅτε¹⁹ τοὺς πέντε ἄρτους²⁰ ἔκλασα εἰς τοὺς πεντακισ-
 χιλίους,

21 πόσους κοφίνους κλασμάτων πλήρεις²² ἤρατε;”

λέγουσιν αὐτῷ “Δώδεκα.”

20 “ὅτε²³ τοὺς ἐπτὰ²⁴ εἰς τοὺς τετρακισχιλίους,

κλάσων σφυρίδων πληρώματα²⁵ κλασμάτων ἤρατε;”

καὶ λέγουσιν αὐτῷ¹⁷ “Ἐπτά.”

21 καὶ ἔλεγεν²⁷ αὐτοῖς “Οὐπω²⁸ συνίετε²⁹.”]

4 (D ll omit, s^a for) 5 (s^a omits) 6 (D ll omit)
 7 (D * μετ’) 8 (N διετέλλετο) 9 (D ll omit, C ll + καὶ)
 10 (G l τῶν Ἡρωδιανῶν) 11 (C ll s^a + λέγοντες) 12 (NC ll
 ἔχομεν, D ll εἶχαν, s^a there is no bread) 13 (D ll + ἐν ταῖς
 καρδίαις ὑμῶν) 14 (B * συνίετε) 15 (A ll + εἴτι, ll + sic)
 16 (D πεπωρωμένη ἐστὶν ἡ καρδία) 17 (N omits) 18 (D οὐδὲ)
 19 (ll s^a omit) 20 (D s^a + τοὺς, ll s^a + οὐς) 21 (NCD ll s^a + καὶ)
 22 (AFGM πλήρης, see Mark iv. 28, ll omit) 23 (C l + δὲ καὶ,
 D ll s^a + δὲ), N ll + καὶ 24 (NC ll + ἄρτους) 25 (D ll πόσας
 σφυρίδας) 26 (D ll οἱ δὲ εἶπον) 27 (D ll λέγει) 28 (B ll
 Πῶς οὐ, D s^a ll Πῶς (l + οὐν) οὐπω) 29 (B νοεῖτε, D συννοεῖτε)

26. THE BLIND MAN OF BETHSAIDA.

viii. 22—26.

[22 Καὶ ἔρχονται¹ εἰς Βηθσαιδάν². Καὶ φέρουσιν (iii)
 αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ
 αἰσθῇται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς³ τοῦ τυφλοῦ
 ἐξήνεγκεν⁴ αὐτὸν ἐξω τῆς κώμης, καὶ πτύσας εἰς τὰ
 ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτοῦ⁵, ἐπηρώτα⁶
 αὐτόν “Εἰ τι βλέπεις⁷,” 24 καὶ ἀναβλέψας ἔλεγεν⁸
 “Βλέπω τοὺς ἀνθρώπους ὅτι⁹ ὡς δένδρα ὁρῶ⁹ περι-
 πατοῦντας.” 25 εἶτα¹⁰ πάλιν ἔθηκεν¹¹ τὰς χεῖρας ἐπὶ
 τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν¹², καὶ ἀπε-
 κατέστη¹³, καὶ ἐνέβλεπεν¹⁴ τηλαυγῶς¹⁵ ἅπαντα¹⁶.
 26 καὶ ἀπέστειλεν¹⁷ αὐτὸν εἰς οἶκον αὐτοῦ¹⁷ γέγων
 “Μηδὲ¹⁸ εἰς τὴν κώμην εἰσελθῆς¹⁹.”]

1 (N s^a ἔρχεται) 2 (C ll Βηθσαιδά, D ll Βηθανίαν)
 3 (D λαβόμενος τὴν χεῖρα) 4 (D ἐξήγαγεν) 5 (s^a omits,
 ll αὐτοῦ) 6 (D s^a ἐπερωτά) 7 N ll εἰ τι βλέπει, (s^a What seest
 thou?) 8 (NC ll εἶπεν, D ll λέγει) 9 (D ll omit) 10 (D ll καὶ)
 11 (NC ll ἐπ-, D l ἐπιθείς) 12 (D ll ἤρξατο ἀναβλέψαι, A ll
 εἰποίησεν αὐτὸν ἀναβλ.) 13 (B ἀποκ., D ἀποκατεστάθη)
 14 (C καὶ ἐνέβλεψεν, N καὶ ἐβλεψεν, D ll ὥστε ἀναβλέψαι)
 15 NC δηλ- 16 (ll omit) 17 (N εἰς οἶκον αὐτὸν αὐτοῦ)
 18 (N Μη) 19 (D ll καὶ λέγει αὐτῷ “Τίταγε εἰς τὸν οἶκόν σου
 καὶ μηδενὶ εἰπῆς εἰς τὴν κώμην,” C λέγων “Μηδὲ εἰς τὴν κ. εἰς.
 μηδὲ εἰπῆς τι ἐν τῇ κώμῃ.”)

S. LUKE.

VARIOUS.

Scrap from the deutero-Mark: misplaced.

xii. (1) “Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, [ἥτις ἐστὶν ὑπόκρισις,] τῶν Φαρισαίων.”

On πεπωρωμένην see Mark vi. 52 note.

Other editors put a mark of interrogation at the end of Mark viii. 21. It seems better to suppose that our Lord was complaining that their literal answers “Twelve” and “Seven” were not what He wanted but a more intelligent insight, for which He must wait. The variants however favour the common punctuation.

S. Matthew concludes with an editorial interpretation, as he does also in xvii. 13. These notes, like similar notes in John ii. 22, vii. 39, xii. 16, are signs of later reflexion. S. Matthew’s *δλιγόπιστοι* (v. 8) is found in Matt. vi. 30 = Luke xii. 28, Matt. viii. 26, xiv. 31.

Compare S. John ix. 6, 7.

[ὁ ταῦτα εἰπὼν ἔπτυσεν χαμὰ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύματος¹, καὶ ἐπέθηκεν² αὐτοῦ³ τὸν πηλὸν⁴ ἐπὶ τοὺς ὀφθαλμοὺς⁵, 7 καὶ εἶπεν αὐτῷ⁶ “Ὑπάγε νίψαι⁷ εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ” ὃ ἐρμηνεύεται⁸ Ἀπεσταλμένος⁹. Ἦλθεν¹⁰ οὖν⁴ καὶ ἐνίψατο⁹, καὶ ἦλθεν¹⁰ βλέπων.]

1 (s ^s + his, D πτύματος)	2 8D ll ἐπέχρισεν	3 (D αὐτῷ, C1 omit)
4 (s ^s omits)	5 (D ll + αὐτοῦ, C ll s ^s + τοῦ τυφλοῦ)	
6 (D ll omit)	7 (A ll omit, s ^s + thy face)	8 (D μεθ-)
9 (s ^s + his face)	10 (B ‡ omits οὖν—ἦλθεν)	

^a LXX. Jer. v. 21, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσιν. Ezek. xii. 2, οἱ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν, καὶ ὦτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν. Cf. Is. vi. 9 f.

S. MATTHEW.

S. MARK.

xvi. 13—23.

Conflation.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς
εἰς τὰ μέρη Καισαρίας¹ τῆς Φιλίππου
ἡρώτα τοὺς μαθητὰς αὐτοῦ² λέγων
“Τίνα³ λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν⁴ υἱὸν τοῦ ἀν-
θρώπου]⁵;”

14 οἱ δὲ εἶπαν
“[Οἱ μὲν]⁶ Ἰωάννην τὸν βαπτιστὴν, ἄλλοι⁷ δὲ Ἡλείαν,
ἕτεροι δὲ [Ἰερεμίαν⁸ ἢ] ἓνα τῶν προφητῶν.”

15 λέγει αὐτοῖς “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;”

16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν¹⁰

“Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ ζῶντος¹¹].”

[17 Ἀποκριθεὶς δὲ¹¹² ὁ Ἰησοῦς εἶπεν αὐτῷ⁴ “Μακάριος εἶ, Σίμων
Βαριωνᾶ, ὅτι¹³ σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου
ὁ ἐν [τοῖς]¹³ οὐρανοῖς· 18 ἀγῶ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ
ἐπὶ ταύτῃ τῇ πέτρᾳ¹⁴ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
ᾧδου οὐ κατισχύσουσιν αὐτῆς· 19 δώσω σοι¹⁵ τὰς κλεῖδας¹⁶ τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ¹⁷ ἐὰν δήσῃς ἐπὶ τῆς γῆς¹⁸ ἔσται
δεδεμένον¹⁷ ἐν τοῖς οὐρανοῖς, καὶ ὃ¹⁷ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται
λελυμένον¹⁷ ἐν τοῖς οὐρανοῖς.”]

20 Τότε ἐπετίμησεν¹⁹ τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν
[ὅτι αὐτός²⁰ ἐστὶν ὁ χριστός²¹].

1 (B Καισαρίας) 2 (D omits) 3 (CD 11 + με) 4 (D
omits) 5 (s^a What do men say concerning me that I am,
(saying) ‘Who is this Son of Man?’) 6 (D 11 omit) 7 (B ol)
8 (D Ἰηρήμεϊαν) 9 (ss others say it is) 10 (D 1 + αὐτῷ)
11 (D σφύζοντος) 12 (s^o omits) 13 B omits 14 (D 11
ταύτην τὴν πέτραν) 15 (D 11 σοι δώσω) 16 (CD κλεῖς)
17 (11 plural) 18 (K τὴν γῆν) 19 NC 11 διεστειλατο
20 (D οὗτος, 1 omits) 21 (CD 11 + Ἰησοῦς)

xvi. 21 [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστός]¹ δεικνύειν² τοῖς
μαθηταῖς αὐτοῦ
ὅτι δεῖ αὐτὸν [εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν
ἀπὸ³ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθῆναι⁵.

1 (C ὁ Ἰησοῦς, D Ἰησοῦς) 2 (B δεικνύναι) 3 (D ὑπὸ)
4 (D 11 μετὰ τρεῖς ἡμέρας) 5 (D ἀναστῆναι)

27. PROFESSION OF FAITH FOLLOWED BY TRIAL.

viii. 27—33.

27 a. S. Peter's Confession of Christ.

[27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (ii)
εἰς τὰς κώμας Καισαρίας¹ τῆς Φιλίππου.]
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς²
“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;”

28 οἱ δὲ εἶπαν³ αὐτῷ λέγοντες ὅτι⁴

“Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι⁵ Ἡλείαν,
ἄλλοι δὲ ὅτι εἰς⁶ τῶν προφητῶν.”

29 καὶ αὐτὸς ἐπηρώτα αὐτούς⁷ “Ὑμεῖς δὲ τίνα με λέγετε
εἶναι;”

ἀποκριθεὶς⁸ ὁ Πέτρος λέγει αὐτῷ

“Σὺ εἶ ὁ χριστός,” * * *

30 καὶ ἐπετίμησεν αὐτοῖς¹⁰ ἵνα μηδενὶ λέγωσιν¹¹
περὶ αὐτοῦ.

1 (D 11 + Καισαρίαν) 2 (D 11 omit) 3 (D 11 ἀπεκρίθησαν)
4 (C “Οἱ μὲν, D 11 omit) 5 (D 11 ἄλλοι ± δὲ) 6 (D 11 (± ὡς)
ἔνα) 7 (1 omits) 8 (NC D 11 + δὲ) 9 (1 + Iesus, K 1 + ὁ υἱὸς
τοῦ θεοῦ) 10 (1 αὐτῷ) 11 (CD εἰπωσιν)

27 b. First Prediction of the Passion.

viii. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι

ὑπὸ τῶν πρεσβυτέρων καὶ¹ τῶν ἀρχιερέων καὶ τῶν γραμ-
ματέων¹²

καὶ ἀποκτανθῆναι¹³

καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

[32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει³.] (iii)

1 (D 11 + ἀπὸ) 2 (1 omits) 3 (1 s^a loqui)

S. LUKE.

VARIOUS.

S. Mark's expression "the villages belonging to Philip's city of Caesarea," though justified by the LXX. "*αὐτὴν καὶ τὰς κώμας αὐτῆς*" (Numb. xxi. 32 and frequently in Joshua; see Swete's 'S. Mark' *ad loc.*), is unusual, and S. Matthew has interpreted it into a more natural phrase. Caesarea was a highly fortified town, of which considerable remains still exist. It was called Paneas, being dedicated to Pan because it lay at the source of the Jordan. We assume that the mention of it belongs to the deutero-Mark, though it may be that the proper name was lost in oral transmission, as so many proper names unquestionably were.

ix. 18—22.

13 Καὶ ἐγένετο [ἐν τῷ εἶναι αὐτὸν¹ προσευχόμενον²] } †
κατὰ μόναν] συνῆσαν³ αὐτῷ οἱ μαθηταί,
καὶ ἐπηρώτησεν αὐτοὺς λέγων
"Τίνα με οἱ ὄχλοι⁴ λέγουσιν εἶναι;" †
19 οἱ δὲ ἀποκριθέντες εἶπαν

"Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν,
ἡ ἄλλοι δὲ ὅτι προφήτης [τις τῶν ἀρχαίων ἀνέστη]⁵."
20 εἶπεν δὲ αὐτοῖς "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;"

⁶ Πέτρος δὲ⁷ ἀποκριθεὶς εἶπεν †
"Τὸν χριστὸν⁸ τοῦ θεοῦ⁹."

1 (D αὐτοῖς) 2 (D11 s^c omit) 3 B1 συνῆντησαν
4 (A11 ἀνθρώποι) 5 (D1 ἡ ἔνα τῶν προφητῶν, s^c omits)
6 (D+δ) 7 (211 omit) 8 (D1+νίδν) 9 (s^c omits,
1+viri)

ix. 21 ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν
τοῦτο,

22 εἰπὼν ὅτι

"Δεῖ τὸν νῖδν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ¹² ἐγερθῆναι³."

1 (D ὑπὸ) 2 (D11 μεθ' ἡμέρας τρεῖς) 3 CD ἀναστήναι

If the documentary hypothesis be true, it is just possible that S. Luke had a mutilated copy of S. Mark omitting about two chapters here including the first two lines of this section. Otherwise his strange omission of this important proper name demands explanation.

Mark viii. 28 points back to Mark vi. 14 f. Luke ix. 19^c is a repetition of Luke ix. 8^b.

S. Luke mentions our Lord's habit of prayer in iii. 21, v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the other Gospels support him, but all three Synoptists speak of prayer at Gethsemane.

S. Matthew mentions Jeremiah in ii. 17, xvi. 14, xxvii. 9. He is the only N.T. writer who does so.

Compare S. John vi. 67—69.

[67 εἶπεν οὖν¹ ὁ Ἰησοῦς τοῖς δώδεκα "Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;"
68 ἀπεκρίθη² αὐτῷ Σίμων Πέτρος "Κύριε, πρὸς τίνα ἀπελευσόμεθα;
ῥήματα ζωῆς αἰωνίου ἔχεις, 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώ-
καμεν³ ὅτι σὺ εἶ ὁ ἅγιος⁴ τοῦ θεοῦ⁵."]

1 (D1 δὲ, l omits) 2 (D εἶπεν δὲ, E11+οὖν) 3 (D+σε)
4 (Γ11 χριστὸς ὁ νίδς) 5 (Γ1+τοῦ ζῶντος)

The proto-Mark (29 c) seems to have given "ὁ χριστὸς τοῦ θεοῦ."

Compare S. John xi. 27.

"Ναί, κύριε· ἐγὼ πεπίστευκα¹ ὅτι σὺ εἶ ὁ χριστὸς ὁ νίδς τοῦ θεοῦ."

1 (B πιστεύω, but corrected to πεπίστευκα)

S. Mark always writes μετὰ τρεῖς ἡμέρας, where SS. Matthew and Luke give τῇ τρίτῃ ἡμέρᾳ. To our Western thought the two expressions are by no means identical, but according to Eastern inclusive reckoning they are quite synonymous, as may be seen from Matt. xxvii. 63, 64.

Acts x. 40, τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ.

1 Cor. xv. 4, Χριστὸς...ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ.

S. MATTHEW.

S. MARK.

27 c. S. Peter rebukes our Lord.

κxvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος †
 ἤρξατο ἐπιτιμᾶν αὐτῷ
 [λέγων⁷¹ “Ἰλεῶς² σοι, κύριε· οὐ μὴ ἔσται σοι³ τοῦτο”].
 23 ὁ δὲ στραφεὶς⁴
 εἶπεν τῷ Πέτρῳ
 “Ὑπαγε ὀπίσω μου, Σατανᾶ· [σκάνδαλον εἰ ἐμοῦ⁵,]
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων⁷².”

1 B λέγει αὐτῷ ἐπιτιμών, (D ll ἡ. (± αὐ.) ἐ. καὶ λέγειν, l coepit
 dicere) 2 (D * Eileós) 3 (ll omit) 4 (D ἐπι-)
 5 (D ll ἐμοί, C μου) 6 (D τοῦ ἀνθρώπου, ll sed quae (± sunt)
 hominis)

[viii. (32) καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν¹ (ii)
 ἤρξατο ἐπιτιμᾶν αὐτῷ.

33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ
 ἐπετίμησεν² Πέτρῳ ἥ καὶ λέγει⁷³
 “Ὑπαγε ὀπίσω μου, Σατανᾶ,
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ⁴ τῶν ἀνθρώπων.”]

1 (D^s omits, s^a + as though he pitied him) 2 (C + τῷ)
 3 (D ll λέγων) 4 (D^s omits)

28. SELF-RENUNCIATION.

κxvi. 24—28 (x. 38, 39, 32, 33).

24 Τότε [(ὁ)¹ Ἰησοῦς] * * *
 εἶπεν τοῖς μαθηταῖς αὐτοῦ
 “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 καὶ ἀκολουθεῖτω μοι.
 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
 ἀπολέσει αὐτήν·
 ὃς δ’ ἂν ἀπολέσῃ² τὴν ψυχὴν αὐτοῦ
 ἕνεκεν ἐμοῦ
 εὕρησει αὐτήν.”

Doublet :

[x. 38 “καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ
 ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.]

39 ὁ εὐρών τὴν ψυχὴν αὐτοῦ
 ἀπολέσει αὐτήν,
 καὶ ὁ⁷³ ἀπολέσας τὴν ψυχὴν αὐτοῦ
 ἕνεκεν ἐμοῦ
 εὕρησει αὐτήν.”

κxvi. 26 “τί γὰρ ὠφεληθήσεται⁴ ἄνθρωπος
 ἐὰν τὸν κόσμον ὅλον κερδήσῃ †
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

1 B omits 2 (D -σει) 3 (D ὁ δὲ) 4 (CD ll ὠφε-
 λείται)

viii. 34—ix. 1.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον
 σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς¹
 “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν²,
 ἀπαρνησάσθω³ ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ⁴
 καὶ ἀκολουθεῖτω μοι.
 35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν⁷⁵ σῶσαι †
 ἀπολέσει αὐτήν·
 ὃς δ’ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ⁷⁶
 ἕνεκεν (ἐμοῦ [καὶ]⁷ τοῦ εὐαγγελίου)⁸ (iii)
 σώσει αὐτήν.

36 “τί γὰρ ὠφελεί⁹ ἄνθρωπον¹⁰
 κερδῆσαι¹¹ τὸν κόσμον ὅλον
 καὶ ζημιωθῆναι¹² τὴν ψυχὴν αὐτοῦ; †
 37 ¹³ τί γὰρ δοί¹⁴ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ¹⁵;

1 (D ll omit) 2 (CD ll ἀκολουθεῖν) 3 (D ἀρν-)
 4 (B ἑαυτοῦ) 5 BCD ψυχὴν αὐτοῦ 6 (D 1 ± omit) 7 D ll
 Origen omit (l δὲ) 8 (l omits) 9 CD ll s^a ὠφελήσει τὸν
 10 (B ἄνθρωπος) 11 (CD s^a ἐὰν κερδήσῃ) 12 (CD s^a
 ζημιωθῇ) 13 (CD ll + ἡ, C ll omit γὰρ) 14 (CD ll δώσει,
 B + ὁ) 15 (B ἑαυτοῦ, C αὐτῷ)

S. LUKE.

VARIOUS.

ἵλεως is the Attic form of the adjective ἱλαος. Supply εἰη ὁ θεός 'may God be propitious to you.' LXX. 1 Chron. xi. 19 "Ἰλεώς μοι ὁ θεὸς τοῦ ποιῆσαι. Cf. 2 Sam. xx. 20, xxiii. 17.

σκάνδαλον is found in Matt. xiii. 41, xviii. 7 (thrice) = Luke xvii. 1.

Compare S. John vi. 70.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν."

§ 28. Notice the divergence respecting the persons addressed. S. Matthew indicates the small body of disciples, SS. Mark and Luke the multitude of Jews, unless indeed S. Luke with his usual cosmopolitanism means the whole world.

ix. 23—27 (xvii. 33, xii. 8, 9).

23 Ἐλεγεν δὲ πρὸς πάντας¹¹

"Ἐἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω² ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ¹³

[καθ' ἡμέραν]⁴, καὶ ἀκολουθείτω μοι.

24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·

ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ

ἕνεκεν ἐμοῦ,

[οὗτος]⁵ σώσει αὐτήν."**Doublet :**

xvii. 33 "ὃς ἐάν¹⁶ ζητήσῃ⁷ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι⁸ ἀπολέσει αὐτήν,
ὃς δ' ἂν ἀπολέσει¹⁰

ζωογονήσῃ¹¹ αὐτήν."ix. 25 "τί γὰρ ὠφελεῖται¹² ἄνθρωπος¹³κερδήσας¹⁴ τὸν κόσμον ὅλονἑαυτὸν δὲ [ἀπολέσας¹⁴ ἦ] ζημιωθείς¹⁴;

1 (s^a omit) 2 BC ἀπ- 3 (D ll omit) 4 (CD ll s^a omit) 5 (ll s^a omit) 6 (N δς δ' ἂν † ἐάν) 7 (D θελήσῃ)
8 (N ll σῶσαι, D ζωογονήσαι) 9 (D ll καὶ δς) 10 (BD -έσῃ, A ll + αὐτήν ± ἕνεκεν ἐμοῦ) 11 (ll salvam faciet, l inveniet)
12 NCD ὠφελεῖ 13 (D ἄνθρωπον) 14 (D ll infinitive)

S. Luke's καθ' ἡμέραν (23) occurs in Mark xiv. 49 = Matt. xxvi. 55 = Luke xxii. 53. Also in Luke xi. 3, xvi. 19, xix. 47 and six times in the Acts, once also κατὰ πᾶσαν ἡμέραν.

δοῦ is not the optative δοῖη, but the subjunctive δῶ.

ψυχὴ is the Hebrew נַפְשׁ. S. Luke ix. 25 correctly renders τὴν ψυχὴν αὐτοῦ by ἐαυτόν, and 'himself' in the higher sense is the best equivalent in English, neither 'soul' nor 'life' being quite adequate. This use is common in Syriac and Aramaic.

Compare S. John xii. 25.

[25 "ὁ φιλῶν τὴν ψυχὴν αὐτοῦ

ἀπολλύει¹ αὐτήν,

καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ

ἐν τῷ κόσμῳ τούτῳ

εἰς ζωὴν αἰώνιον φυλάξει² αὐτήν."]

1 (D ll ἀπολέσει)

2 (ll φυλάσσει)

S. MATTHEW.

xxvi. 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν⁵ ἀγγέλων αὐτοῦ⁶,
[καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν⁷ αὐτοῦ⁸.]
28 ἀμὴν λέγω ὑμῖν
ὅτι⁸ εἰσὶν τινες τῶν ὧδε ἐστῶτων
οἵτινες οὐ μὴ γέυσονται θανάτου
ἕως ἂν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου]⁹ } †
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ¹⁰.”

Compare x. 32, 33.

[32 “Πᾶς οὖν ὅστις ἐμολογήσει ἐν ἑμοῖς ἐμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω καγὼ ἐν αὐτῷ¹⁰ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹¹ οὐρανοῖς· 33 ὅστις δὲ¹² ἀρνήσεται¹³ με ἐμπροσθεν τῶν ἀν-
θρώπων, ἀρνήσομαι καγὼ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς¹⁴ οὐρανοῖς.”]

5 (D1+ἀγίων) 6 (C τῶν ἀγίων) 7 (N11 τὰ ἔργα)
8 (CD11 omit) 9 (Origen 8^o βασιλεία καὶ τῇ δόξῃ) 10 (D11
αὐτὸν) 11 (ND omit) 12 ND δ' ἂν 13 (C ἀπ-)
14 (NCD omit)

S. MARK.

viii. 38 ὅς γὰρ ἐὰν ἐπαισχυνηθῇ με¹⁶ καὶ τοὺς ἐμοὺς λόγους¹⁷
[ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ,] (iii)
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἁγίων.”

ix. 1 [καὶ ἔλεγεν αὐτοῖς] “Ἀμὴν λέγω ὑμῖν (iii)
ὅτι εἰσὶν τινες ὧδε τῶν¹⁸ ἐστηκότων¹⁹ †
οἵτινες οὐ μὴ γέυσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ
ἐληλυθυῖαν ἐν δυνάμει.”

16 (D δς δ' ἂν ἐπαισχυνηθήσεται ἐμέ) 17 (I omits) 18 (NC
τῶν ὧδε, 211 omit ὧδε) 19 (N ἐστῶτων, D11+μετ' ἐμοῦ)

29. THE TRANSFIGURATION.

ix. 2—29 (i. 11).

29 a. At night on the Mountain.

xvii. 1—20 (iii. 17).
1 Καὶ¹ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ² Ἰάκωβον καὶ³ Ἰωάννην [τὸν ἀδελφὸν αὐτοῦ],
καὶ ἀναφέρει⁴ αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν⁵.
2 καὶ μετεμορφώθη⁶ ἐμπροσθεν αὐτῶν,
[καὶ⁷ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,]
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
λευκὰ
ὡς τὸ φῶς⁸.
3 καὶ ἰδοὺ⁹ ὤφθη¹⁰ αὐτοῖς Μωυσῆς¹¹ καὶ Ἠλείας
συνλαλοῦντες μετ' αὐτοῦ.

2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς
τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ¹ Ἰωάννην,
καὶ ἀναφέρει² αὐτοὺς εἰς ὄρος ὑψηλὸν³ κατ' ἰδίαν
[μόνους]⁴. (iii)
καὶ μετεμορφώθη⁵ ἐμπροσθεν αὐτῶν,
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο⁶ στίλβοντα⁷
λευκὰ⁷ λίαν⁸
[οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως⁷ λευκᾶναι]⁹. (iii)
4 καὶ * ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεὶ¹⁰, †
καὶ ἦσαν συνλαλοῦντες¹¹ τῷ Ἰησοῦ.

4 Ἀποκριθεὶς δὲ¹⁰ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ
“Κύριε⁹, καλὸν ἐστίν ἡμᾶς ὧδε εἶναι·
[εἰ θέλεις,] ποιήσω¹² [ὧδε]¹³ τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ¹⁴ μίαν καὶ Ἠλεῖα μίαν.”
1 (8^o omits, D11+ἐγένετο) 2 ND+τὸν 3 (D+τὸν)
4 (D⁸ ἀνάγει) 5 (D λίαν) 6 (D μεταμορφωθείς ὁ Ἰησοῦς)
7 (D omits) 8 (D11 8^o χιών) 9 (8^o omits) 10 (C11
ὤφθησαν) 11 (C Μωσῆς) 12 (D11 8^o ποιήσωμεν) 13 (11
omit) 14 (C Μωσῆ)

5 καὶ ἀποκριθεὶς⁷ ὁ Πέτρος λέγει¹³ τῷ Ἰησοῦ
“Ραββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν¹³ τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ¹⁴ μίαν καὶ Ἠλεῖα μίαν.”
1 NCD+τὸν 2 (D ἀνάγει) 3 (N11+λίαν) 4 (11
seorsum solus, 1 solus cum solis) 5 (D *τατεμορφώθη)
6 (D ἐγένοντο) 7 (11 omit) 8 (11 omit, D⁸11 88+ὡς χιών)
9 (11 8^o omit, D11 ὡς οὐ δύναται τις λευκ. ἐπὶ τῆς γῆς) 10 (NB
Μωυσῆ, C Μωσῆ) 11 (N11 ἦσαν λαλοῦντες, D⁸11 συνελάλουν)
12 (D11 εἶπεν) 13 (D11 θέλεις ποιήσω, C11+ὧδε) 14 (C Μωσεὶ)

* LXX. Ps. lxii. 13, σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Prov. xxiv. 12, ὅς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

S. LUKE.

VARIOUS.

ix. 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με¹⁵ καὶ τοὺς ἐμοὺς λό-
γους **16**,

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ]¹⁷ τοῦ πατρὸς¹⁸
καὶ τῶν ἁγίων ἀγγέλων¹⁹. †

27 Λέγω δὲ ὑμῖν²⁰ ἀληθῶς, †
εἰσὶν τινες τῶν [αὐτοῦ] ἐστηκότων²¹
οἱ οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν [τὴν βασιλείαν τοῦ θεοῦ]²².”

Doublet

Compare xii. 8, 9.

[8 “ Πᾶς δὲ ἂν ὁμολογήσει²³ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν [τῶν
ἀγγέλων]²⁴ τοῦ θεοῦ. 9 [ὁ δὲ ἀρνησάμενός με ἐνώπιον²⁵
τῶν ἀνθρώπων ἀπαρνηθήσεται²⁶ ἐνώπιον²⁵ τῶν ἀγγέλων τοῦ
θεοῦ]²⁷.”]

15 (D ἐμέ) 16 (D ll s^c omit, s^c illegible) 17 (s^c omit)
18 (D s^c + αὐτοῦ) 19 (s^c + αὐτοῦ) 20 (D + ὅτι) 21 (CD
ᾧ δὲ ἐστῶτων) 22 (D τὸν υἱὸν τοῦ ἀνθρώπου, D s^c + ἐρχόμενον
(s^c -ην) ἐν τῇ δόξῃ, D + αὐτοῦ) 23 (N ll -ση) 24 (N omits)
25 (D ἔμπροσθεν) 26 (N -νήσεται, D ἀρνηθήσεται) 27 (l s^c omit)

§ 29. “After eight days” means according to the inclusive reckoning, which was generally used, ‘after one week.’ This common division of time may in oral tradition have thrust out the “six days” of the older source. More probably S. Luke is preserving the proto-Mark. SS. Peter and John are linked together in Luke viii. 51, xxii. 8, and in the Acts, probably also in John xviii. 15, xx. 2, xxi. 20. In the other Gospels James is always named before John. The same three Apostles accompanied our Lord to the house of Jairus and in Gethsemane.

It is probably with reference to the Transfiguration that Origen quotes the following extract from the Gospel according to the Hebrews: “Ἄρτι ἐλαβέ με ἡ μήτηρ μου τὸ ἅγιον Πνεῦμα ἐν μιᾷ τῶν τριῶν μου καὶ ἀπήνεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ,” of which S. Jerome also preserves a rendering “Modo tulit me mater mea, Spiritus Sanctus, in uno capillorum meorum.”

ix. 28—43^a (i. 17).

28 [Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει] ἡμέραι ὀκτώ¹
παραλαβὼν

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον² †
ἀνέβη εἰς τὸ ὄρος [προσεύξασθαι³].

29 καὶ [ἐγένετο⁴ ἐν τῷ προσεύχεσθαι⁵ αὐτῶν]
[τὸ εἶδος⁶ τοῦ προσώπου αὐτοῦ ἔτερον⁷]

καὶ ὁ ἱματισμὸς αὐτοῦ] †
λευκὸς ἐξαστράπτων⁸.

30 καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῷ, †
[οἷτινες ἦσαν]⁹ Μωυσῆς καὶ Ἡλείας,

[31 οἱ¹⁰ ὀφθέντες ἐν δόξῃ ἔλεγον¹¹ τὴν ἔξοδον αὐτοῦ ἣν ἡμελλεν¹²
πληροῦν [ἐν]¹³ Ἱερουσαλὴμ¹⁴. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν
βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ
τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ δια-
χωρίζεσθαι¹⁵ αὐτοὺς ἀπ’ αὐτοῦ]

εἶπεν ὁ Πέτρος [πρὸς τὸν Ἰησοῦν]¹⁶ †

“Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,

[καὶ]¹⁴ ποιήσωμεν¹⁷ σκηνὰς τρεῖς, †

μίαν σοὶ καὶ μίαν Μωυσεῖ¹⁸ καὶ μίαν Ἡλείᾳ,” †

1 (CD ll ss + καὶ) 2 (D ll ss Ἰάκωβον καὶ Ἰωάννην)
3 (N προσεύχεσθαι) 4 (N transposes after αὐτοῦ) 5 (N προσ-
εύξασθαι) 6 (D ἡ ἰδέα) 7 (D ἡλλοιώθη) 8 (l s^c + like
σπου) 9 (D l ἦν δὲ, C οἱ ἦσαν, ss omit) 10 (D ll omit)
11 (CD l + δὲ) 12 (D μέλλει) 13 (D els) 14 (l omits)
15 (D -ρισθῆναι) 16 (D τῷ Ἰησοῦ, ll omit) 17 (N καὶ
ποιήσωμεν, D θέλεις ποιήσω) 18 (C Μωσεῖ)

S. Matthew uses the phrase ἀμὴν λέγω ὑμῖν (or σοὶ) thirty times, S. Mark thirteen times, but S. Luke only six times, of which three are in passages peculiar to his Gospel. In the Marcan sections he thrice omits it, twice translates it by ἀληθῶς. The evidence points to a certain reluctance in him or his informants to put a Semitic word into a Greek sentence. We observe the same reluctance in the case of the words Ἀββὰ, Ῥαββὲλ, Σατανᾶς &c.

The phrase γενεὰ πονηρὰ καὶ μοιχαλὶς occurs in Matt. xii. 39, xvi. 4. Cf. James iv. 4, Μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; with Mayor's note on the figurative meaning of the word in O.T.

* If the destruction of Jerusalem is as usual ‘the coming of the kingdom of God in power,’ some few of the audience might live to see it. But our Lord's predictions generally have a second and deeper meaning, and it may well be that ‘tasting death’ alludes to eternal death. The greatness of the loss will not be felt until the joys of the Kingdom begin.

[S. John i. 14, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.]

[Rom. xii. 2, καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφούσθε τῇ ἀνακαινώσει τοῦ νοῦς.]

[2 Cor. iii. 18, ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.]

S. Luke avoids the word μετεμορφώθη perhaps because it is incorrect, for there was no change in our Lord's μορφή, perhaps because the word was associated with objectionable ideas in Greek poets.

S. Luke tells us that Moses and Elijah described to our Lord in detail the incidents of His departure, as though His human mind needed the information. We have no trace of this idea elsewhere, but it aptly illustrates S. Luke's regular teaching about the κένωσις. On the other hand see Luke ix. 22.

The drowsiness of the disciples is peculiar to S. Luke; possibly it has been borrowed from Gethsemane.

ἐπιστάτης is used seven times by S. Luke, but by no other N.T. writer.

S. MATTHEW.

xvii. 5 ἔτι αὐτοῦ λαλοῦντος
[ἰδοὺ] νεφέλῃ [φωτεινῇ] ἐπεσκίασεν¹⁴ αὐτούς,

καὶ [ἰδοὺ] φωνὴ ἐκ τῆς νεφέλης¹⁵ λέγουσα.
“Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός,
[ἐν ᾧ ἐξδόκησα¹⁶. a]
ἀκούετε αὐτοῦ^b.”

Doublet (assimilated):

iii. 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν¹⁷ λέγουσα¹⁸ “Οὗτός
ἐστίν¹⁹ ὁ γίός μου ὁ ἀγαπητός, ἐν ᾧ ἐξδόκησα^a 20.”
xvii. 6 [καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν]
καὶ ἐφοβήθησαν σφόδρα. (1) 7 [καὶ προσῆλθεν²¹ ὁ Ἰησοῦς
καὶ ἀψάμενος²² αὐτῶν εἶπεν²³ “Ἐγέρθητε²⁴ καὶ²⁵ μὴ φοβεῖσθε.”]
8 ἐπάραντες²⁶ δὲ τοὺς ὀφθαλμοὺς αὐτῶν
οὐδένα εἶδον²⁷
εἰ μὴ [αὐτὸν]²⁸ Ἰησοῦν μόνον.

14 (D ἐπεσκίασεν) 15 (Il + audita est) 16 (CD ἡ-)
17 (I + audita est) 18 (D Il + πρὸς αὐτόν) 19 (D I Σὺ εἰ)
20 (NC ἡ-) 21 (C I προσελθὼν) 22 (CD Il ἡψατο...καὶ)
23 (Il + eis) 24 (D Ἐγείρεσθε) 25 (5^c raised them up and
said to them) 26 (D * ἐπερέντες) 27 (C + οὐκέτι) 28 D
τὸν, (Il omit)

9 Καὶ καταβαινόντων αὐτῶν¹¹ ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς [ὁ Ἰησοῦς λέγων]
“Μηδενὶ εἰπῆτε τὸ ὄραμα †
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ².”

10 Καὶ ἐπηρώτησαν αὐτὸν [οἱ μαθηταὶ³] λέγοντες
“Τί οὖν οἱ γραμματεῖς λέγουσιν †
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;”
11 ὁ δὲ [ἀποκριθεὶς]⁴ εἶπεν⁵
“Ἡλείας μὲν ἔρχεται⁶ καὶ ἀποκαταστήσει⁷ πάντα.
12 λέγω δὲ ὑμῖν ὅτι Ἡλείας [ἤδη]⁴ ἦλθεν,
καὶ [οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ] ἐποίησαν ἐν⁸ αὐτῷ } (2)
ὅσα ἠθέλησαν.
[οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου]
μέλλει πάσχειν [ὡς αὐτῶν⁹].” } (1)

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.]

1 (D † καταβαίνοντες) 2 NC ἀναστῇ 3 (BCD Il + αὐτοῦ)
4 (5^c omits) 5 (NC Il + αὐτοῖς, N + ὅτι) 6 (C Il + πρῶτον)
7 (D Il ἀποκαταστήσαι) 8 (ND Il omit) 9 (D Il place
after v. 13)

S. MARK.

ix. 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ¹⁴, ἔκφοβοι γὰρ ἐγένοντο¹⁵. (1)
* * *

7 καὶ ἐγένετο νεφέλῃ ἐπισκιάζουσα αὐτοῖς,

καὶ ἐγένετο¹⁶ φωνὴ ἐκ τῆς νεφέλης¹⁷ *
“Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός a,
ἀκούετε αὐτοῦ^b.”

Compare i. 11,

καὶ φωνὴ (ἐγένετο) ἐκ τῶν οὐρανῶν “Σὺ εἰ ὁ υἱὸς μου ὁ ἀγα-
πητός, ἐν σοὶ εὐδόκησα.”

8 καὶ ἐξάпина¹⁸ περιβλεψάμενοι
οὐκέτι οὐδένα εἶδον [μεθ' ἑαυτῶν]¹⁹ (iii)
εἰ μὴ²⁰ τὸν Ἰησοῦν μόνον.

14 (N Origen ἀπεκρίθη, D Il λαλήσει) 15 (15^a singular)
16 (D Il 5^a ἦλθεν, I omits, I ecce) 17 (D Il + λέγουσα) 18 (D Il
εὐθέως, I omits) 19 (Il omit) 20 AC ἀλλά

29 b. The Descent from the Mount next day.

[ix. 9 Καὶ καταβαινόντων αὐτῶν ἐκ¹ τοῦ ὄρους (ii)
διεστείλατο² αὐτοῖς
ἵνα μηδενὶ ᾗ εἶδον³ διηγήσωνται,
εἰ μὴ⁴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.]
[10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς (iii)
συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι⁵.]
[11 καὶ ἐπηρώτων αὐτὸν λέγοντες (ii)
“Ὁ τι λέγουσιν⁶ οἱ γραμματεῖς
ὅτι⁷ Ἡλείαν δεῖ ἐλθεῖν πρῶτον;”
12 ὁ δὲ ἔφη⁸ αὐτοῖς

“Ἡλείας μὲν⁹ ἐλθὼν πρῶτον¹¹ ἀποκατιστάνει¹² πάντα c,
καὶ πὼς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου } (1)
ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ¹³;

13 ἀλλὰ λέγω ὑμῖν ὅτι¹⁴ καὶ Ἡλείας ἐλήλυθεν¹⁵, } (2)
καὶ [ἐποίησαν αὐτῷ
ὅσα ἠθέλον¹⁶].
[καθὼς γέγραπται ἐπ' αὐτόν.]” (iii)

1 NC ἀπὸ 2 (C διετέλλετο) 3 (D * εἶδοσαν) 4 (N
± omits) 5 (D Il 5^a ὅταν ἐκ νεκρῶν ἀναστῇ, I omits v. 10)
6 (N Il + οἱ Φαρισαῖοι καὶ) 7 (D 5^a Il omit) 8 (D Il ἀποκριθεὶς
εἶπεν) 9 (D + εἰ) 10 (D Il omit) 11 (D 5^a πρῶτος)
12 (ND * ἀποκαταστάνει, C Il -στήσει) 13 (N ἐξουθενωθῇ,
C ἐξουδενηθῇ, 5^a be crucified) 14 (N omits) 15 (C Il ἤδη
ἦλθεν) 16 (I fecit quanta oportebat illum facere)

* LXX. Ps. ii. 7, Κύριος εἶπεν πρὸς μέ “Τίός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε.” Isa. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντι-
λήμφομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου, which passage is rendered in Matt. xii. 18, Ἰδοὺ ὁ
παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.

b LXX. Deut. xviii. 15, προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμέ ἀναστήσει Κύριος ὁ θεός σου σοί· αὐτοῦ ἀκούσεσθε.

S. LUKE.

ix. (33) μὴ εἰδὼς ὁ¹⁸ λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος

ἐγένετο νεφέλη καὶ ἐπεσκίαζεν¹⁹ αὐτούς·[ἐφοβήθησαν δὲ (ι) ἐν τῷ εἰσελθεῖν αὐτοὺς²⁰ εἰς τὴν νεφέλην]²¹.35 καὶ φωνὴ ἐγένετο²² ἐκ τῆς νεφέλης λέγουσα²³ †“Οὗτός ἐστιν ὁ γίός μου ὁ ἐκλελεγμένος²⁴ a,”

ἀγτοῖ ἀκούετε b.”

Compare

iii. 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ’²⁵ αὐτόν, καὶ φωνὴν ἐξ²⁶ οὐρανοῦ γενέσθαι “Σὺ εἶ ὁ γίός μου ὁ ἀγαπητός, ἐν σοὶ²⁷ ἐξδόκησα²⁸ a.”

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνήν]

εὐρέθη

Ἰησοῦς μόνος.

18 (D a) 19 (CD ll ἐπεσκίασεν) 20 (D ll ἐκείνους) 21 (ss when they saw them entering asc.) 22 (D ἦλθεν) 23 (ll omit)
 24 (CD ll s^c ἀγαπητός, D + ἐν ᾧ ἠδόκησα) 25 (D εἰς)
 26 (D ἐκ τοῦ) 27 (l ᾧ) 28 (D ll Τίς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

ix. (36) [καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδενὶ ὧν ἐώρακαν².]

Compare S. Luke i. 17.

“καὶ αὐτὸς προελεύσεται³ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα^c καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.”

1 (D omits) 2 (N ἐώρακασιν, C ἐώρακασιν, D * ἐθέασαν, corrected to -αντο) 3 BC προσ-

VARIOUS.

Perhaps S. Luke's ἐκλελεγμένος was contained in the proto-Mark; S. Mark will then have assimilated the voice to that at the Baptism, as S. Matthew has done.

The word ἐφοβήθησαν occurs in S. Luke before the voice from heaven, in S. Matthew after it; in S. Mark the mention of fear comes still earlier. The differences in order perhaps indicate independent editorial work in all three cases.

[S. John xii. 28, ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ “Καὶ ἐδόξασα καὶ πάλιν δοξάσω.”]

[2 Pet. i. 17, λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης “Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα.”—18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἀγίῳ ὄρει.]

That our Lord attributed the Baptist's murder to the Jewish rulers rather than to Herod and Herodias see Mark vi. 17 note.

S. Matthew appends an editorial explanation as he does in xvi. 12. Compare with it Matt. xi. 14, “καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι.”

S. John i. 21, καὶ ῥώτησαν αὐτόν, “Τί οὖν; (σὺ) Ἡλείας εἶ;” καὶ λέγει “Οὐκ εἰμὶ.”

^c LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἡλίαν τὸν Θεοβέτην πρὶν ἔλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, ἧς δὲ ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

S. MATTHEW.

S. MARK.

29 c. *The Demoniac Boy.*xvii. 14 Καὶ ἐλθόντων¹ πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν² 15 καὶ] λέγων
 “Κύριε³, ἐλέησόν μου τὸν υἱόν⁴, †
 [ὅτι σεληνιάζεται καὶ κακῶς ἔχει⁵.]
 πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις]⁶ εἰς τὸ
 ὕδωρ (2) †

16 καὶ προσήνεγκα αὐτὸν (1) τοῖς μαθηταῖς σου, } †
 καὶ οὐκ ἠδυνήθησαν⁷ αὐτὸν θεραπεύσαι.” }

1 (D† ll ss ἐλθών, C+αὐτῶν) 2 (D ll ἐμπροσθεν αὐτοῦ,
 ll omit) 3 (N omits) 4 (B †+μου) 5 CD ll s^c πάσχει
 6 (D ll ἐνίοτε) 7 (B ἠδυνάσθησαν)

ix. 14 Καὶ ἐλθόντες¹ πρὸς τοὺς μαθητὰς εἶδαν² ὄχλον πολὺν
 περὶ³ αὐτοὺς καὶ⁴ γραμματεῖς συνζητοῦντας πρὸς αὐτούς⁵.
 [15 καὶ εὐθὺς πᾶς ὁ ὄχλος⁶ ἰδόντες αὐτὸν ἐξεθαμβή- (iii)
 θησαν⁷, καὶ προστρέχοντες⁸ ἡσπάζοντο αὐτόν. 16 καὶ
 ἐπηρώτησεν αὐτούς⁹ “Τί συνζητεῖτε πρὸς αὐτούς¹⁰;” 10”]

17 καὶ ἀπεκρίθη¹¹ αὐτῷ εἰς ἐκ τοῦ ὄχλου *
 “Διδάσκαλε, ἤνεγκα τὸν υἱόν μου (1) πρὸς σέ,
 ἔχοντα πνεῦμα ἄλαλον¹².
 18 καὶ ὅπου ἐὰν¹³ αὐτὸν καταλάβῃ ῥήσσει¹⁴ αὐτόν¹⁵, καὶ
 ἀφρίζει

καὶ τρίζει τοὺς δόντας καὶ ξηραίνεται
 καὶ εἴπα¹⁶ τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
 καὶ οὐκ ἴσχυσαν¹⁷.”

1 (CD ll s^c ἐλθών) 2 (CD ll εἶδεν) 3 (D ll πρὸς)
 4 (D+τοὺς) 5 (N πρὸς ἐαυτούς, D αὐτοῖς) 6 (s^c omits,
 D † omits ὁ) 7 (D ἐθαμβήθησαν) 8 (C προ-, D ll προσχαίροντες,
 l cadentes) 9 (C1 τοὺς γραμματεῖς) 10 (N πρὸς ἐαυτούς,
 D ll ἐν ὑμῖν, l omits) 11 (C ἀποκριθεὶς...εἶπεν) 12 (s^c
 omits) 13 (N † omits) 14 (D ll ῥάσσει) 15 (ND l omit)
 16 (CD εἶπον) 17 (D ll+ἐκβαλεῖν αὐτό)

29 d. *Our Lord's Rebuke.*

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν¹
 “ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
 ἕως πότε μεθ' ὑμῶν ἔσομαι;
 ἕως πότε² ἀνέξομαι ὑμῶν;
 φέρετέ μοι αὐτὸν ὧδε³.” †

1 (N+αὐτοῖς) 2 (ss and) 3 (ss thy son)

19 ὁ δὲ¹ * ἀποκριθεὶς αὐτοῖς² λέγει
 “ὦ γενεὰ ἄπιστος³, * *
 ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 ἕως πότε ἀνέξομαι ὑμῶν;
 φέρετε⁴ αὐτὸν⁵ * πρὸς με⁶.”

20 καὶ ἤνεγκαν⁴ αὐτὸν πρὸς αὐτόν^{7, 8}
 καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς⁷ συνεσπάραξεν⁹ αὐτόν,
 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

[21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ¹⁰ “Πόσος (iii)
 χρόνος ἐστὶν ὡς¹¹ τοῦτο⁸ γέγονεν αὐτῷ;” ὁ δὲ εἶπεν
 “Ἐκ παιδιῶθεν¹².”]

[22 καὶ πολλάκις καὶ⁷ εἰς πῦρ αὐτὸν ἔβαλεν¹³ καὶ εἰς (ii)
 ὕδατα (2)

ἵνα ἀπολέσῃ αὐτόν.]
 [ἀλλ' εἴ τι δύνη¹⁴, βοήθησον ἡμῖν^{4, 15} σπλαγχνισθεὶς (iii)
 ἐφ' ἡμᾶς¹⁶.” 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ “Τὸ⁷ Ἐὶ
 δύνη^{14, 16}, πάντα δυνατὰ τῷ πιστεύοντι.” 24 εὐθὺς¹⁷
 κράζας ὁ πατὴρ τοῦ παιδίου¹⁸ ἔλεγεν¹⁹ “Πιστεύω,
 βοήθει μου τῇ ἀπιστίᾳ.”]

1 (D ll καὶ) 2 (C1 omit, 2 ll εἰ) 3 (D ἀπιστε)
 4 (s^c singular) 5 (s^c thy son) 6 (N ἐμέ) 7 (D ll omit)
 8 (l omits) 9 (D ἐτάραξεν) 10 (l eum, ll+dicens)
 11 (B ἕως, C ll ἐξ οὗ) 12 (D παιδός) 13 (D ll βάλλει)
 14 (C δύνασαι) 15 (D ll+Κύριε) 16 (D ll ss+πιστεύσαι)
 17 (NC καὶ, D ll s^c καὶ εὐθέως) 18 (D ll+μετὰ δακρύων)
 19 (D ll λέγει)

In S. Mark the first sight of our Lord produced a violent fit of convulsions in the boy, and when our Lord spoke the word of power the fit was intensified, till death seemed to intervene. Then our Lord raised the lad up. The miracle therefore consisted of two stages, as in Mark viii. 22—26. In S. Matthew the epileptic fit is not alluded to in any way. In S. Luke its virulence is not insisted on and no trace of it continues when our Lord speaks. We have assigned the difficulty to the trito-Mark in both cases, but it must be confessed that those critics have good reason who say that S. Mark has boldly preserved the original account while the other Evangelists have deliberately cut it down or removed parts of it altogether from theological timidity.

S. LUKE.

VARIOUS.

ix. 37 [Ἐγένετο δὲ¹ τῇ ἐξῆς ἡμέρᾳ²] ἡ κατελθόντων αὐτῶν³
[ἀπὸ τοῦ θρους] συνήντησεν αὐτῷ ὄχλος πολὺς⁴.

38 καὶ ἰδοὺ⁵ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †
“Διδάσκαλε, [δέομαί σου] ἐπιβλέψαι⁶ ἐπὶ τὸν υἱόν μου,
ὅτι [μονογενὴς μοί ἐστιν], 39 καὶ ἰδοὺ⁷ πνεῦμα λαμβάνει
αὐτόν,
καὶ [ἐξέφνης κράζει⁸, καὶ] σπαράσσει αὐτόν⁹ μετὰ ἄφροῦ
[καὶ μόλις¹⁰ ἀποχωρεῖ ἀπ’ αὐτοῦ¹¹ συντρίβων¹² αὐτόν].
40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν¹³ αὐτόν¹⁴, †
καὶ οὐκ ἠδυνήθησαν.”

1 (C ll + ἐν) 2 (D ll ss διὰ τῆς ἡμέρας) 3 (D † κατελθόντα
αὐτόν) 4 (D συνελθεῖν αὐτῷ (ss αὐτοῖς) ὄχλον πολύν) 5 (ss
omit) 6 (ND ll ἐπιβλεψον) 7 (ND ss omit) 8 (D l ss
λαμβάνει γὰρ αὐτόν ἐξαίφνης πνεῦμα καὶ ῥήσσει, ND + καὶ ῥάσσει)
9 (D l omit) 10 (NCD μόγισ) 11 (l omits) 12 (N * συν-
τριβοῦν, D l καὶ συντρίβει) 13 (D ἀπαλλάξωσιν) 14 (D αὐτόν)

ix. 41 ἡ ἀποκριθεὶς δὲ¹ ὁ Ἰησοῦς εἶπεν

“ὦ γενεὰ ἄπιστος² καὶ διεστραμμένη,

ἕως πότε ἔσομαι ἡμᾶς³ †

καὶ ἀνέξομαι ὑμῶν;

προσάγαγε⁴ ὧδε⁵ τὸν υἱόν σου.”

42 ἔτι⁶ δὲ προσερχομένου⁷ αὐτοῦ

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν⁸.

1 (C omits) 2 (D ἄπιστε) 3 (N l μεθ’ ὑμῶν) 4 (D
προσένεγκε) 5 (D omits) 6 (ll omit) 7 (N προσερχο-
μένου) 8 (D συνεσπάραξεν)

The trito-Mark addition of the amazement of the crowd upon seeing our Lord should be compared with the shining of the face of Moses when he came down from the mount Ex. xxxiv. 29, and with Mark x. 32.

S. Luke’s phrase τῇ ἐξῆς occurs four times in S. Luke’s writings, τῷ ἐξῆς once; the word ἐξῆς does not occur elsewhere in N.T. By inserting it here S. Luke tells us that the Transfiguration took place at night, which explains (1) the scintillations of light, (2) the ‘cloud of light’ (Matt.), (3) the drowsiness of the disciples (Luke). The variant διὰ τῆς ἡμέρας “in the course of the day” instead of “on the next day” was probably made by some one who knew that the Jewish day legally began at sunset but did not know that in ordinary talk this legal subtilty was necessarily ignored.

S. Luke’s συναντῶν occurs in Luke ix. 18(?), 37, xxii. 10, Acts x. 25, xx. 22, Heb. vii. 1, 10.

For S. Luke’s μονογενὴς see Mark v. 23 note.

We assume that the proto-Mark contained the words καὶ διεστραμμένη.

In Mark ix. 20 ἰδὼν, though masculine, probably agrees with τὸ πνεῦμα. In the next line the subject is abruptly changed, as is not uncommon in the best Greek authors. Τὸ Εἰ δύνῃ is probably an accusative of exclamation ‘If thou canst!’, the article agreeing with the whole phrase; but it may resemble the τό of Eph. iv. 9 and Heb. xii. 27; or if we read τὸ “Εἰ δύνῃ,” with W. H. margin, the article will belong to the whole sentence as in Luke i. 62, Rom. viii. 26. The contracted form δύνῃ for δύνασαι is used in tragedy. On the use of ἀπό with a locative see Mark v. 6 note.

S. MATTHEW.

S. MARK.

29 e. *The Healing of the Boy.*

xvii. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· †

καὶ ἐθεραπεύθη ὁ παῖς¹¹ [ἀπὸ τῆς ὥρας ἐκείνης].

¹⁹ Τότε προσελθόντες

οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ' ἰδίαν εἶπαν

“Διὰ τί ἡμεῖς οὐκ ἡδυνήθημεν⁸ ἐκβαλεῖν αὐτό;”

²⁰ ὁ δὲ λέγει⁴ αὐτοῖς

[“Διὰ τὴν ὀλιγοπιστίαν⁵ ὑμῶν· ἀμήν γὰρ λέγω ὑμῖν⁶, ἐὰν ἔχητε πίστιν ὡς κόκκος⁷ συνάπews, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβα⁸ ἔνθεν⁹ ἐκεῖ¹⁰, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν¹¹.”]

1 (N omits) 2 (BD * καθ') 3 (B ἐδυν-) 4 (C II εἶπεν)
5 (CD II ἀπιστίαν) 6 (C + θτι) 7 (D κόκκος) 8 (CD
-βηθι) 9 (C ἐντεθεν) 10 (2 ll omit) 11 (CD II + 2 l
τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

ix. 25 [Ἰδὼν δὲ¹ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει² ὄχλος] (iii)
ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ [λέγων³ αὐτῷ⁴ (iii)
“Τὸ ἄλλalon καὶ κωφὸν⁷⁵ πνεῦμα, ἐγὼ⁶ ἐπιτάσσω
σοι, ἐξέλθε ἐξ⁷ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.”]
²⁶ καὶ κράζας καὶ πολλὰ σπαράξας⁸ ἐξῆλθεν⁹. [καὶ (iii)
ἐγένετο ὥστε¹⁰ νεκρὸς ὥστε τοὺς¹¹ πολλοὺς λέγειν¹²
ὅτι ἀπέθανεν. ²⁷ ὁ δὲ Ἰησοῦς κρατήσας¹³ τῆς χειρὸς
αὐτοῦ ἡγείρεν αὐτόν, καὶ ἀνέστη¹⁴.]

[²⁸ καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (ii)

οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν¹⁵ ἐπηρώτων¹⁶ αὐτόν

“Γ¹⁷ Ο τι¹⁷ ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό;”

²⁹ καὶ εἶπεν αὐτοῖς

“Τοῦτο τὸ γένος ἔν οὐδενί¹⁸ δύναται ἐξελεῖν εἰ μὴ
ἐν προσευχῇ¹⁹.”]

1 (D II καὶ ὅτε εἶδεν) 2 (N + ὁ) 3 (D εἰπὼν) 4 (2 ll
omit) 5 (I immune) 6 (N omits) 7 (C II ἀπ')
8 (N II + αὐτόν) 9 (D II s⁹ + ἀπ' αὐτοῦ) 10 (D ὥς) 11 (CD
omit) 12 (D s¹² + λέγοντας) 13 (C + αὐτόν) 14 (s¹⁴ + and
he delivered him to his father) 15 (D * ιαν) 16 (D ἡρώτων,
C * ἐπερώτων) 17 (D Διὰ τί) 18 (D s¹⁸ + ἐν οὐδέν, C οὐ)
19 (CD II s¹⁹ + καὶ νηστείᾳ)

30. WARNINGS AND ENCOURAGEMENTS.

ix. 30—50.

xvii. 22, 23, xviii. 1—9 (x. 40, 42, v. 29, 30, 13).

²² Ὁ συστρεφόμενων¹ δὲ αὐτῶν² ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

“Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων,

²³ καὶ ἀποκτενοῦσιν³ αὐτόν,

καὶ τῇ τρίτῃ ἡμέρᾳ⁴ ἐγερθήσεται⁵.”

[καὶ ἐλυπήθησαν σφόδρα.]

1 (CD II Ἄνα-) 2 (I singular) 3 (D s³ ἀποκτείνουσιν)
4 (D II μετὰ τρεῖς ἡμέρας) 5 B ἀναστήσεται

Here follows *THE COIN IN THE FISH'S MOUTH*,
IV. § 22, 4 verses.

30 a. *Second Prediction of the Passion.*

³⁰ [Κἀκεῖθεν ἐξελθόντες ἐπορεύοντο¹ διὰ τῆς Γαλι- (ii)
λαίας,]

[καὶ οὐκ ἤθελεν ἵνα τις γινῶι:] (iii)

³¹ ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν (αὐτοῖς)²
ὅτι

“Ὁ³ υἱὸς τοῦ ἀνθρώπου * παραδίδοται εἰς χεῖρας ἀν-
θρώπων⁴,

[καὶ ἀποκτενοῦσιν⁵ αὐτόν, (ii)

καὶ ἀποκτανθῆίς⁶ μετὰ τρεῖς ἡμέρας⁷ ἀναστήσεται.”]

³² οἱ δὲ ἡγνῶουν τὸ ῥῆμα,

καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.

1 N C II παρ- 2 B I omit 3 (D omits) 4 (D s⁴ ἀνθρώπου)
5 (D s⁵ ἀποκτείνουσιν) 6 (D II omit) 7 (A II τῇ τρίτῃ ἡμέρᾳ)

S. LUKE.

VARIOUS.

ix. (42) ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα-
θάρτῳ⁷¹⁷²,

καὶ ἰάσατο τὸν παῖδα⁷³ [καὶ ἀπέδωκεν αὐτὸν⁴ τῷ πατρὶ αὐτοῦ].
43 [ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

1 (l omits) 2 (D1 τῷ ἀκαθ. πνεύματι) 3 (D1 ἀφῆκεν
αὐτὸν) 4 (D τὸν παῖδα)

(Matt. xvii. 20=Luke xvii. 5, 6. IV. § 4.)

S. Mark and S. John use *ἐ* *τι* instead of *τὶ* to ask a direct question.

S. Matthew's "from that hour" occurs also in Matt. ix. 22, xv. 28.

S. Luke's ἐκπλήσσεσθαι occurs in Matt. vii. 28, xiii. 54, xix. 25, xxii. 33, Mark i. 22, vi. 2, vii. 37, x. 26, xi. 18, Luke ii. 48, iv. 32, Acts xiii. 12.

Matt. xvii. 20. ὀλιγόπιστος is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8.

ix. 43^b—50 (xxii. 24, x. 16).

(43) [Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐπολεῖ]¹

εἶπεν² πρὸς τοὺς μαθητὰς αὐτοῦ³

44 "[Θέσθε ὑμεῖς τὰ ὅσα⁷⁴ ὑμῶν τοὺς λόγους τούτους,]
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας
ἀνθρώπων."

45 οἱ δὲ ἡγνόουν τὸ ῥῆμα τούτο,

[καὶ ἦν παρακαλυμμένον⁵ ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό,]
καὶ ἐφοβοῦντο ἐρωτῆσαι⁶ αὐτὸν⁷ [περὶ τοῦ ῥήματος τούτου].

1 (l Et in mirabilibus quae faciebat, ll+dixit ei Petrus, "Domine, quare nos non potuimus eicere illum?" Quibus dixit quoniam "Huius modi orationibus et ieiuniis eicitur")
2 (ll+autem) 3 (l omits) 4 (l in cordibus) 5 (D κεκαλυμμένον) 6 (CD ἐπ-) 7 (D ll s^a omit)

For S. Mark's μετὰ τρεῖς ἡμέρας see viii. 31 note.

S. Matthew's λυπεῖσθαι σφόδρα is repeated in Matt. xviii. 31, xxvi. 22.

S. Luke seems to indicate a supernatural interference with the understanding of the disciples; cf. Luke ii. 50, xviii. 34, xxiv. 16.

S. MATTHEW.

xviii. 1 [Ἐν ἐκείνῃ¹ τῇ ὥρᾳ² προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ
λέγοντες]

“Τίς ἄρα μείζων [ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];”

*

2 καὶ προσκαλεσάμενος παιδίον³ ἔστησεν αὐτὸ ἐν μέσῳ
αὐτῶν

3 καὶ εἶπεν

[“Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιὰ⁴,
οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπει-
νώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν”]

5 καὶ ὅς ἐὰν δέξῃται ἐν⁵ παιδίον τοιοῦτο⁶ ἔπὶ τῷ ὀνό-
ματί μου⁵,

ἐμὲ δέχεται.”

Doublet (from the Charge to the Twelve):

[x. 40 “Ὁ δεχόμενος ὑμᾶς

ἐμὲ δέχεται,

καὶ ὁ ἐμὲ δεχόμενος

δέχεται τὸν ἀποστείλαντά με.”]

1 B s^c + δὲ 2 (ll ss Origen ἡμέρα) 3 (D l ss + ἐν)
4 (s^c Jerome one of these children, ll infans iste) 5 (l omits)
6 (D τοιοῦτον)

Mark ix. 34. Blass (*Grammar of N.T. Greek*, pp. 33, 141) maintains the old-fashioned idea that the comparative is used for the superlative in N.T. Greek, as it is in some modern languages. But it is not probable that the language had already decayed so far. Undoubtedly there is a reluctance to use the superlative, due partly to the old feeling for irony, but still more to the growth of modesty, and in every case in the N.T., where the superlative might have been put, we can see excellent reason why the comparative was preferred. Here for example the disciples would have thought it presumptuous to ask “Τίς μέγας;” still more so to ask “Τίς μέγιστος;” but they would see no impropriety in asking “Τίς μείζων;” the comparative being a weakened form of the positive as the superlative is a strengthened form; for as the superlative means (1) ‘greatest,’ (2) ‘very great,’ so the comparative means (1) ‘greater,’ (2) ‘somewhat great,’ ‘comparatively great,’ ‘a leading’ or ‘prominent man.’

S. MARK.

30b. *The Dispute about Precedence.*

ix. 33 Καὶ [ἦλθον¹ εἰς Καφαρναούμ. (iii)

Καὶ ἐν τῇ οἰκίᾳ γενόμενος] ἐπρωῶτα αὐτοῦς

“Τί ἐν τῇ ὁδῷ διελογίζεσθε;”

34 οἱ δὲ ἐσιώπων², πρὸς ἀλλήλους γὰρ διελέχθησαν

ἐν τῇ ὁδῷ¹³

“Τίς μείζων⁴;”

[35 καὶ⁵ καθίσας ἐφώνησεν τοὺς δώδεκα ἑκαὶ λέγει (iii)
αὐτοῖς

“Εἴ τις θέλει πρῶτος εἶναι

ἔσται⁶ πάντων ἔσχατος καὶ πάντων διάκονος⁷.”]

36 καὶ λαβὼν⁸ παιδίον ἔστησεν αὐτὸ⁹ ἐν μέσῳ¹⁰ αὐτῶν

καὶ [ἐναγκαλισάμενος¹¹ αὐτὸ] εἶπεν αὐτοῖς (iii)

37 “Ὁς ἂν (ἐν)¹² τῶν ἑτοιμῶν παιδίων¹³ δέξῃται ἐπὶ¹⁴
τῷ ὀνόματί μου,

ἐμὲ δέχεται

ἑκαὶ ὅς ἂν¹⁵ ἐμὲ δέχῃται¹⁶ 17,

οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.”

1 (D * ἦλθσαν, C ll s^c ἦλθεν) 2 (C ἐσιώπων) 3 (D ll s^c
omit) 4 (N + ἐστίν, D ll + γέννηται αὐτῶν) 5 (D ll τότε)
6 (ll fiat) 7 (D l omit) 8 (D + τὸ) 9 (D αὐτὸν)
10 (C ἐμμέσῳ) 11 (C † ἀναγκ-, D * ἀνακλις-, s^c looked at)
12 D ll † omit 13 (N C l παιδίων τοῦτων) 14 (D ll ἐν)
15 (N l omit) 16 (N δέχεται, CD ll δέξῃται) 17 (s^c omits)

30c. *The Stranger who exorcised in the Name of our Lord.*

ix. 38 Ἐφῇ¹ αὐτῷ² ὁ³ Ἰωάννης⁴ “Διδάσκαλε,
εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια⁵,
καὶ ἐκωλύομεν⁶ αὐτόν, ὅτι οὐκ ἠκολούθει⁷ ἡμῖν⁸.”

39 ὁ δὲ Ἰησοῦς⁹ εἶπεν “Μὴ κωλύετε αὐτόν¹⁰,
[οὐδεὶς γὰρ ἔστιν ὅς ποιήσει δύναμιν¹¹ ἐπὶ τῷ ὀνό- (iii)
ματί μου

καὶ δυνήσεται ταχὺ¹² κακολογῆσαί με.”]

40 ὅς γὰρ οὐκ ἔστιν καθ’ ἡμῶν¹³, ὑπὲρ ἡμῶν¹³ ἐστίν.”

1 (D ll Ἀπεκρίθη, ll + autem, C s^c Ἀποκριθεὶς δὲ ἔφη) 2 (2 ll
omit) 3 (D omits) 4 (D ll + καὶ εἶπεν) 5 (D ll + ὅς οὐκ
ἀκολουθεῖ μεθ’ ἡμῶν) 6 (C ll ἐκωλύσαμεν) 7 (C ἀκολουθεῖ)
8 (D ll omit) 9 (D ll ἀποκριθεὶς) 10 (l eos, D ll omit)
11 (s^c aught) 12 (ll omit) 13 (D ll ὑμῶν)

S. LUKE.

ix. 46 ¹Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς⁷¹,
τὸ “Τίς ἂν εἴη μείζων αὐτῶν;”

Doublet (from the history of the Passion):

[xxii. 24 ²Ἐγένετο δὲ καὶ² φιλονεικία ³ἐν αὐτοῖς⁷³,
τὸ “Τίς ⁴αὐτῶν δοκεῖ εἶναι⁴ μείζων;”]

ix. 47 ὁ δὲ ⁵Ἰησοῦς εἰδὼς⁵ τὸν διαλογισμὸν τῆς καρδίας αὐτῶν⁷⁶

ἐπιλαβόμενος παιδίον⁷ ἔστησεν αὐτὸ⁸ παρ’ ἑαυτοῦ⁹,

48 καὶ εἶπεν αὐτοῖς¹⁰

“¹¹Ὅς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου
ἐμὲ δέχεται,

καὶ¹¹ ὁ¹² ἂν¹² ἐμὲ δέξηται¹³
δέχεται¹⁴ τὸν ἀποστείλαντά με·

Doublet (from the Charge to the Seventy):

[x. 16 “ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ¹⁵.”]

Ἦ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με¹⁶.”]

ix. (48) [“ὁ γὰρ μικρότερος ἐν πᾶσιν¹⁷ ὑμῖν ὑπάρχων¹⁸ οὕτως ἐστίν¹⁹
μέγας.”]

1 (D † omits) 2 (N ll omit) 3 (N els εαυτοῦς) 4 (D ll
ἀν εἴη) 5 CD ll ἰδὼν 6 (ls^a their thoughts) 7 (N παιδίου)
8 (D ll omit) 9 (D εαυτόν) 10 (D ll ss omit) 11 (l omits)
12 (N omits) 13 (N δέχεται) 14 (D omits) 15 (3 ll + et
eum qui me misit) 16 (D ll s^a ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ
ἀποστείλαντός με, s^a conflates, giving both clauses, l omits)
17 (s^a omits) 18 (D s^a l omit, s^a + like this boy) 19 (D ll
ἐσται)

ix. 49 [¹Ἀποκριθεὶς δὲ¹] Ἰωάννης εἶπεν “Ἐπιστάτα², †
εἶδαμέν τινα ἐν³ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
καὶ ἐκωλύομεν⁴ αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.”
50 εἶπεν δὲ [πρὸς αὐτόν]⁵ Ἰησοῦς⁶ “Μὴ κωλύετε⁷, †

ὅς γὰρ οὐκ ἔστιν καθ’ ὑμῶν ὑπὲρ ὑμῶν⁸ ἐστίν⁹.”

1 (C? omits, NC? + ὁ) 2 (C Διδάσκαλε) 3 (CD ἐπὶ)
4 (CD ll ἐκωλύσαμεν) 5 (D l omit, ll πρὸς αὐτοῦς, CD + ὁ)
6 (2 ll + Sinite eum et) 7 (CD + αὐτόν) 8 (N ἡμῶν)
9 (ll + nemo est enim qui non faciat virtutem in nomine meo
± et poterit male loqui de me)

Here follows the great Travel Narrative, 351 verses (ix. 51—
xviii. 14), which contains nothing Marcan except a few scraps
of the deutero-Mark.

VARIOUS.

S. Matthew’s usual desire to save the credit of the Twelve
has led to some serious changes here, for in S. Mark the
disciples, who regularly walked in a company some distance
behind our Lord, had disputed amongst themselves as to
which of them was a leading man. We suppose that the
supporters of Judas (see last note on p. 31) were becoming
jealous of the honour lately bestowed on S. Peter. Our Lord
rebukes the spirit of all such inquiries and declares that
leadership involves greater service, not ease and personal ad-
vantage. But S. Matthew has altered all this, as in his
editing of Mark x. 35. Probably however the proto-Mark
contained no more than Luke ix. 46—48 minus the bracketed
clauses.

S. Luke’s statement that our Lord knew the thoughts of
their hearts is paralleled in Mark ii. 8, Matt. ix. 4, Luke v. 22,
and in Luke vi. 8 &c.

The saying “If any man willeth to be first” or some
equivalent of it is found in all the Synoptists twice. It is the
only case of a doublet in S. Mark, which doublet we assign to
the trito-Mark. The next saying is one of the very few Marcan
utterances which are repeated in S. John, as recorded below.

Cf. Matt. xxiii. 11.

“ὁ δὲ μείζων ὑμῶν
ἔσται ὑμῶν διάκονος.”

Doublet: Matt. xx. 26.

“ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι
ἔσται ὑμῶν διάκονος,
καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος.”

Cf. Mark x. 43, 44.

“ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,
καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος.”

Cf. Luke xxii. 26.

“ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος,
καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.”

S. John

[xii. 44, Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν “Ὁ πιστεύων εἰς ἐμὲ
οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με.”]

[xiii. 20, “ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ
λαμβάνων λαμβάνει τὸν πέμψαντά με.”]

[xiv. 24, “καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ
πέμψαντός με πατρός.”]

[xv. 23, “ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.”]

30 c. We can readily conjecture why S. Matthew, who is
so jealous for the authority of the Twelve, should omit this
passage.

The words seem to belong to a time of general desertion,
when neutrality indicated some degree of belief. The other
saying “He who is not with me is against me” (Matt. xii. 30
= Luke xi. 23) belongs rather to a time of popularity, when
neutrality marked unbelief.

On S. Luke’s ἐπιστάτης see Mark iv. 38 note.

S. MATTHEW.

Logion from the Charge to the Twelve.

x. 42 “καὶ ὃς ἂν ποτίσῃ [ἕνα τῶν μικρῶν¹ τούτων]
ποτήριον ψυχροῦ² [μόνον]³ εἰς ὄνομα μαθητοῦ⁴,
ἀμὴν λέγω ὑμῖν, οὐ μὲν ἀπολέσῃ τὸν μισθὸν⁵ αὐτοῦ.”

1 (D ll ελαχίστων) 2 (D ll ss + ὕδατος—the addition is
necessary to the sense in Syriac, and almost so in Latin, but
l omits) 3 (D ss omit) 4 (ll meo) 5 (D ll ss ἀπόληται
ὁ μισθός)

xviii. 6 “ὃς δ’ ἂν σκανδαλίσῃ
ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],
συμφέρι αὐτῷ
ἵνα κρεμασθῇ μύλος ὀνίκος περὶ¹ τὸν τράχηλον αὐτοῦ
καὶ καταποντισθῇ [ἐν τῷ πελάγει] τῆς θαλάσσης.
[7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων²· ἀνάγκη γὰρ³ ἐλθεῖν τὰ
σκάνδαλα, πλὴν⁴ οὐαὶ τῷ ἀνθρώπῳ⁵ δι’ οὗ τὸ σκάνδαλον ἔρχεται.]
8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε,
ἔκκοψον⁶ αὐτὸν [καὶ βάλε ἀπὸ σοῦ].
καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ
χολόν⁷, †
ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον⁸.”

xviii. 9 “καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει¹⁰ σε,
ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ].
καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, †
ἢ δύο ὀφθαλμοὺς ἔχοντα
βληθῆναι εἰς τὴν γέενναν τοῦ πυρός¹¹.”

Doublet (from the Sermon on the Mount):

[v. 29 “εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
συμφέρι γὰρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹² εἰς γέενναν·
30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
συμφέρι γὰρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
καὶ μὴ¹³ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπελθῇ¹⁴.”]

1 (D ἐπὶ, E ll εἰς) 2 (ss + which are coming) 3 (ND ll
+ ἐστίν) 4 (D † + δέ) 5 (B ll + ἐκείνῳ) 6 (N ἐξελε)
7 (l omits) 8 (18^o, Origen, the Gehenna of fire, l Gehennam
aeternam) 9 (D † + τὸ αὐτὸ) 10 (B * σκανδαλεῖ)
11 (D omits, 2 ll aeternum) 12 (D ll ἀπέλθῃ) 13 (N ἢ)
14 (D omits v. 30)

Here follow

- (1) Four fragments, 8 verses. IV. §§ 40, 42–44.
(2) *THE LOST SHEEP*, 3 “ II. § 12.
(3) *THE UNMERCIFUL SERVANT*, 15 “ II. § 13.

26 “

^a LXX. Isaiah lxvi. 24, καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ
αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.

S. MARK.

30 d. *The Cup of Cold Water in the Name
of a Disciple.*

[ix. 41 “Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς (iii)
ποτήριον ὕδατος ἐν¹ ὀνόματι² ὅτι Χριστοῦ³ ἐστέ,
ἀμὴν λέγω ὑμῖν ὅτι⁴ οὐ μὲν ἀπολέσῃ⁵ τὸν μισθὸν
αὐτοῦ.”]

1 (D + τῷ) 2 (ND ll + μου) 3 (N † ἐμόν) 4 (ll omit)
5 (D ἀπολέσει)

30 e. *Of causing Scandals.*

[ix. 42 “Καὶ ὃς ἂν σκανδαλίσῃ¹ (i) (ii)
ἕνα τῶν μικρῶν τούτων² τῶν πιστευόντων³, (2)
καλὸν ἐστίν⁴ αὐτῷ μᾶλλον
εἰ περικείται⁵ μύλος ὀνίκος⁶ περὶ⁷ τὸν τράχηλον αὐτοῦ
καὶ βέβληται⁸ εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ⁹ σε ἡ χεὶρ σου,
ἀπόκοψον αὐτήν·
καλὸν ἐστίν σε¹⁰ κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν
ἢ τὰς¹¹ δύο χεῖρας ἔχοντα
ἀπελθεῖν¹² εἰς τὴν γέενναν¹³, εἰς¹⁴ τὸ πῦρ τὸ ἄσβεστον¹⁵.
45 καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ¹⁶ σε,
ἀπόκοψον αὐτόν·
καλὸν¹⁷ ἐστίν σε¹⁰ εἰσελθεῖν εἰς τὴν ζωὴν¹⁸ χολόν
ἢ τοὺς δύο πόδας ἔχοντα
βληθῆναι εἰς τὴν γέενναν¹⁹ ¹⁵.
47 καὶ ἐὰν²⁰ ὁ ὀφθαλμός σου σκανδαλίξῃ²¹ σε,
ἔκβαλε αὐτόν·
καλὸν σε²² ἐστίν μονόφθαλμον εἰσελθεῖν²³ εἰς τὴν βασι-
λείαν²⁴ τοῦ θεοῦ
ἢ δύο ὀφθαλμοὺς ἔχοντα
βληθῆναι²⁵ εἰς²⁶ γέενναν²⁷.]

[48 ὁ πον ὁ σκώληξ ἀγῶν οὐ τελεῖται (iii)
καὶ τὸ πῦρ οὐ σβέννυται²⁸.]

1 (D^{ss} σκανδαλίζει) 2 (l omits) 3 (C? D l πῶς ἐχόντων,
B ll s^a + εἰς ἐμέ) 4 (ll omit) 5 (D ll περιέκειτο) 6 (l mola,
l lapis molaris) 7 (D ἐπὶ) 8 (D ἐβλήθη) 9 CD ll
σκανδαλίζει 10 (D ll σοι) 11 (D omits) 12 (N εἰσελθ.,
D ll βληθῆναι) 13 (s^a omits) 14 (D ll ὅπου ἐστίν) 15 (In
D ll v. 48 becomes a thrice repeated refrain, forming vv. 44,
46 and 48) 16 (N † σκανδαλίζει) 17 (A l + γάρ) 18 (D † ll
+ αἰώνιον, N + κυλλὸν ἢ) 19 (D l + εἰς, 3 ll + ubi, D ll + τὸ πῦρ τὸ
ἄσβεστον) 20 (D εἰ) 21 (D σκανδαλίζει) 22 (CD ll σοι)
23 (N † omits) 24 (N † ζωσιλίαν) 25 (D l ἀπελθεῖν)
26 NCD + τὴν 27 (C ll + τοῦ πυρός, l + inextinguibilis)

S. LUKE.

VARIOUS.

xvii, 1, 2.

(Scrap from the deutero-Mark; misplaced.)

[¹ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹ "Ἀνένδεκτόν ἐστιν τοῦ τὰ
σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαί"² δι' οὗ ἔρχεται.]

² λυσιτελεῖ³ αὐτῷ⁴

εἰ λίθος μυλικὸς περίκειται⁵ περὶ τὸν τράχηλον αὐτοῦ †
καὶ ἔρριπται⁶ εἰς τὴν θάλασσαν
ἢ ἵνα σκανδαλίσῃ (1)
τῶν μικρῶν τούτων ἕνα." † (2)

1 (1 omits) 2 (A ll οὐαί δέ) 3 (D^s 1 συνφέρει, D^s 11 + δέ)
4 (11 + ne nasceretur aut) 5 (D 11 περιέκειτο) 6 (D 11 ἔριπτο)

It is open to a believer in the oral hypothesis to hold that this verse belongs to the trito-Mark and has been borrowed from S. Matthew's *Logia*. According to the documentary hypothesis it probably existed in the Marcan source and also in the Matthaean *Logia*.

S. Matthew's *eis ὄνομα μαθητοῦ* seems to be primitive, for *Χριστός* used as a proper name without the article belongs rather to the post-Ascension period and is not very likely to have been used by our Lord (cf. Mark i. 34 note). The Semitic "One of these little ones" sounds original, it is found however in S. Mark's next verse and in Matt. xviii. 6, 14. The idea of wages occurs six times in the Sermon on the Mount and three times in the Charge to the Twelve; S. Luke uses it thrice, S. Mark here only.

1 Cor. iii. 8, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον... 14 εἴ τις τὸ ἔργον μενεῖ... μισθὸν λήμψεται.

S. Luke has altered the 'donkey millstone' into a millstone.

S. Mark's simple triplet, in the form of Hebrew poetry into which our Lord's most weighty utterances are cast, is very striking and is fitly rounded off by a quotation from Isaiah which is perhaps borrowed from the Christian pulpit, as in Mark i. 2. S. Matthew for brevity has in the one case lumped hand and foot together, in the other he omits the foot. The insertion of *δεξιός* to heighten the distress may be compared with Luke vi. 6.

A good example of assimilation is seen in S. Matthew's addition of *καὶ βάλε ἀπὸ σοῦ* in all three sentences.

καταποντίζεσθαι (Matt. xviii. 6) occurs elsewhere only in Matt. xiv. 30.

μονόφθαλμος in Classical Greek would be *ἐτερόφθαλμος*.

S. MATTHEW.

(Logion from the Sermon on the Mount.)

v. 13 “[Ἰμεῖς ἐστὲ] τὸ ἄλας¹ [τῆς γῆς]
 ἐὰν δὲ τὸ ἄλας² μωρανθῇ,
 ἐν τίνι ἀλισθήσεται;

[eis οὐδὲν ἰσχύει ἔτι³ εἰ μὴ βληθὲν⁴ ἔξω καταπατεῖσθαι ὑπὸ τῶν
 ἀνθρώπων.”]

1 (ND * ἄλα) 2 (S * ἄλα) 3 (D ll omit) 4 (D ll
 βληθῆναι...καί)

xix. 1—9 (v. 31, 32).

1 Καὶ [ἐγένετο ὅτε ἐτέλεσεν¹ ὁ Ἰησοῦς τοὺς λόγους τούτους,]
 μετῆρεν ἀπὸ [τῆς Γαλιλαίας] †
 καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας
 πέραν τοῦ Ἰορδάνου.
 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι [πολλοί], †
 καὶ ἑθεράπευσεν αὐτοὺς [ἐκεῖ]².

1 (D ll ἐλάλησεν) 2 (s^c transposes to next sentence)

3 Καὶ προσῆλθαν αὐτῷ¹ Φαρισαῖοι
 πειράζοντες αὐτὸν [καὶ λέγοντες²] (2)

“Εἰ ἔξεστιν³ ἀπολῦσαι τὴν γυναῖκα [αὐτοῦ κατὰ πᾶσαν
 αἰτίαν];” (1) †

4 ὁ δὲ ἀποκριθεὶς εἶπεν⁴

“[Οὐκ ἀνέγνωτε ὅτι] ὁ κτίσας⁵ ἁπ’ ἀρχῆς⁷⁶ †
 ἄρσεν καὶ θῆλυ⁷ ἐποίησεν ἀγτοῦς⁸ 5 [καὶ εἶπεν]⁶
 “Ενεκα⁹ τοῦτογ καταλείψει ἄνθρωπος
 τὸν πατέρα¹⁰ καὶ τὴν μητέρα
 [καὶ κολληθήσεται¹¹ τῇ γυναικὶ ἀγτοῦ],
 καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν^b;
 6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία^a †
 ὁ οὖν⁶ ὁ θεὸς συνέζευξεν¹⁹ ἄνθρωπος μὴ χωριζέτω¹⁸.”

7 [λέγουσιν αὐτῷ] “Τί [οὖν]¹⁴ Μωυσῆς¹⁵ ἐνετείλατο †

δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι^{10a};” †

8¹⁷ λέγει αὐτοῖς ὅτι

“[Μωυσῆς]¹⁸ πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἐπέτρεψεν ὑμῖν ἀπολῦσαι [τὰς γυναῖκας ὑμῶν,
 ἀπ’ ἀρχῆς δὲ τοῦ γέγονεν¹⁹ οὕτως].

1 (ND + οἱ) 2 (D λέγουσιν, D ll + αὐτῷ) 3 (CD ll + ἀν-
 θρώπων) 4 (C ll ss + αὐτοῖς) 5 (SCD ll ποιήσας) 6 (s^c omits)
 7 (D * θῆλυ) 8 (ss omit) 9 (CD “Ενεκεν) 10 (C ss + αὐτοῦ)
 11 (SC προσ-) 12 (D ll + εἰς ἐν) 13 (D ἀπο-) 14 (D + ὁ)
 15 (SC Μωσῆς) 16 BC ll + αὐτὴν (ll + uxorem) 17 (D^s + καὶ)
 18 (C Μωσῆς) 19 (D οὐκ ἐγένετο)

^a LXX. Deut. xxiv. 1, ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνικτήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρη χάριν ἐναντίον αὐτοῦ ὅτι εὖρεν ἐν
 αὐτῇ ἀσχημον πᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίον καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας
 αὐτοῦ, 2 καὶ ἀπελθούσα γένηται ἀνδρὶ ἐτέρῳ κ.τ.λ.

S. MARK.

30f. Three Utterances respecting Salt.

A.

[ix. 49 “Πᾶς γὰρ¹ πυρὶ ἀλισθήσεται¹².” (iii)]

B.

50 “Καλὸν τὸ ἄλας¹

ἐὰν δὲ τὸ ἄλας² ἀναλον γένηται⁴,

ἐν τίνι αὐτὸ⁵ ἀρτύσεται⁶;”

C.

“Ἐχετε ἐν ἑαυτοῖς ἄλα⁷,

καὶ εἰρηνεύετε ἐν ἀλλήλοις.”]

1 (SC + ἐν) 2 (D ll πᾶσα γὰρ θυσία ἀλλ ἀλισθήσεται,
 C ll conflate, giving both clauses connected by καὶ, 1 omnes...
 examinantur, 1 † omnia substantia consumitur) 3 (S * ἄλα)
 4 (D^s γενήσεται) 5 (l omits) 6 (CD 1 ἀρτύσεται, an
 itacism, but s^c shall he flavour it) 7 (C ἄλας)

31. ON THE QUESTION OF DIVORCE.

x. 1—12.

31 a. Final Removal from Galilee.

[x. 1 Καὶ (ii)]

ἐκεῖθεν ἀναστὰς¹

ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας

καὶ² πέραν τοῦ Ἰορδάνου,

καὶ συνπορεύονται πάλιν ὄχλοι⁷³ πρὸς αὐτόν,

καὶ ὥς εἰώθει⁷⁴ πάλιν⁵ ἐδίδασκεν αὐτούς.]

1 (D * ἀστὰς) 2 (D ll omit) 3 (D ll συνέρχεται (± πάλιν)
 ὁ ὄχλος) 4 (D ll ὥς εἰώθει καὶ) 5 (s^c + he healed and)

31 b. Malicious question of the Pharisees.

[x. 2 Καὶ (προσελθόντες¹ Φαρισαῖοι)² ἐπηρώτων³ αὐτόν (ii)]

“Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι;” (1)

πειράζοντες αὐτόν. (2)

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

“Τί ὑμῖν ἐνετείλατο⁴ Μωυσῆς⁵;”

4 οἱ δὲ εἶπαν “Ἐπέτρεψεν⁶ Μωυσῆς⁷

βιβλίον ἀποστασίου γράψαι⁸ καὶ ἀπολῦσαι^a.”

5 ὁ δὲ Ἰησοῦς¹⁰ εἶπεν αὐτοῖς¹⁰

“Πρὸς τὴν σκληροκαρδίαν ὑμῶν

ἔγραψεν¹¹ ὑμῖν¹² τὴν ἐντολὴν ταύτην·

6 ἀπὸ δὲ ἀρχῆς κτίσεως¹³

ἄρσεν καὶ θῆλυ¹³ ἐποίησεν (ἀγτοῦς)¹⁴.

7 ἔνεκεν τοῦτογ καταλείψει ἄνθρωπος

τὸν πατέρα ἀγτοῦ¹⁵ καὶ τὴν μητέρα¹⁶,

8 καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν^b.

9 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ·

9 ὁ οὖν¹⁸ ὁ θεὸς συνέζευξεν¹⁹ ἄνθρωπος μὴ χωριζέτω.”]

1 (SC + οἱ) 2 D ll ss omit 3 (C † ἐπὶρουν) 4 (D ἐτείλατο)
 5 (C Μωσῆς) 6 (l omits) 7 (ll omit, C Μωσῆς) 8 (D
 † δοῦναι γράψαι, ll dare scriptum, s^c write and give it to her)
 9 (D ll καὶ ἀποκριθεὶς ὁ Ἰ.) 10 (D omits) 11 (D ll + Μωυσῆς,
 s^c permitted) 12 (D ll omit) 13 (D * θῆλυ) 14 (D ll s^c ὁ θεός,
 D ll + καὶ (l + bene) εἶπεν) 15 (D omits) 16 (D + ἑαυτοῦ,
 S ll + αὐτοῦ) 17 (C D ll + καὶ προσκολληθήσεται, D ll + πρὸς τὴν
 γυναῖκα, C + * γυναικί) 18 (D^s l omit) 19 (D ἐζευξεν)

S. LUKE.

VARIOUS.

(Scrap from the deutero-Mark; misplaced.)

xiv. 34, 35.

34 "Καλὸν οὖν¹ τὸ ἄλας².
ἐὰν δὲ καὶ τὸ ἄλας² μωρανθῇ,
ἐν τίνι ἀρτυθήσεται;

[35 οὔτε εἰς³ [γῆν οὔτε εἰς κοπρίαν] εὐθετόν ἐστιν·
ἐξω βάλλουσιν αὐτό.†

['Ο ἔχων ὦτα ἀκούειν ἀκουέτω."]

1 (D ll omit) 2 (SD *ἄλα) 3 (D + τήν)

§ 30 f. S. Mark, who heaped five independent *Logia* together in iv. 21 ff., has here collected three. But whereas in the former case no visible connexion of thought holds them together, in this case they are bound by the common metaphor of Salt. We regard them as utterances of our Lord spoken on widely different occasions and here grouped together for convenience of Church teaching. The first speaks also of fire and is therefore placed next to the quotation from Isaiah in which fire is mentioned. These *Logia* are not welded into a conflation, but remain, like S. Mark's sentences, simply coordinated.

It is open to believers in the oral hypothesis to hold that all three *Logia* belong to the trito-Mark, the second being borrowed from S. Matthew's (oral) *Logia*. S. Luke's scrap has *μωρανῶ* in common with S. Matthew and *ἀρτύω* in common with S. Mark; such mixture is easily accounted for under the oral hypothesis.

The third *Logion* gives the Attic form ἄλα instead of the Hellenistic ἄλας: an indication of a different source.

S. Matthew's Καὶ ἐγένετο ὅτε ἐτέλεσεν κ.τ.λ. (xix. 1) occurs in Matt. vii. 28, xi. 1, xiii. 53, xix. 1, xxvi. 1. In every case it marks an important division in his Gospel—here the final departure from Galilee for Jerusalem.

ix. 51, xiii. 22, xvii. 11.

S. John ii. 13, v. 1, xi. 7, xii. 12.

[ix. 51 ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως
αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερου-
σαλήμ.]

[xiii. 22 καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ
πορεύαν ποιούμενος εἰς Ἱεροσόλυμα.]

[xvii. 11 καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ.]

[ii. 13 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[v. 1 ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.]

[xi. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς "Ἄγωμεν εἰς τὴν
Ἰουδαίαν πάλιν."]

[xii. 12 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα.]

(These passages are collected here to show that although SS. Matthew and Mark record only one journey of our Lord to Jerusalem during His ministry, S. John records several. Whether S. Luke intended several journeys or (more probably) several stages in one journey, is uncertain.)

S. Matthew's οὐκ ἀνέγνωτε (4) is found in Matt. xii. 3 = Mark ii. 25 = Luke vi. 3; Matt. xxi. 42 = Mark xii. 10; Matt. xxii. 31 = Mark xii. 26; Matt. xii. 5, xix. 4, xxi. 16; cf. Luke x. 26.

The conversations of Mark x. 3—5 are attributed to other speakers in Matt. xix. 7, 8 (cf. Mark xii. 9, 28 ff.), but the starting thing about this section is that divorce is absolutely forbidden by our Lord according to the united testimony of SS. Mark, Luke, and Paul, but it is conceded according to S. Matthew in case of *πορνεία*. Attempts have been made to prove that *πορνεία* means prenuptial sin, but they seem to us to fail, for that a married woman who takes to promiscuous vice for hire (whether from extreme poverty or evil propensity) can correctly be called πόρνη is shown from Amos vii. 17, "Thy wife shall be a harlot, *πορνεύσει*, in the city." The word *πορνεία* also is used by S. Paul of incest (1 Cor. v. 1 ff.). It is a darker word than *μοιχεία*.

^b LXX. Gen. i. 27, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Gen. ii. 24, ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Cf. Eph. v. 31,

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S. MARK.

31 c. Further conversation with the Disciples
 (Pharisees).

xix. 9 “λέγω δὲ ὑμῖν ὅτι¹
 “Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]²
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται³.”

Doublet:

v. 31 “Ἐρρέθη⁴ δέ
 “Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 λότῳ αὐτῇ ἀποστάσιον^a.
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι⁵
 ὅς τις ὁ ἀπολύων⁶ τὴν γυναῖκα αὐτοῦ [παρεκτὸς λόγου πορνείας]
 ποιεῖ αὐτὴν μοιχευθῆναι,
 [(καὶ ὁς ἂν ἀπολελυμένην γαμήσῃ μοιχᾶται)]⁷.”

[xix. 10 λέγουσιν αὐτῷ⁸ οἱ μαθηταί⁹ “Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν-
 θρώπου¹⁰ μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσας.” 11 ὁ δὲ εἶπεν
 αὐτοῖς “Ὁὐ πάντες χωροῦσι τὸν λόγον¹¹, ἀλλ’ οἷς δέδοται¹². 12 εἰσὶν
 γὰρ⁸ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν
 εὐνοῦχοι οἵτινες εὐνουχίσθησαν¹³ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦ-
 χοί¹⁴ οἵτινες εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.
 ὁ δυνάμενος¹⁵ χωρεῖν χωρεῖτω.”]

1 BD11 omit 2 BD παρεκτὸς λόγου πορνείας 3 BC11
 ποιεῖ αὐτὴν μοιχευθῆναι + καὶ ὁ ἀπολελυμένην (B γαμήσας, C γαμῶν)
 μοιχᾶται 4 (BD Ἐρρήθη) 5 (D11 omit) 6 (D11 ὁς ἂν
 ἀπολύσῃ) 7 D11 omit, (B καὶ ὁ ἀπολ. γαμήσας μοιχᾶται)
 8 (8 omits) 9 (CD11 + αὐτοῦ) 10 (D11 τοῦ ἀνδρός, 1 omits)
 11 (8CD11 + τοῦτον) 12 (8^c + by God) 13 (D ἡν-)
 14 (1ss omit) 15 (B * δυνάμενος)

[x. 10 Καὶ¹ εἰς τὴν οἰκίαν² πάλιν (iii)
 οἱ μαθηταί³ περὶ τούτου⁴ ἐπηρώτων⁵ αὐτόν.]
 [11 καὶ λέγει αὐτοῖς (ii)
 “Ὁς ἂν⁶ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται ἐπ’ αὐτήν,

12 καὶ ἂν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς⁷ γαμήσῃ
 ἄλλον μοιχᾶται⁹.”]

1 (D + †εἰ) 2 (C11 ἐν τῇ οἰκίᾳ, D εἰς τιν’ οἶ., 1 omits)
 3 (D11 + αὐτοῦ, 211 + secreto) 4 (8 τούτων, D11 τοῦ αὐτοῦ
 ± λόγου) 5 (C -τον, D11 ἐπηρώτησαν) 6 (1 si vir)
 7 (C †αὐτοῦ) 8 (D11 γυνὴ ἐξέλθῃ ἀπὸ τοῦ ἀνδρός καὶ)
 9 (11 + super illum, similiter et qui dimissam (± a viro) ducit
 moechatur)

32. BLESSING LITTLE CHILDREN.

xix. 13—15.

13 [Τότε] προσηνέχθησαν αὐτῷ παιδιά,
 ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς [καὶ προσεύξεται (2)]. †
 οἱ δὲ μαθηταί¹ ἐπετίμησαν² αὐτοῖς.
 14 ὁ δὲ Ἰησοῦς εἶπεν³
 “Ἀφετε τὰ παιδιά⁴ καὶ μὴ κωλύετε⁵ αὐτὰ ἐλθεῖν πρὸς
 με⁶, †
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.”

*

15 καὶ
 ἐπιθεὶς τὰς χεῖρας αὐτοῖς⁶ [ἐπορεύθη ἐκείθεν].
 1 (C11 ἐπετίμων) 2 8CD11 ss + αὐτοῖς 3 (8^c + to come
 unto me) 4 (D κωλύσῃτε) 5 (8 ἐμέ) 6 (8 ἐπ’
 αὐτούς)

x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδιά
 ἵνα αὐτῶν ἄψῃται
 οἱ δὲ μαθηταί¹ ἐπετίμησαν² αὐτοῖς³.
 14 ἰδὼν (1) δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς
 “Ἀφετε τὰ παιδιά⁴ ἔρχεσθαι πρὸς με, *⁵ μὴ κωλύετε
 αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 15 ἄμην λέγω ὑμῖν,
 ὅς ἂν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
 οὐ μὴ εἰσελθῇ⁶ εἰς αὐτήν.”
 [16 καὶ ἐναγκαλισάμενος⁷ αὐτὰ ἑκατελόγει (2)] (iii)
 [τιθεὶς τὰς χεῖρας ἐπ’ αὐτά⁸.] (ii)

1 (D11 ss + αὐτοῦ) 2 (D11 ἐπετίμων) 3 (D11 ss τοῖς
 προσφέρουσιν) 4 (D παιδάριον) 5 (8CD11 ss + καὶ)
 6 (D εἰσελεύσεται) 7 (D11 ss προσκαλεσάμενος) 8 (D11 ss
 ἐτίθει τὰς χεῖρας ἐπ’ αὐτὰ καὶ εὐλόγει αὐτά)

S. LUKE.

VARIOUS.

xvi. 18.

(Serap from the deutero-Mark: misplaced.)

18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν
μοιχεύει,

[καὶ¹ ὁ ἀπολελυμένην ἵπὸ ἀνδρός² γαμῶν μοιχεύει."]

1 (S+πᾶς)

2 (D omits)

Anyone who will look carefully at these passages, as they are printed here, will see at once that there is good reason for our contention that the exception in S. Matthew is in both cases a later interpolation. For (1) it stultifies the argument. In the passage from the Sermon on the Mount our Lord maintains that Christians must have a higher standard of morality than that which satisfied the Jews. Their life must be ideally pure. He gives several examples of which this is one: Moses (He said) permitted divorce under certain circumstances and with certain safeguards: but his rules were a concession to the hardness of the Jews' hearts, a departure from primitive purity. Our Lord does not say that the interpreters of Moses were wrong and that Shammai was better than Hillel in this matter. He goes to the root of the matter and declares the Mosaic legislation to be temporary and time-serving. The Church must have a purer rule. But the introduction of the words in question simply reasserts the Mosaic rule. (2) If our Lord had permitted divorce at all, He would surely have granted it to that sex which most needed it. Here it is conceded to that sex alone which had the voting power and was able to extort it.

Our contention is that the church (of Alexandria?) introduced these two clauses into the Gospel in accordance with the permission to legislate which our Lord gave to all Churches (Matt. xviii. 18). In the East to this day men passionately demand divorce. The same hardness of heart, of which our Lord complained in the Jews, is conspicuous there.

The reader may object that it is inconceivable that any Church should thus have tampered with the sacred deposit. Our answer is that as a matter of fact the thing has been done—in less important cases—scores of times. The various readings which confront us in such numbers are often deliberate changes. But we can say more. The proto-Mark is by no means always strictly followed by the other Evangelists. They claim a liberty in dealing with it which it is difficult to defend. The reassuring fact is that in spite of these clauses in S. Matthew and the door which they open to license, the Church has been faithful in upholding what our Lord indisputably taught—the indissolubility of the marriage-tie. Even at Alexandria they did not pass the rule that *μοιχεία* gave a claim to divorce, but only granted it when the wife became so lost to shame as to ply for hire in the streets.

1 Cor. vii. 10, 11, τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρός μὴ χωρισθῆναι—ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω—καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

Rom. vii. 3, ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρῳ.

1 Cor. vii. 39, γυνὴ δέδεταί ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι.

xviii. 15—17.

15 Προσέφερον δὲ αὐτῷ καὶ¹ τὰ βρέφη²
ἵνα αὐτῶν³ ἅπτηται⁴.

[ιδόντες⁵ (1)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.16 ὁ δὲ Ἰησοῦς [προσεκαλέσατο⁶ (αὐτὰ)⁷] λέγων⁸

"Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε⁹
αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ¹⁰.17 ἁμὴν¹¹ λέγω ὑμῖν,

ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν."

1 (D ll omit) 2 (D παιδιά) 3 (B omits) 4 (S^c bless)5 (S^a omits) 6 (D -λεῖτο) 7 B omits 8 (A ll προσκαλε-

σάμενος αὐτὰ εἶπεν) 9 (D -σητε) 10 (ll τῶν οὐρανῶν)

11 (D+γάρ)

S. Mark's *ἐναγκαλισάμενος* (16) occurs also in Mark ix. 36, but not elsewhere in N.T.

Cf. Matt. xviii. 3, 4, "ἁμὴν λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν."

S. MATTHEW.

S. MARK.

33. ON LEAVING ALL TO FOLLOW CHRIST.

x. 17—31.

xix, 16—30.

16 Καὶ [ιδού]¹
εἰς προσελθὼν αὐτῷ εἶπεν² †

“Διδάσκαλε^{3*}, τί [ἀγαθόν]⁴ ποιήσω ἵνα⁵ σχῶ⁶ ζωὴν αἰώνιον;” †
17 ὁ δὲ εἶπεν αὐτῷ “Τί με ἐρωτᾷς περὶ τοῦ⁷ ἀγαθοῦ⁸;
εἰς ἐστὶν ὃ⁷ ἀγαθός⁹. †
[εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν¹⁰, τήρει¹¹] τὰς ἐντολάς.”
18 [λέγει¹² αὐτῷ “Ποῖας¹³,” ὁ δὲ Ἰησοῦς ἐφη¹⁴
“Τό⁷ Οὐ φονεύσεις¹⁵, Οὐ μοιχεύσεις, Οὐ κλέψεις¹⁶,
Οὐ ψευδομαρτυρήσεις,
19 Τίμα τὸν πατέρα καὶ τὴν μητέρα,
[καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν¹⁷].
20 λέγει αὐτῷ ὁ [νεανίσκος]
“Ταῦτα πάντα ἐφύλαξα¹⁸. τί ἔτι ὑστερῶ;” (1)
21 ἐφη¹⁷ αὐτῷ [ὁ Ἰησοῦς “Εἰ θέλεις τέλειος εἶναι¹⁹,]

ὑπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς (τοῖς)¹⁹ πτω-
χοῖς, †
καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς²⁰, καὶ²¹ δεῦρο ἀκολούθει μοι.”

22 ἀκούσας δὲ⁷ ὁ [νεανίσκος] τὸν λόγον (τοῦτον)²²
ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα²³ πολλά.

1 (ss omit) 2 (D λέγει, 2 ll + αὐτῷ) 3 (C ll ss +
ἀγαθὴ) 4 (1 s^o omit) 5 (N ποιήσας) 6 (C ? ἔχω,
N1 κληρονομίῳ) 7 (D omits) 8 (C ll τί με λέγεις ἀγαθόν)
9 (C ll οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, C ll s^o + ὁ θεός, 1 + pater) 10 (D ll
ἐλθεῖν) 11 (N C τήρησον) 12 (B1 ἐφη) 13 (N Ποῖας;
φησὶν) 14 (NCD εἶπεν, (ss + αὐτῷ) 15 (N s^o omit) 16 (C
-ξάμην, CD ll ss + ἐκ νεότητός σου) 17 B ll λέγει 18 (N
γενέσθαι) 19 (N C omit) 20 (N ll οὐρανῷ) 21 (s^o + having
taken up thy cross) 22 (N ll omit), CD ll omit τοῦτον 23 (B
χρήματα)

xix, 23 Ὁ δὲ Ἰησοῦς¹ εἶπεν τοῖς μαθηταῖς αὐτοῦ

“[Ἀμὴν λέγω ὑμῖν ὅτι] πλούσιος δυσκόλως †
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν †

24 πάλιν δὲ λέγω ὑμῖν,²
1 (s^o + ἰδὼν) 2 (N C + ὅτι

33 a. The great refusal.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς δὸδὸν
προσδραμὼν¹ εἰς καὶ² γονυπετήσας³ αὐτὸν⁴ ἐπρωτά⁵
αὐτόν⁵
“Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρο-
νομήσω;”
18 ὁ δὲ Ἰησοῦς⁶ εἶπεν αὐτῷ “Τί με λέγεις ἀγαθόν;
οὐδεὶς ἀγαθὸς εἰ μὴ⁷ εἰς ὁ⁸ θεός.
19 τὰς ἐντολάς οἶδας

“Μὴ φονεύσης^{9a}, Μὴ μοιχεύσης¹⁰, Μὴ κλέψης¹¹,
Μὴ ψευδομαρτυρήσης¹², [Μὴ ἀποστερήσης¹³,] (iii)
Τίμα τὸν πατέρα σου¹³ καὶ τὴν μητέρα¹⁴.”

20 ὁ δὲ¹⁵ ἐφη¹⁶ αὐτῷ¹⁷
“Διδάσκαλε, ταῦτα πάντα ἐφύλαξάμην¹⁸ ἐκ νεότητός
μου¹⁹.”
21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν²⁰
καὶ εἶπεν αὐτῷ* “²¹Εἰ σε²² ὑστερεῖ²³ (1)
ὑπαγε ὅσα ἔχεις πώλησον καὶ δὸς (τοῖς)²³ πτωχοῖς,
καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι²⁴.”

22 ὁ δὲ στυγνάσας²⁵ ἐπὶ²⁶ τῷ λόγῳ
ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα²⁷ πολλά²⁸.
1 (2 ll omit) 2 (ll omit) 3 (D γονυπετῶν) 4 (D
ἠρώτα, s^o said) 5 (1 s^o omit, D ll + λέγων) 6 (1 + intuens
illum) 7 (D 1 + μόνος) 8 (D omits) 9 (D s^o ll omit)
10 (N omits, D s^o ll + Μὴ πορνεύσης) 11 (D s^o -σεις) 12 (B s^o
omit) 13 (D 1 omit) 14 (N C ll + σου) 15 (C ll ? καὶ,
CD ll + ἀποκριθεὶς) 16 (D s^o ll εἶπεν) 17 (ll omit) 18 (D
ἐφύλαξα) 19 (K 2 ll + τί ἔτι ὑστερῶ;) 20 (C + αὐτῷ)
21 (N + “Εἰ”) 22 (D σοι) 23 B omits 24 (A ll s^o + ἄρας
τὸν σταυρόν) 25 (D ll ἐστύγνασεν...καὶ) 26 (D ll s^o + τοῦτω)
27 (D ll χρήματα) 28 (2 ll + et agros)

33 b. The Camel and the Needle's Eye.

x. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει¹ τοῖς μαθηταῖς
αὐτοῦ

“Πῶς δυσκόλως² οἱ τὰ³ χρήματα ἔχοντες³
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται⁴.”

[24 οἱ δὲ μαθηταὶ⁵ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. (iii)
ὁ δὲ Ἰησοῦς πάλιν⁶ ἀποκριθεὶς⁶ λέγει αὐτοῖς “Τέκνα⁷,
πῶς δύσκολόν ἐστιν⁸ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.”]

1 (N C λέγει, ll dixit) 2 (C omits) 3 (s^o they who
trust in their riches) 4 (D 1 + τάχειον κάμηλος διὰ τρυμαλίδος
ραφίδος διελύσεται, ἡ πλούσιος εἰς τὴν βασιλείαν τοῦ θεοῦ v. 25)
5 (D ll + αὐτοῦ) 6 (1 omits) 7 (2 ll omit) 8 (CD ll s^o
+ τοὺς πεποιθότας ἐπὶ (± τοῖς) χρήμασιν, 1 + divitem)

* LXX. Exod. xx, 12, τίμα τὸν πατέρα σου καὶ τὴν μητέρα * * * * *, 13 οὐ μοιχεύσεις, 14 οὐ κλέψεις, 15 οὐ φονεύσεις, 16 οὐ ψευδομαρτυρήσεις * * *, 17 οὐκ ἐπιθυμήσεις * * * * * = Deut. v. 16 ff. But Deut. agrees with S. Luke's order, except that it puts the fifth commandment before the others. Deut. xxiv, 14, οὐκ ἀποστερήσεις (s. v. l.) μισθὸν πένητος, cf. 1 Cor. vi, 7, 8.

S. LUKE.

xviii. 18—30.

18 Καὶ

ἐπρωτήσεν τις αὐτὸν [ἄρχων¹ λέγων²]

“Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρο-
νομήσω;”

19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς “Τί με λέγεις ἀγαθόν³; †
οὐδείς ἀγαθὸς εἰ μὴ εἷς (ὁ)⁴ θεός.

20 τὰς ἐντολὰς οἶδας

5

†Μὴ μοιχεύῃς^{6a}, †Μὴ φονεύῃς^{6b}, †Μὴ κλέψῃς^{6c}, ††Μὴ ψευδομαρτυρήσῃς⁸,¹⁰τίμα τὸν πατέρα σου καὶ τὴν μητέρα⁹.”

21 ὁ δὲ εἶπεν

“Ταῦτα πάντα¹⁰ ἐφύλαξα¹¹ ἐκ νεότητος¹².”

22 [ἀκούσας] δὲ ὁ Ἰησοῦς

εἶπεν αὐτῷ “Ἔτι¹³ ἔν σοι λείπει.

[πάντα] ὅσα ἔχεις πώλησον καὶ διάδος¹⁴ πτωχοῖς,
καὶ ἔξεις θησαυρὸν ἐν (τοῖς)¹⁵ οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ
μοι.”

23 ὁ δὲ ἀκούσας ταῦτα¹⁶περίλυπος ἐγενήθη¹⁷, ἦν γὰρ πλούσιος σφόδρα.

1 (ll omit, s^c + of the Pharisees) 2 (D omits) 3 (s^c +
and why askest thou me concerning the good?) 4 NB omit
5 (D ll + ὁ δὲ εἶπεν “Πόλας;” D l + εἶπεν δὲ ὁ Ἰησοῦς “Τό, s^c + If
thou wilt enter into life) 6 (D ll Oυ -εις) 7 (l omits)
8 (B †ψευδομαρτυρήσ) 9 (N ll + σου) 10 (s^g omits)
11 (D -άμην) 12 (N ll + μου) 13 (N ἔτι) 14 (N D ll δός,
D + τοῖς) 15 N omits 16 (N + πάντα) 17 (D ἐγένετο)

xviii. 24 Ἰδὼν δὲ [αὐτόν] (ὁ)¹ Ἰησοῦς² εἶπεν

“Ὡς δυσκόλως οἱ τὰ χρέματα ἔχοντες

εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται³.”

1 B omits

2 (D ll ss + περιλυπον γενόμενον)

3 (N D ll

εἰσελεύσονται)

VARIOUS.

S. Luke alone makes this man a prince, i.e. a member of the Sanhedrin. S. Matthew alone makes him young, twice calling him νεανίσκος, and most significantly omitting the words “from my youth.” Some of the chief priests may have been young, but see Mark v. 22 note. The (oral) tradition seems to have fluctuated.

S. Matthew's νεανίσκος occurs in Mark xiv. 51, xvi. 5, Luke vii. 14.

S. Matthew, probably from his usual fear of misleading the young and giving a handle to unbelievers, has so altered the wording as not to make our Lord even seem to decline the title “good.”

S. Matthew's “Thou shalt love thy neighbour as thyself” is borrowed by assimilation from Matt. xxii. 39, Mark xii. 31, Luke x. 27. But compare

Rom. xiii. 9, τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ ἐλ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, (ἐν τῷ) Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

S. Matthew has restored οὐ φονεύσεις as used in the LXX., though to a Greek this would mean ‘you will never kill.’

For an exposition of this passage see ‘N.T. Problems,’ pp. 125—133.

^b LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

S. MATTHEW.

xix. (24) “εὐκοπώτερόν ἐστιν
κάμηνον³ διὰ τρήματος⁴ ῥαφίδος εἰσελθεῖν⁵
ἢ πλούσιον⁶ εἰς τὴν βασιλείαν τοῦ θεοῦ⁷.”
25 ἀκούσαντες δὲ⁸ οἱ μαθηταὶ ἐξεπλήσσαντο⁹ σφόδρα
λέγοντες †

“Τίς [ἄρα] δύναται σωθῆναι;”
25 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †
“Παρὰ ἀνθρώποις¹⁰ τοῦτο ἀδύνατόν ἐστιν,
παρὰ δὲ¹¹ θεῷ πάντα δυνάτα¹².” a

3 (l camillum) 4 D, Origen, τρυπήματος, (C τρυμαλῖας)
5 BD ll διελθεῖν 6 BCD ll + εἰσελθεῖν 7 (Z ll 8^c τῶν οὐρανῶν)
8 (N ll omit) 9 (D ll 8^c + καὶ ἐφοβήθησαν) 10 (N omits)
11 (D + τῷ) 12 (D ll + ἐστιν)

xix. 27 [Τότε¹ ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †
“Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν² σοι.
[τί ἄρα ἔσται ἡμῖν;]” 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς³

“Ἀμὴν λέγω ὑμῖν ὅτι
[ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ
νὺς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε⁴ καὶ ὑμεῖς⁵
ἐπὶ δώδεκα⁶ θρόνους κρίνοντες τὰς⁷ δώδεκα φυλὰς τοῦ Ἰσραὴλ.]
29 καὶ πᾶς ὅστις ἀφήκεν οἰκίαν⁷ ἢ ἀδελφοὺς ἢ ἀδελφὰς
ἢ πατέρα⁸ ἢ μητέρα⁹ ἢ τέκνα ἢ ἀγροὺς †
ἕνεκεν¹⁰ τοῦ ἔμοῦ ὀνόματος¹¹,
πολλαπλασίονα¹² λήμψεται

καὶ¹³ ζῶν αἰώνιον [κληρονομήσει].
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ¹⁴ ἔσχατοι
πρῶτοι.”

1 (C omits) 2 (D -καμέν) 3 (D αὐτῷ) 4 ND αὐτοὶ
5 (D δεκάδυο) 6 (D omits) 7 (N omits) 8 (D ll ss
omit) 9 (N ll 8^c + ἡ γυναῖκα) 10 (ND ἕνεκα) 11 (CD
ὀνόματος μου) 12 (N ll ἑκατονταπλασίονα, D ἑκατονταπλά-
σιον) 13 (8^c + in the world to come) 14 (C + οἱ)
15 CD καθίσασθε

S. MARK.

x. 25 “εὐκοπώτερόν ἐστιν
κάμηνον διὰ⁹ τρυμαλῖας^{10 11} ῥαφίδος διελθεῖν¹²
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν^{13 14}.”
26 οἱ δὲ * περισσῶς. ἐξεπλήσσαντο ἑλγόντες πρὸς
αὐτόν^{15 16}

“Καὶ τίς δύναται σωθῆναι;”
27 ἐμβλέψας¹⁷ * αὐτοῖς ὁ Ἰησοῦς λέγει¹⁸
“Παρὰ ἀνθρώποις ἄδύνατον * ἀλλ’ οὐ παρὰ θεῷ,
πάντα γὰρ δυνάτα παρὰ (τῷ)¹⁹ θεῷ²⁰.” a

9 B + τῆς 10 (N τρήματος) 11 B + τῆς 12 (N 2 ll
εἰσελθεῖν) 13 (3 ll omit) 14 (D ll omit here: but see
above) 15 (D ll εαυτοῦς) 16 (8^c omits) 17 (D ll + δέ)
18 (N ll εἶπεν, l omits) 19 B omits 20 (D ll τοῦτο ἀδύνα-
τον ἐστιν, παρὰ δὲ τῷ θεῷ δυνατόν)

33 c. The Rewards of Discipleship.

x. 28 1^Γ Ἡρέατο λέγειν²³ ὁ⁸ Πέτρος αὐτῷ
“Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν⁴ σοι⁵.”
29 ἔφη⁶ * ὁ Ἰησοῦς †
“Ἀμὴν λέγω ὑμῖν, *

οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν⁷ ἢ ἀδελφοὺς ἢ ἀδελφὰς
ἢ μητέρα ἢ πατέρα⁸ ἢ τέκνα ἢ ἀγροὺς⁹
ἕνεκεν ἔμοῦ καὶ^{10 11} (ἕνεκεν)¹² τοῦ εὐαγγελίου,
30 ἐὰν¹³ μὴ λάβῃ¹⁴ ἑκατονταπλασίονα νῦν¹⁵ ἐν τῷ καιρῷ
τούτῳ
[οἰκίας¹⁷ καὶ ἀδελφοὺς καὶ ἀδελφὰς (iii)
καὶ μητέρας¹⁸ καὶ τέκνα καὶ ἀγροὺς¹⁹ ἢ μετὰ διωγμῶν²⁰,]
καὶ⁷ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον²¹.
[31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ (οἱ)²² ἔσχατοι (ii)
πρῶτοι.”]

1 (D ll + Καὶ) 2 (8^c λέγει) 3 (D 8 omits) 4 (N -σα-
μέν) 5 (N 1 + τί ἄρα ἔσται ἡμῖν;) 6 (C ll 8^c καὶ ἀποκριθεὶς...
εἶπεν, N + αὐτῷ, D + ἀποκριθεὶς δέ) 7 (D l omit) 8 (D ll
omit, C ll + ἡ γυναῖκα) 9 (ll omit) 10 (D ἢ) 11 (N
omits) 12 B ll omit, (D ἕνεκα) 13 (D 8^c νῦν, ll qui)
14 (N ἀπο-) 15 (D 8 ll omit) 16 (D ll + 8^c δὲ ἀφήκεν)
17 (D ll οἰκίαν, l + aut parentes) 18 CD ll 8^c μητέρα 19 (N ll
omit) 20 (N l omit, D μετὰ διωγμοῦ) 21 (B * αἰώνιον,
D ll 8^c + λήμψεται) 22 ND omit

34. A PAINFUL CONTRAST: THE MASTER'S
THOUGHTS AND THE DISCIPLES'.

x. 32—45.

34 a. Third Prediction of the Passion.

[32 Ἦσαν δὲ ἐν τῇ ὁδῷ (i) ἀναβαίνοντες εἰς Ἱεροσό- (ii)
λυμα.]
[καὶ ἦν προάγων¹ αὐτοὺς ὁ Ἰησοῦς², καὶ ἔθαμ- (iii)
βοῦντο,

οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο³.]
καὶ παραλαβὼν πάλιν⁴ τοὺς δώδεκα
ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι

1 (D 8 * προσ-) 2 (l omits) 3 (D ll omit)

παρέλαβεν τοὺς δώδεκα [(μαθητὰς)² κατ'³ ἰδίαν],
καὶ ἐν τῇ ὁδῷ⁴ (i) εἶπεν αὐτοῖς
1 NCD ll ss καὶ ἀναβαίνων ὁ 2 ND omit 3 (B * καθ')
4 (ll omit)

a LXX. Gen. xviii. 14, “Μὴ δύναται παρὰ τῷ θεῷ ῥῆμα;” Job xlii. 2, “Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δὲ σοι οὐθέν.”
Cf. Zech. viii. 6.

S. LUKE.

xviii. 25 “Ἐνκοπώτερον [γάρ]⁴ ἔστιν
 κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν⁵
 ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν^{6,7}.”
 26 εἶπαν δὲ οἱ ἀκούσαντες⁸

“Καὶ τίς δύναται σωθῆναι;”

27 ὁ δὲ εἶπεν

“Τὰ ἀδύνατα παρὰ ἀνθρώποις }
 δυνατὰ παρὰ τοῦ⁹ θεοῦ ἔστιν.” } †

4 (l autem) 5 (D ll ss δι-) 6 (ll omit) 7 (l omits)
 8 (D^{ss} ll ἀκούοντες) 9 (D omits)

28 Εἶπεν δὲ ὁ Πέτρος

“Ἰδοὺ ἡμεῖς ἠαυτοὶ τὰ ἴδια¹¹ ἠκολουθήσαμεν σοι².”

29 ὁ δὲ εἶπεν αὐτοῖς³

“Ἀμὴν λέγω ὑμῖν³ ὅτι⁴

(Matt. xix. 28 b = Luke xxii. 30. IV. § 7.)

οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν⁵ [ἢ γυναικα] ἢ ἀδελφοὺς⁶
 ἢ γονεῖς ἢ τέκνα⁷

εἵνεκεν⁸ τῆς βασιλείας τοῦ θεοῦ,
 30 ὃς οὐχ¹⁹ μὴ λάβῃ¹⁰ πολλαπλασίονα¹¹ ἐν τοῦ καιρῷ
 τούτῳ

καὶ ἐν τοῦ αἰῶνι τοῦ ἐρχομένου ζῶν αἰώνιον¹².”

1 (N l ss ἀφήκαμεν πάντα καὶ, ll relictis omnibus (± rebus,
 l retibus) nostris) 2 (X 2 ll + τί ἄρα ἔσται ἡμῖν;) 3 (ss singu-
 lar) 4 (N D ll omit) 5 (D οικίας) 6 (D + ἢ ἀδελφάς)
 7 (D + ἐν τοῦ καιρῷ τούτῳ) 8 (D ἐνεκεν) 9 (D ll ἐάν)
 10 (N ἀπο-, l recipias, l recipiatis) 11 (D ll ἐπτα-) 12 (ll +
 possidebit)

xviii. 31—34 (xii. 50, xxii. 24—27).

31 Παραλαβὼν δὲ τοὺς δώδεκα¹
 εἶπεν ἑκαστῷ²

1 (E ll + μαθητάς) 2 (D ll αὐτοῖς)

VARIOUS.

The ‘needle’s eye’ is differently expressed in the three Gospels.

S. Matthew has neglected to alter βασιλεία τοῦ θεοῦ into βασιλεία τῶν οὐρανῶν here and in xii. 28, xxi. 31, 43.

Here S. Luke (27) probably preserves the wording of the proto-Mark, the tendency from very early times being to multiply allusions to the O.T.

S. Mark’s ἐκατονταπλασίονα (30) occurs in Luke viii. 8. The Western reading ἐπταπλασίονα (Luke xviii. 30) may be compared with Matt. xviii. 21 f., Luke xvii. 4, and with other passages in which the number seven is used to signify completeness. S. Luke’s addition of the ‘wife’ is also found in Luke xiv. 26.

The refrain about ‘first being last’ is found in Matt. xx. 16, Luke xiii. 30. It is peculiarly appropriate here, if Judas was in any sense the chief of the Apostles, as appears from Mark xiv. 10 (see note there).

S. Matthew’s κατ’ ἰδίαν (17) occurs in Matt. xiv. 13 = Mark vi. 32 = Luke ix. 10; Matt. xvii. 1 = Mark ix. 2; Matt. xvii. 19 = Mark ix. 28; Matt. xxiv. 3 = Mark xiii. 3; Matt. xiv. 23, xx. 17, Mark iv. 34, vi. 31, vii. 33, Luke x. 23.

S. MATTHEW.

xx. 18 “Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν,
 καὶ κατακρινούσιν αὐτὸν (θανάτῳ)⁵,
 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι
 καὶ μαστιγῶσαι καὶ σταυρῶσαι,
 καὶ⁶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται⁷.”
 5 B omits, (S eis θάνατον) 6 (S ? omits) 7 BD ἀνα-
 στήσεται

S. MARK.

x. (33) “Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν⁴,
 καὶ κατακρινούσιν αὐτὸν θανάτῳ⁵
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 34 καὶ ἐμπαῖξουσιν αὐτῷ καὶ ἐμπτύσουσιν⁶ αὐτῷ
 καὶ μαστιγώσουσιν αὐτὸν⁷ καὶ ἀποκτενοῦσιν⁸,
 καὶ μετὰ τρεῖς ἡμέρας⁹ ἀναστήσεται.”
 4 (S omits, CD omit τοῖς) 5 (D θανάτου) 6 (S ἐμ-
 πτύουσιν, D ἐμπτύουσιν) 7 (D II omit) 8 (D I omit, C II
 + αὐτόν) 9 (II tertio die)

34 b. *The ambitious Request.*

xx. 20 [Τότε] προσῆλθεν αὐτῷ
 [ἡ μήτηρ] τῶν υἱῶν Ζεβεδαίου [μετὰ τῶν υἱῶν αὐτῆς
 προσκυνούσα καὶ] αἰτοῦσά τι ἀπ’¹ αὐτοῦ.
 21 ὁ δὲ εἶπεν αὐτῇ “Τί θέλεις;”
 λέγει αὐτῷ² “Ἐπεὶ ἵνα καθίσωσιν [οὗτοι³ οἱ δύο υἱοὶ μου] } †
 εἰς ἐκ δεξιῶν⁴ καὶ εἰς ἐξ εὐωνύμων σου⁵
 ἐν τῇ βασιλείᾳ σου⁶.”
 1 SC παρ’ 2 B II ἡ δὲ εἶπεν 3 (C II omit) 4 (C II
 + σου) 5 (D II omit) 6 (s^c + and in thy glory)

[x. 35 Καὶ προσπορεύονται¹ αὐτῷ (ii)
 Ἰάκωβος καὶ Ἰωάννης οἱ (δύο)² υἱοὶ Ζεβεδαίου
 λέγοντες³ αὐτῷ⁴
 “Διδάσκαλε, θέλομεν ἵνα⁵ ὁ ἑνὶ⁶ αἰτήσωμέν⁷ σε⁴
 ποιήσῃς ἡμῖν.”
 36 ὁ δὲ εἶπεν⁸ αὐτοῖς “Τί θέλετε⁹ ποιήσω ὑμῖν;”
 37 οἱ δὲ εἶπαν αὐτῷ “Δὸς ἡμῖν¹⁰ ἵνα
 εἰς σου⁴ ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν¹¹ καθίσωμεν
 ἐν τῇ δόξῃ σου.”
 1 (S παρα-) 2 ND omit 3 (D I καὶ λέγουσιν)
 4 (II omit) 5 (D^s I omit) 6 (C ὁ τι ἄν) 7 (D ἐρωτήσω-
 μέν) 8 (D^s λέγει) 9 (D omits, II omit θέλετε, I omits the
 verse), B + με 10 (S omits) 11 (SCD εὐωνύμων, SC II +
 σου)

34 c. *The reply to the two Apostles.*

xx. 22 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν¹ “Οὐκ οἴδατε τί
 αἰτεῖσθε².
 δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ [μέλλω] πίνειν³;”
 4
 λέγουσιν αὐτῷ⁵ “Δυνάμεθα.”
 23 λέγει αὐτοῖς “Τὸ [μέν] ποτήριόν μου πίεσθε,
 7
 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ⁸ ἐξ εὐωνύμων
 οὐκ ἔστιν ἐμὸν⁹ δοῦναι¹⁰,
 ἀλλ’ οἷς¹¹ ἡτοίμασται [ὑπὸ τοῦ πατρὸς μου].”
 1 (II + αὐτοῖς, 1 s^c + to her) 2 (D αἰτεῖτε) 3 (B πιεῖν)
 4 (C II + καὶ (aut) τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήναι)
 5 (D ss omit) 6 (C II + καὶ) 7 (C II + καὶ τὸ βάπτισμα ὃ
 ἐγὼ βαπτίζομαι βαπτισθήσεσθε) 8 B II ἡ 9 CD I + τοῦτο
 10 (II + vobis) 11 (I ἀλλοις)

x. 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς “Οὐκ οἴδατε τί αἰτεῖσθε·
 δύνασθε πιεῖν² τὸ ποτήριον ὃ ἐγὼ πίνω,
 ἡ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήναι;”
 39 οἱ δὲ εἶπαν αὐτῷ³ “Δυνάμεθα⁴.”
 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς “Τὸ⁵ ποτήριον ὃ ἐγὼ πίνω
 πίεσθε
 καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,
 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἡ⁶ ἐξ εὐωνύμων
 οὐκ ἔστιν ἐμὸν δοῦναι⁷,
 ἀλλ’ οἷς⁸ ἡτοίμασται⁹.”
 1 (D II s^c + ἀποκριθεὶς) 2 (D πιεῖν) 3 (D II omit) 4 (B
 * δυνάμεθα) 5 (D II + μέν) 6 (C I καὶ) 7 (II + vobis)
 8 (II ἀλλοις, s^c ἀλλω) 9 (D * ἡτοίμασθαι, SI + ὑπὸ τοῦ πατρὸς
 μου)

34 d. *The reply to the other ten Apostles.*

xx. 24 καὶ ἀκούσαντες οἱ δέκα
 ἠγανάκτησαν¹ περὶ τῶν δύο ἀδελφῶν.
 1 (S ἤρξαντο ἀγανακτεῖν)

x. 41 καὶ¹ ἀκούσαντες οἱ² δέκα
 ἤρξαντο ἀγανακτεῖν³ περὶ⁴ Ἰακώβου καὶ Ἰωάννου.
 1 (D^s omits) 2 (D II + λοιποὶ) 3 (A 2 II ἠγανάκτησαν,
 S + καὶ) 4 (D + τοῦ)

S. LUKE.

xviii. (31) “Ἰδὸν ἀναβαίνομεν εἰς Ἱερουσαλὴμ,
καὶ [τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν]
τῷ νῦν⁷³ τοῦ ἀνθρώπου.

32 Ἐπαρδοθήσεται γὰρ⁷⁴ τοῖς ἔθνεσιν
καὶ ἐμπαιχθήσεται [καὶ ὑβρισθήσεται]⁵ καὶ ἐμπτυσθήσεται,
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν⁶ αὐτόν, †
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ⁷⁷ ἀναστήσεται.” †
[34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ⁸ ἦν τὸ ῥῆμα τοῦτο⁹
κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον¹⁰ τὰ λεγόμενα¹¹.]
3 (D ll περὶ τοῦ νιοῦ) 4 (D l ὅτι π-) 5 (D ll ss omit)
6 (D s l ἀποκτείνουσιν) 7 (l post tres dies) 8 (D ll ἀλλ’)
9 (D ll omit) 10 (l omits) 11 (l quod dicebatur)

Probably a desire to save the credit of the Twelve against the attacks of unbelievers has caused S. Matthew to throw the blame of this request upon the mother, who disappears from the narrative in the sequel. The unusual phrase “the mother of the sons of Zebedee” is repeated in Matt. xxvii. 56.

According to S. Mark our Lord was already drinking of the cup; S. Matthew postpones His doing so until some future time, probably at Gethsemane (Mark xiv. 36, where the phrase recurs).

The phrase ὁ πατήρ μου does not occur in S. Mark, but four times in S. Luke and often in S. Matthew.

Compare S. Luke xii. 50.

[“βάπτισμα δὲ¹ ἔχω βαπτισθῆναι,
καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.”]
1 (ll omit)

VARIOUS.

On S. Mark's μετὰ τρεῖς ἡμέρας (34) see Mark viii. 31 note.
For S. Luke's supernatural blinding of their eyes (34) see Luke ix. 45, xxiv. 16.
For ascents to Jerusalem in SS. Luke and John see § 31 note.

Compare Mark vi. 22 f. = Matt. xiv. 7.

[vi. 22 ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ “Αἰτησὺν με δὲ ἐὰν θέλῃς, καὶ δώσω σοι.” 23 καὶ ὤμοσεν αὐτῇ “Ὁ τι ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμετέρων τῆς βασιλείας μου.”]

(Scrap from the deutero-Mark: much misplaced.)

xxii. 24 [Ἐγένετο δὲ καὶ¹ φιλονεικία² ἐν αὐτοῖς⁷², τὸ “Τίς τῶν αὐτῶν
δοκεῖ εἶναι⁷³ μέζων;”]

1 (N ll omit) 2 (N els εἰς αὐτούς) 3 (D l ἂν εἴη)

S. Luke is in perfect accord with S. John (xiii. 4 ff.) in asserting that the Twelve were liable to jealousy of one another and to other unchristian failings even at the time of the Last Supper. But the particular conversation which follows is too closely similar to S. Mark's not to be identified with it. For the transference compare § 50 a.

S. MATTHEW.

xx. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν² †
 “Οἰδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
 κατακυριεύουσιν³ αὐτῶν
 καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
 26 οὐχ οὕτως⁴ ἐστὶν⁵ ἐν ὑμῖν·
 ἀλλ’ ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι †
 ἔσται⁶ ὑμῶν διάκονος,

Doublet :

[xxiii. 10 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.]
 xx. 27 καὶ ὁς ἂν θέλῃ ἔν ἐν ὑμῖν εἶναι⁷ πρῶτος
 ἔσται⁸ ὑμῶν δοῦλος·
 28 ὡς περ ὁ υἱὸς τοῦ ἀνθρώπου
 οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
 καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν⁹.”

2 (D1 s^c + αὐτοῖς) 3 (B † -σουσιν) 4 (C1 + δέ)
 5 (NC11 s^c ἔσται) 6 (11 ἔστω) 7 B εἶναι ὑμῶν 8 (B
 ἔστω) 9 (D11 s^c + ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ [s^c + οὐκ
 as the sense requires] ἐκ μείζονος ἔλαττον εἶναι. εἰσερχόμενοι
 δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας
 τόπους, μὴ ποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ [D11 + προσελθὼν,
 s^c omits] ὁ δειπνοκλήτωρ εἴπῃ σοι “Ἐτι κάτω χώρει,” καὶ καται-
 σχυνθήσῃ [s^c + in the sight of those that sit at meat]. εἰάν δὲ
 ἀναπέσῃς εἰς τὸν ἥττονα τύπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ
 δειπνοκλήτωρ “Σύναγε ἐτι ἄνω” [D11 + καὶ ἔσται σοι τοῦτο χρή-
 σιμον, 1 s^c + and thou shalt have more excellent honour in the
 sight of those that sit at meat]. Cf. Luke xiv. 8 ff.)

S. MARK.

x. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ⁵ Ἰησοῦς λέγει αὐτοῖς
 “Οἰδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
 ἠ κατακυριεύουσιν⁷ αὐτῶν
 καὶ οἱ μεγάλοι⁸ αὐτῶν⁵ κατεξουσιάζουσιν αὐτῶν.
 43 οὐχ οὕτως δέ⁹ ἐστὶν¹⁰ ἐν ὑμῖν·
 ἀλλ’ ὅς ἂν θέλῃ μέγας γενέσθαι¹¹ ἔν ἐν ὑμῖν¹⁷,
 ἔσται¹² ὑμῶν διάκονος¹³,

44 καὶ ὁς ἂν θέλῃ ἔν ἐν ὑμῖν¹⁴ εἶναι πρῶτος,
 ἔσται πάντων¹⁵ δοῦλος·
 45 καὶ γὰρ¹⁶ ὁ υἱὸς τοῦ ἀνθρώπου
 οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
 καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”]

5 (N omits) 6 (D + καὶ) 7 (D^s † -σουσιν) 8 (NC?
 βασιλεῖς, 11 principes, s^a omits the line) 9 (D11 omit)
 10 (1 erit) 11 (D11 εἶναι) 12 NC ἔστω 13 (1 omits)
 14 (D ss ὑμῶν) 15 (D11 ὑμῶν) 16 (s^a even as) 17 (211 omit)

35. THE HEALING OF THE BLIND MAN
 BARTIMEUS.

x. 46—52.

xx. 29—34.
 ε9 Καὶ ἔκπορευομένων αὐτῶν¹ ἀπὸ Ἱερειχῶ
 [ἡκολούθησεν αὐτῶν²] ὄχλος πολὺς³.

30 [καὶ ἰδοὺ⁴ δύο] τυφλοὶ
 καθήμενοι παρὰ τὴν ὁδόν,
 ἀκούσαντες⁵
 ὅτι Ἰησοῦς παράγει,

ἐκραξαν λέγοντες “[Κύριε,⁶ ἐλέησον ἡμᾶς⁷, υἱὸς⁸
 Δαυεὶδ.” †

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν †
 οἱ δὲ μείζον⁹ ἐκραξαν¹⁰ [λέγοντες
 “Κύριε¹¹,] ἐλέησον ἡμᾶς, υἱὸς¹² Δαυεὶδ.” †
 32 καὶ στὰς (ὁ)¹³ Ἰησοῦς ἐφώνησεν αὐτοὺς

1 (211 singular) 2 (N omits) 3 (D -θησαν αὐτῶ ὄχλοι
 πολλοί) 4 (s^c omits) 5 (D11 ἡκουσαν... † καὶ) 6 (ND11 s^c
 omit) 7 (N11 + Ἰησοῦ) 8 CD υἱέ 9 (N πολλῶ μᾶλλον)
 10 (C11 ἐκραζον) 11 (1 Iesu) 12 CD υἱέ (N † ὧγ i.e. υἱοῦ,
 corrected into υἱέ) 13 B omits

46 Καὶ ἔρχονται¹ εἰς Ἱερειχῶ.¹²
 Καὶ [ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ¹³ (ii)
 καὶ⁵ τῶν μαθητῶν αὐτοῦ¹⁶ καὶ ὄχλου ἱκανοῦ]
 [ὁ υἱὸς Τιμαίου Βαρτιμαῖος]⁷⁸ (iii)
 τυφλὸς⁹ προσάιτης¹⁰
 ἐκάθητο παρὰ τὴν ὁδόν¹¹.
 47 καὶ ἀκούσας
 ὅτι Ἰησοῦς ὁ Ναζαρηνός¹² ἐστίν

ἤρξατο κρᾶζειν καὶ λέγειν “Υἱέ¹³ Δαυεὶδ Ἰησοῦ⁸, ἐλέ-
 ησόν με.”

48 καὶ ἐπετίμων αὐτῶ¹⁴ πολλοὶ ἵνα σιωπήσῃ †
 ὁ δὲ πολλῶ μᾶλλον ἐκραζεν¹⁵
 “Υἱέ¹³ Δαυεὶδ, ἐλέησόν με.”

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν “Φωνήσατε αὐτόν¹⁷”¹⁶.
 [καὶ φωνοῦσι¹⁷ τὸν τυφλὸν λέγοντες αὐτῶ¹⁸ (iii)
 “Θάρσει, ἔγειρε, φωνεῖ σε.”

1 (D11 ss ἔρχεται) 2 (B omits) 3 (D11 ἐκεῖθεν)
 4 (1 † omits) 5 (D11 μετὰ) 6 (211 omit) 7 (D1 * Βαρι-
 τεμίας, or -eas, C + ὁ) 8 (1 omits) 9 (N + καὶ) 10 (CD11
 omit) 11 (D11 + ἐπαιτῶν) 12 (NC1 Ναζωραῖος, D1 Ναζο-
 ρηνός) 13 (D Τιός) 14 (B † αὐτοῖ) 15 (D^s ἐκραζεν)
 16 (D11 αὐτόν φωνηθῆναι, s^a to be brought) 17 (s^a he calls)
 18 (D11 s^a οἱ δὲ λέγουσιν τῶ τυφλῶ)

S. LUKE.

xii. 25 ὁ δὲ εἶπεν αὐτοῖς

“Οἱ βασιλεῖς τῶν ἐθνῶν

κυριεύουσιν αὐτῶν

καὶ οἱ ἑξουσιάζοντες αὐτῶν¹⁴ [εὐεργέται καλοῦνται].

26 ὑμεῖς δὲ οὐχ οὕτως, †

ἀλλ’ ὁ μείζων ἐν ὑμῖν

γινέσθω ὡς ὁ⁵ νεώτερος⁶,

καὶ ὁ ἡγούμενος

ὡς ὁ διακονῶν⁷.27 [τίς γὰρ¹³ μείζων⁸, ὁ ἀνακείμενος ἢ ὁ διακονῶν¹⁵; οὐχὶ ὁ ἀνα-
κείμενος¹⁹; ἐγὼ δὲ¹⁰ ἐν μέσῳ ὑμῶν εἰμὶ¹¹ ὡς ὁ διακονῶν¹²].”4 (S ἀρχοντες τῶν ἑξουσιάζουσιν αὐτῶν καὶ, ss + and who do
well) 5 (D omits) 6 (D^s ll μικρότερος) 7 (D ll διάκονος)8 (D μάλλον ἦ) 9 (D^{sc} omits, ll in gentibus quidem quirecumbit, in vobis autem non sic sed qui ministrat) 10 (D^s

γὰρ) 11 (D l Origen ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ’)

12 (D + καὶ ὑμεῖς ἠυξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν)

13 (S + ὁ)

xviii. 35—43.

35 [Ἐγένετο δὲ ἐν τῷ] ἐγγίζειν αὐτὸν εἰς Ἱερειχῶ

τυφλός τις

ἐκάθητο παρὰ τὴν ὁδὸν ἐπατιῶν. } †

36 ἀκούσας δὲ [ὄχλου διαπορευομένου¹ ἐπυνθάνετο τί² εἴη τοῦτο·37 ἀπηγγείλαν δὲ³ αὐτῷ] ὅτι “Ἰησοῦς ὁ Ναζωραῖος⁴ παρ-
έρχεται.”38 καὶ⁵ ἐβόησεν λέγων “Ἰησοῦ νιὲ Δαυεὶδ, ἐλέησόν με.” †39 καὶ [οἱ⁶ προάγοντες] ἐπετίμων αὐτῷ ἵνα σιγήσῃ⁷.αὐτὸς δὲ⁸ πολλῶ⁹ μάλλον ἔκραζεν“Υἱὲ¹⁰ Δαυεὶδ, ἐλέησόν με¹¹.”40 σταθεῖς δὲ¹² Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸςαὐτόν¹⁴.1 (D ll παρα-) 2 D l + ἀν 3 (S ol δὲ ἀπ-) 4 (D^s l

Ναζαρηνός, ll Nazoreus, l Nazaraeus) 5 (D ll ὁ δὲ) 6 (D l

ol δὲ) 7 (S σιωπήσῃ) 8 (S ll ὁ δὲ) 9 (D l omit)

10 (S + Ἰησοῦ) 11 (D T lds) 12 (l omits) 13 (S + ὁ)

14 (D ll s^c omit)

VARIOUS.

1 Pet. v. 3, μὴδ’ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι
γινόμενοι τοῦ ποιμνίου. Acts xix. 16, κατακυριεύσας ἀμφοτέρων.

Compare S. John.

x. 15, “τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.”

xv. 13, “μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν
αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.”The word λύτρον occurs here only in N.T., but ἀντίλυτρον,
ἀπολύτρωσις, λύτρωσις, λυτρωτής and λυτροῦσθαι are found.
1 Tim. ii. 5, “Ἀνθρώπος (cf. ὁ υἱὸς τοῦ ἀνθρώπου, 45) Χριστὸς
Ἰησοῦς, ὁ δὲ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

§ 35. For S. Mark’s note of place (46) see Mark viii. 22 note.

The blind man was healed according to S. Luke as our
Lord approached Jericho, but according to the other Gospels
as He left that city. On the hypothesis that S. Luke had a
written copy of S. Mark’s Gospel before him it is difficult
(1) to account for this discrepancy, (2) to account for the
omission of the name of Bartimaeus from SS. Matthew and
Luke. But under the Oral hypothesis with its proto-Mark the
whole mystery is clear.We assign the name Bartimaeus to the trito-Mark, but of
course it may belong to the proto-Mark and have been lost
during oral transmission (cf. Mark viii. 27 note).S. Matthew’s “two” (30) may be compared with the two
demoniacs at Gadara (viii. 28), the two blind men (ix. 27) and
the two asses in the Triumphal procession (xxi. 2). In none
of these cases is the number *Two* found in the other Gospels;
in some it is highly improbable. We must recognise a tendency
to heighten by doubling in S. Matthew. A simple plural seems
to be used for the same purpose in Matt. xxi. 14 (§ 37 b, note).The title “Son of David,” which is found in three Gospels
here, is in S. Matthew’s Gospel found also in the case of the
two blind men (ix. 27), of the blind and dumb man (xii. 23),
of the Canaanitish woman (xv. 22), and at the triumphal entry
(xxi. 9, 15). In none of these cases is S. Matthew supported
by SS. Mark or Luke. The fact that three of the cases deal
with blindness suggests the possibility of transference, and
there are special difficulties about the use of this title in the
triumphal entry, for which see note on “Hosanna” page 111.
The title “Son of David” was in very common use at the
time as the prophetic name for the Messiah, and S. Matthew
is probably right in saying that it was often applied to our
Lord; the difficulties are in detail.

S. MATTHEW.

xx. (32) καὶ εἶπεν
 “Τί θέλετε ποιήσω ὑμῖν;” †
 33 λέγουσιν αὐτῷ “Κύριε, ἵνα ἀνοίγῃς¹² οἱ ὀφθαλμοὶ
 ἡμῶν¹³.”
 34 [σπλαγχνισθεῖς] δὲ ὁ Ἰησοῦς [ἤψατο τῶν ὀμμάτων¹⁴ αὐτῶν¹⁵],
 καὶ εὐθέως ἀνέβλεψαν¹⁶ καὶ ἠκολούθησαν αὐτῷ.
 12 (C ἀνοχθῶσιν) 13 (5^a + and that we may see thee)
 14 (NC ὀφθαλμῶν) 15 (8 † αὐτοῦ) 16 (C 1 + αὐτῶν οἱ ὀφθαλμοὶ)

S. Matthew's σπλαγχνισθεῖς (34) is found in Mark vi. 34 = Matt. xiv. 14, Mark viii. 2 = Matt. xv. 32; Mark i. 41, ix. 22, Matt. ix. 36, xviii. 27, Luke vii. 13, x. 33 (not of our Lord).
 S. Matthew's 'touching their eyes' (34) is perhaps transferred from the account of the two blind men (ix. 29), but our Lord's habit of touching is recorded concerning the leper (Mark i. 41 = Matt. viii. 3 = Luke v. 13), the deaf man of Decapolis (Mark vii. 33), S. Peter's wife's mother (Mark i. 31 = Matt. viii. 15), the disciples at the Transfiguration (Matt. xvii. 7), the bier of the widow's son (Luke vii. 14) and the ear of Malchus (Luke xxii. 51). Cf. [Mark] xvi. 18, Acts xxviii. 8.

S. MARK.

x. 50 ὁ δὲ ἀποβαλὼν¹⁹ τὸ ἱμάτιον αὐτοῦ
 ἀναπηδῆσας²⁰ ἦλθεν πρὸς τὸν Ἰησοῦν²¹.
 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν
 “Τί σοι θέλεις ποιήσω;”
 ὁ δὲ τυφλὸς εἶπεν αὐτῷ “Ῥαββουνεῖ²², ἵνα ἀναβλέψω.”
 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
 “Ὑπαγε, ἡ πίστις σου σέσωκέν σε.”
 καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
 19 (5^a ἐπι-) 20 (C ἀναστὰς) 21 (D 11 αὐτόν) 22 (D 11
 Κύριε ραββεί)

(S. John places the anointing (Mark xiv. 3 ff.) here.)

36. THE TRIUMPHAL ENTRY INTO JERUSALEM.

xi. 1—11.

xxi. 1—11.

Conflation.

1 Καὶ ὅτε ἤγγισαν¹ εἰς Ἱεροσόλυμα
 [καὶ ἦλθον²] εἰς Βηθφαγή
 εἰς³ τὸ ὄρος τῶν Ἐλαιῶν,
 [τότε⁴ Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς 2 λέγων αὐτοῖς
 “Πορεύεσθε⁵ εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
 καὶ εὐθὺς⁶
 εὐρήσετε [ἄνον] δεδεμένην [καὶ] πῶλον [μετ’ αὐτῆς]. †
 λύσαντες ἀγάγετέ⁷ μοι.
 3 καὶ εἰάν τις ὑμῖν εἴπῃ τι⁸,
 ἐρεῖτε ὅτι “Ὁ κύριος αὐτῶν⁹ χρεῖαν ἔχει,
 εὐθὺς δὲ ἀποστελεῖ¹⁰ αὐτούς.” †”
 4 [Τούτο δὲ¹¹ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ¹² τοῦ προφήτου λέγοντος
 5 Εἶπατε τῇ θγατρὶ Σειῶν
 “Ἰδοὺ ὁ βασιλεὺς σοὶ ἔρχεται σοὶ
 πρᾶξ καὶ¹³ ἐπιβεβηκὼς ἐπὶ ὄνον
 καὶ ἐπὶ¹⁴ πῶλον γῶν ὑποζυγίου¹⁵ α.”]
 1 (2 11 ἤγγισεν) 2 (8 11 5^a ἦλθεν) 3 (8 D 11 πρὸς)
 4 (8 + ὁ) 5 (C Πορεύθητε) 6 (11 omit, 5^a behold) 7 BD
 ἀγάγετε 8 (D Ἰδοὺ ποιεῖτε;”) 9 (8 αὐτοῦ) 10 (C 11 -στέλ-
 λει) 11 (B 11 + ὅλον) 12 (11 + Ζαχαρίου) 13 (D 11 omit)
 14 (CD 11 omit) 15 (D 11 † ὑποζύγιον)
 6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες
 1 (D 11 ἐποίησαν...καὶ)

36 a. Instructions to two disciples.

1 Καὶ ὅτε ἐγγίζουσιν¹ εἰς Ἱεροσόλυμα
 εἰς Βηθφαγή² καὶ³ Βηθανίαν⁴
 πρὸς τὸ ὄρος τῶν Ἐλαιῶν,
 ἀποστέλλει⁵ δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει⁶ αὐτοῖς
 “Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν⁷,
 καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν⁸
 εὐρήσετε πῶλον δεδεμένον
 ἐφ’ ὃν οὐδεὶς οὐπω⁹ ἀνθρώπων¹⁰ ἐκάθισεν¹².
 λύσατε αὐτὸν καὶ φέρετε¹³.
 3 καὶ εἰάν τις ὑμῖν εἴπῃ “Τί ποιεῖτε τοῦτο¹⁴;”
 15 εἴπατε¹⁶ “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει,
 [καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν¹⁷ ὥδε.”] (ii)
 1 (D 11 ἤγγισεν) 2 (B Βηθφαγή) 3 (5^a eis, 8C + eis)
 4 D 11, Origen, καὶ eis (1 omits καὶ) 5 (B Βηθανίαν) 6 B τὸ
 7 (C ἐπεμψεν) 8 (D⁸ εἶπεν) 9 (8 omits) 10 (D 11 omit)
 11 (1 omits) 12 (D κεκάθικεν), 13 (D⁸ λύσαντες αὐτὸν καὶ
 ἀγάγετε) 14 (D 11 λύετε τὸν πῶλον) 15 (C ? 1 + καὶ)
 16 (8CD 11 + ὅτι) 17 (11 omit)

36 b. The Procession.

4 καὶ ἂν ἦλθον¹ καὶ² εὗρον³ πῶλον
 [δεδεμένον πρὸς⁴ θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου,] (iii)
 καὶ λύουσιν αὐτόν.
 1 (1 + illi duo, 1 omits foll. to end of v. 5) 2 (D 11 ἀπελθόν-
 tes) 3 (8C + τὸν) 4 (8CD + τὴν)

^a LXX. Zech. ix. 9, Χαῖρε σφόδρα, θύγατερ Σειῶν [κῆρυσσε, θύγατερ Ἱερουσαλήμ.] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοὶ [δίκαιος καὶ σφύρων], αὐτὸς πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

S. LUKE.

xviii. (40) ἐγγίσαντος δὲ αὐτοῦ

ἐπηρώτησεν αὐτόν¹⁵

41 “Τί σοι θέλεις ποιήσω;”

ὁ δὲ εἶπεν “Κύριε¹², ἵνα ἀναβλέψω.”42 καὶ¹⁶ ὁ Ἰησοῦς εἶπεν αὐτῷ

“[Ἀνάβλεψον] ἡ πίστις σου σέσωκέν σε.”

43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ¹⁷[δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον¹³ τῷ θεῷ].

15 (A ll + λέγων) 16 (D ll + ἀποκριθεὶς) 17 (S + αὐτόν)

18 (D δόξαν)

Here follow

THE HISTORY OF ZACCHAEUS, 10 verses. III. § 17.

THE PARABLE OF THE POUNDS, 18 „ II. § 18 i.

28 „

§ 36. It is generally held that our Lord's Triumphal Entry into Jerusalem took place on Palm Sunday, but our view of the dates makes rather for Monday in Holy week. S. John, as usual, is our authority. S. Mark says (xiv. 1) that the supper at which our Lord was anointed took place “two days before the passover.” S. John silently corrects this error (which is probably due to a wrong arrangement of the sections) into “six days” (xii. 1) and adds that the entry took place “on the morrow” (xii. 12). Now according to the universal way of counting, the days *must* be reckoned thus:

a.d. VI. festum Paschale

a.d. V. „ „

a.d. IV. „ „

a.d. III. „ „

pridie „ „

Festum Paschale

Sunday Nisan 9th (the supper).

Monday „ 10th (the entry).

Tuesday „ 11th.

Wednesday „ 12th.

Thursday „ 13th.

Friday „ 14th.

That this is the true way of reckoning is proved by the simple consideration, that otherwise our Lord must have journeyed on the Sabbath:—which is not to be thought of.

S. Mark's “two days before the Passover” must be understood as *pridie*, i.e. as one day before, according to our notions: and this leaves too little time for the events.

xix. 29—40.

29 Καὶ [ἐγένετο] ὥς⁷¹ ἤγγισεν

εἰς Βηθφαγὴ καὶ Βηθανιὰ

πρὸς τὸ ὄρος [τὸ καλούμενον]⁹ Ἐλαιῶν⁷⁴,ἀπέστειλεν δύο τῶν μαθητῶν⁵ 30 λέγων

“Ὑπάγετε εἰς τὴν κατέναντι κώμην, †

ἐν ᾗ⁷⁶ εἰσπορευόμενοιεὑρήσετε πῶλον⁷ δεδεμένον,ἐφ' ὃν οὐδεὶς πώποτε⁸ ἀνθρώπων⁹ ἐκάθισεν,καὶ¹⁰ λύσαντες αὐτὸν ἀγάγετε.⁷¹¹31 καὶ εἰάν τις ὑμᾶς ἐρωτᾷ “Διὰ τί λύετε;”⁷¹²[οὕτως]⁹ ἐρεῖτε ὅτι “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.”1 (S^a omits) 2 (1s^a omit) 3 (ll Oliveti) 4 (D τῶν

ἐλαιῶν καλούμενον) 5 (D ll + αὐτοῦ) 6 (D ss καὶ) 7 (ll pul-

lum asinae, 1 asinam cum pullum (sic)). 8 (ll ss omit)

9 (ll omit) 10 (S ll omit) 11 (D omits, but adds above

line) 12 (D ll omit)

VARIOUS.

S. Mark's Παββουελ (51) is found in John xx. 16.

The refrain “Thy faith hath saved thee” occurs in the account of the woman with the issue of blood (Mark v. 34 = Matt. ix. 22 = Luke viii. 48), of the woman who anointed our Lord's feet (Luke vii. 50), and of the thankful Samaritan (Luke xvii. 19).

S. Luke's δοξάζων τὸν θεόν is found in Mark ii. 12 = Matt. ix. 8 = Luke v. 25, 26; Matt. xv. 31, Luke ii. 20, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47. S. Luke is particularly fond of it to emphasize the mystery of *κένωσις*, that our Lord's Miracles were wrought by an act of faith in the power of the Holy Spirit and not by His own inherent Divinity.

Though S. Luke and (except in the Western text) S. Mark give two names, S. Matthew gives one, and in the sequel all three speak of only one village. If Bethphage was, as I have long suspected, another name for Bethany, all difficulty disappears. Otherwise there is reason to think that the Western reading in S. Mark is right, and the reading in S. Luke will then be a primitive, or very early, conflation. There may have been two traditions about the name of the village.

On S. Matthew's mention of two asses, see § 35 note. It seems clear that he does so to secure a better fulfilment of Zechariah's prophecy, though in that prophecy, when correctly interpreted, only one animal seems to be mentioned.

The deutero-Mark addition to v. 3 seems to contain an assurance that a loan, for a short time only, was desired; the animal would presently be returned.

32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον¹ [καθὼς εἶπεν αὐτοῖς].

33 λύντων δὲ [αὐτῶν τὸν πῶλον]

1 (ll + pullum (or asinam) stantem)

C lacks Luke xii. 4—xix. 41.
 ——— John xi. 47—xiii. 7.
 s^a ——— Matt. xx. 25—xxi. 20.
 s^c ——— Mark except xvi. 17—20.
 ——— John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

xxi. (6) καθὼς συνέταξεν² αὐτοῖς ὁ Ἰησοῦς †
 7 ἤγαγον [τὴν ὄνον καὶ] τὸν πῶλον,
 καὶ ἐπέθηκαν ἐπ'³ αὐτῶν⁴ τὰ ἱμάτια⁵,
 καὶ ἐπεκάθισεν⁶ ἐπάνω⁷ αὐτῶν⁸.
 8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν⁹ τὰ ἱμάτια ἐν τῇ
 ὁδῷ,
 ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †
 καὶ ἐστρώωνον¹⁰ ἐν τῇ ὁδῷ].
 9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτὸν] καὶ οἱ ἀκολουθοῦντες
 ἔκραζον
 λέγοντες
 “ΩCΑΝΝΑ¹¹ [τῷ υἱῷ Δαυείδ]
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.

‘ΩCΑΝΝΑ¹¹ ἐν τοῖς υἱίστοις¹².”
 2 (s^a προσ-) 3 (C ἐπάνω, s^c omits) 4 (D ll αὐτὸν, s^c omits)
 5 (C ll + αὐτῶν) 6 (D ἐκάθιστο, s^a ll ἐκάθισαν) 7 (s^a + ἐπ’)
 8 (D ll αὐτοῦ, 2 ll omit) 9 (D αὐτῶν) 10 (s^a ll ἔστρωσαν)
 11 (D ‘Οσσανά) 12 (s^c + and many came forth to meet him
 and they were rejoicing and praising God for all that they had
 seen)

xxi. 10 καὶ εἰσελθόντος¹ αὐτοῦ εἰς Ἱεροσόλυμα
 [εἰσεῖσθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὶν οὗτος;” 11 οἱ δὲ ὄχλοι²
 ἔλεγον³ “Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς
 Γαλιλαίας.”]
 1 (s^a ἐλθόντος) 2 (D ll πολλοί) 3 (D ll εἶπον)
 4 (D omits)

xxi. 12—22 (vi. 14, 15, xvii. 20).
 (Slightly misplaced.)
 18 [Πρωί]¹ δὲ ἐπαναγαγὼν² [εἰς τὴν πόλιν]
 ἐπείνασεν. 19 καὶ ἰδὼν συκῆν μίαν [ἐπὶ τῆς ὁδοῦ]
 ἦλθεν ἐπ’ αὐτήν,
 καὶ οὐδὲν εὔρεν³ ἐν αὐτῇ εἰ μὴ φύλλα [μόνον], †
 καὶ λέγει αὐτῇ
 “Οὐ⁴ μηκέτι ἔκ σου⁵ καρπὸς γένηται⁶ εἰς τὸν αἰῶνα.” †
 1 (C Πρωίας) 2 C ἐπανάγων, (D ll παράγων) 3 (s^a
 † omits) 4 (NCD omit) 5 (D * ἐξοῦ) 6 (s^a γένοιτο)

^a LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δὴ, ὦ Κύριε, εὐδόσωον δὴ. 26 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

S. MARK.

xi. 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς
 “Τί ποιεῖτε λύνοντες τὸν πῶλον;”
 6 οἱ δὲ εἶπαν αὐτοῖς⁵ καθὼς εἶπεν⁶ ὁ Ἰησοῦς
 καὶ ἀφῆκαν αὐτούς.
 7 καὶ φέρουσιν⁷ τὸν πῶλον πρὸς τὸν Ἰησοῦν,
 καὶ ἐπιβάλλουσιν⁸ αὐτῷ τὰ ἱμάτια αὐτῶν⁹,
 καὶ ἐκάθισεν¹⁰ ἐπ’ αὐτόν.
 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν¹¹ ἔστρωσαν¹² εἰς τὴν ὁδόν, †
 [ἄλλοι δὲ στιβάδας¹³ κόψαντες¹⁴ ἐκ τῶν ἀγρῶν¹⁵. (ii)
 9 καὶ οἱ προάγοντες¹⁶ καὶ οἱ ἀκολουθοῦντες] ἔκραζον
 * 17
 “ΩCΑΝΝΑ¹⁷
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^a.
 10 ¹⁹Εὐλογημένη ἡ ἐρχομένη²⁰ βασιλεία²¹ τοῦ πατρὸς
 ἡμῶν Δαυείδ^c
 ‘ΩCΑΝΝΑ²² ἐν τοῖς υἱίστοις.”

5 (D ll omit) 6 (D ll εἰρήκει αὐτοῖς, A ll ἐνετείλατο αὐτοῖς)
 7 (s^a C καὶ ἄγουσιν, D ll καὶ ἤγαγον, ll ducere, l † omits) 8 (A ll
 ἐπέβαλον) 9 B αὐτῶν, (D^s αὐτοῦ, ll omit) 10 (D^s καθίζει,
 s^a ἐκάθισαν) 11 (B αὐτῶν) 12 (D ll ἐστρώωνον) 13 (D
 * στιβάδας, C στοιβάδας) 14 (CD ll ἔκοπτον) 15 (D ll
 δένδρων + καὶ ἐστρώωνον τὴν ὁδόν (ll in via)) 16 (D * προσ-)
 17 (D ll s^a + λέγοντες) 18 (D ll omit, ll + in excelsis,
 l + eminentissimo) 19 (D + καὶ) 20 (l omits) 21 (A l
 + ἐν ὀνόματι Κυρίου) 22 (D ‘Οσσαννά)

36 c. Entry into Jerusalem.

[xi. 11 Καὶ εἰσῆλθεν¹ εἰς Ἱεροσόλυμα²] (ii)
 [εἰς τὸ ἱερόν³ καὶ³ περιβλεψάμενος πάντα, ὁψέ⁴ ἤδη (iii)
 οὐσῆς⁵ τῆς⁶ ὥρας⁷, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν
 δώδεκα⁸.]
 1 (D ll εἰσελθὼν) 2 (D l + καὶ) 3 (D^s ll omit) 4 BD
 ὁψilas 5 (D * οὐσας) 6 (D^s omits) 7 B omits
 8 (D ll + μαθητῶν)

37. THE MESSIAH ASSERTS HIS AUTHORITY.

xi. 12—25.

37 a. The Sight of the Barren Fig-Tree.

[12 Καὶ τῇ ἐπαύριον¹ ἐξέελθόντων αὐτῶν¹¹ ἀπὸ Βηθανίας (ii)
 ἐπείνασεν². 13 καὶ ἰδὼν συκῆν³ ἀπὸ μακρόθεν ἔχουσιν
 φύλλα
 ἦλθεν εἰ ἄρα τι εὐρήσει⁴ ἐν αὐτῇ, καὶ ἔλθων ἐπ’ αὐτήν¹⁵
 “οὐδὲν εὔρεν⁶ εἰ μὴ φύλλα⁷,]
 [ὁ γὰρ καιρὸς οὐκ ἦν σύκων.] (iii)
 [14 καὶ⁸ ἀποκριθεὶς⁹ εἶπεν¹⁰ αὐτῇ (ii)
 “Μηκέτι εἰς τὸν αἰῶνα ἔκ σου¹¹ μηδεὶς καρπὸν φάγοι¹².”
 καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.]
 1 (D^s † on † ἐξελθόντα, ll cum exisset, or -iret) 2 (s^a
 † omits) 3 (s^a + μίαν) 4 (D ll ἰδεῖν † ἐάν τι ἔστω, Origen ll
 ὡς εὐρήσων τι) 5 (D ll omit) 6 (D ll μηδὲν εὐρὼν) 7 (N ll
 + μόνον) 8 (D ll s^a omit) 9 (ll omit) 10 (l maladixit
 dicens) 11 (D * ἐξοῦ) 12 (D φάγη)

S. LUKE.

κίχ. (33) εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς

“Τί λύτετε τὸν πῶλον;”

34 οἱ δὲ εἶπαν² ὅτι³ “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.”

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
καὶ ἐπιρίψαντες¹⁴ αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον¹⁵ †
ἐπεβίβασαν τὸν Ἰησοῦν· 36 [πορευομένου δὲ αὐτοῦ]

ὑπεστρώννον τὰ ἱμάτια ἐαυτῶν⁶ ἐν τῇ ὁδῷ⁷.

37 [ἐγγίζοντος δὲ αὐτοῦ¹⁸ ἡδὴ⁹ πρὸς τῇ καταβάσει¹⁰ τοῦ Ὄρους
τῶν Ἑλαιῶν ἤρξαντο¹¹ ἄπαν¹² τὸ πλῆθος τῶν μαθητῶν¹³ χαί-
ροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ¹⁷ περὶ πασῶν¹⁴ ὧν εἶδον
δυνάμεων¹⁵.]

38 λέγοντες

“Εὐλογημένος ὁ ἐρχόμενος¹⁰, [ὁ¹⁷ βασιλεὺς,] ἐν ὀνό-
ματι Κυρίου¹⁸ α.”

[ἐν οὐρανῷ εἰρήνη καὶ δόξα] ἐν ὑψίστοις¹⁹.”

[39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν
“Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου²⁰.” 40 καὶ ἀποκριθεὶς
εἶπεν²¹ “Λέγω ὑμῖν²², ἐὰν οὗτοι σιωπήσουσιν²³, οἱ λίθοι κρά-
ξουσιν²⁴.”]

2 (D ἀπεκρίθησαν, s^a omits from οἱ κύριοι τοῦ εἶπαν, 1 omits from the τὸν πῶλον which immediately follows λύντων δὲ αὐτῶν p. 109 to οἱ δὲ, s^c found so, and when they asked them, they answered) 3 (ll omit) 4 (D1 ss ἀγαγόντες τὸν πῶλον ἐπέμψαν) 5 (D11 ss ἐπ’ αὐτὸν καὶ) 6 (ND αὐτῶν) 7 (D omits) 8 (D ss ἐγγιζόντων δὲ αὐτῶν) 9 (D11 ss omit) 10 (D τὴν κατάβασιν) 11 (D11 ἤρξατο) 12 (D πᾶν) 13 (11 s^c omit, 2 ll discentium, 1 descendium) 14 (B† D πάντων) 15 (D γινόμενων) 16 (N11 omit) 17 (All omit) 18 (D11 ἐν ὀνόματι Κυρίου, εὐλογημένος ὁ βασιλεὺς) 19 (ll omit) 20 (ll illos) 21 (D11 λέγει αὐτοῖς, s^c + “Amen”) 22 (ND + ὅτι) 23 (D σιγήσουσιν) 24 (D κράξονται)

Here follows Christ's *WAIL OVER THE CITY*, 4 verses.

IV. § 122.

§ 37a. Some critics compare with this the parable of the barren fig-tree, S. Luke xiii. 6—9. III. § 8.

Notice how the wish in S. Mark is changed into the prophecy in S. Matthew, presumably from the desire to heighten our Lord's authority. In the sequel both Gospels tell that our Lord regarded the withering of the tree as a triumph of faith, i.e. of His own faith; for this miracle, like all others, was wrought in the power of the Holy Spirit; see § 35 note. The common notion that the act was symbolical, the fig-tree being the type of the Jewish nation, finds no support in the Gospels. Those however who cling to the common interpretation are entitled to plead that our Lord's official acts had usually an inner meaning, being acted parables; and the Evangelists seldom explain the mystery.

S. JOHN.

xii, 12—15.

12 Τῇ ἐπαύριον ὁ¹ ὄχλος πολλὸς ὁ² ἐλθὼν εἰς τὴν ἑορτήν,
ἀκούσαντες ὅτι ἔρχεται³ Ἰησοῦς εἰς Ἱεροσόλυμα⁴,
13 ἔλαβον τὰ βαῖτα τῶν φοινίκων
καὶ ἐξῆλθον εἰς ὑπάντησιν⁵ αὐτοῦ⁶,

καὶ ἐκραύγαζον⁷

8

“Ὡσαννά⁹,

εὐλογημένος¹⁰ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου¹¹ α,
καὶ¹² ὁ βασιλεὺς τοῦ Ἰσραὴλ¹³.”

14 εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ’ αὐτό,

καθὼς ἐστιν γεγραμμένον

15 Μὴ φοβοῦ, θγγάτηρ¹³ Σειῶν·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται¹⁴,

καθήμενος ἐπὶ πῶλον ὄνου¹⁵ b.

1 (ND omit) 2 (N omits) 3 (B + ὁ) 4 (D Ἱεροου-
λήμ) 5 (D συν-, A ἀπ-) 6 (D αὐτοῦ) 7 (B ἐκραύγασαν)
8 (ND11 + λέγοντες) 9 (D Ὀσσανά) 10 (D εὐλογητός)
11 (l omits) 12 (D omits) 13 (N θγγάτερ) 14 (l + tibi
mitis, l + mansuetus)

The word “Hosanna” is sometimes rendered in the LXX. σῶσον δὴ, sometimes βοήθησον. In the former case the Heb. takes accusative, in the latter the prep. ἃ. It is therefore correct Hebrew to say, as S. Matthew does, “Hosanna to the Son of David.” The sense however would be ‘Help the Son of David,’ as though He were in distress (Deut. xxii. 27 &c.), and as this does not give the required sense, we infer that the redactor of S. Matthew's Gospel understood the word to mean, as S. Augustine thought it to mean (*De Doct. Christ.* ii. xi. 16), ‘Hurrah for the Son of David.’ This would betray ignorance of Hebrew and is therefore a point of some importance in determining the genesis of the first Gospel. The words “to the Son of David” are no part of the psalm which the people are quoting. It is difficult to believe that they were used by a Palestinian crowd in or about 29 A.D. It is a relief to be able to regard them as a foreigner's mistake. See last note on page 107. S. Mark's “Save now in,” not from, “the highest heavens” may perhaps be defended as an abbreviation of “Hear us in Heaven Thy dwelling-place and when thou hearest save.” Cf. Dalman, *Words of Jesus*, p. 220.

On the “Son of David” see § 35 note.

S. Luke's ὁ βασιλεὺς (38) may be borrowed from S. John's oral teaching, but both Evangelists more probably took it from Zechariah's prophecy. The title ‘King’ is applied to our Lord in Mark xv. 2 = Matt. xxvii. 11 = Luke xxiii. 3; Mark xv. 18 = Matt. xxvii. 29; Mark xv. 26 = Matt. xxvii. 37 = Luke xxiii. 38; Mark xv. 32 = Matt. xxvii. 42; Matt. ii. 2, Mark xv. 9, 12, Luke xxiii. 37.

With S. Luke's “ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις” compare Luke ii. 14, “δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη.”

b LXX. Zech. ix. 9, see page 108 footnote.

C lacks John i. 42—iii. 32.
D — John i. 16 b—iii. 26 a.
s^a — Matt. xx. 25—xxi. 20.
— John i. 47—ii. 15.
s^c — Mark except xvi. 17—20.
— John i. 43—iii. 5 b.

FIRST DIVISION.

S. MATTHEW.

S. Matthew, by a slight change in the order of the sections, puts the cleansing of the Temple on the same day as the triumphal entry and before the cursing of the fig-tree. S. Mark puts it a day later and after the cursing.

37 b. The Cleansing of the Temple.

xxi. 12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν², καὶ ἐξέβαλεν
[πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ³
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-
στεράς, †

13 καὶ λέγει [αὐτοῖς] “Γέγραπται
‘Ο³ οἶκός μου οἶκος προσεγχεῖς κληθήσεται^{a4},

ὑμεῖς δὲ αὐτὸν ποιεῖτε⁵ σπήλαιον ληστῶν^b.”
[14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-
πευσεν αὐτούς.]

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
[τὰ θανάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς⁶ κράζοντας ἐν τῷ
ἱερῷ καὶ λέγοντας “Ὡς ἀνὰ τὴν⁷ ἡμέραν⁸ Δαυὶδ”]

ἡγανάκησαν
[16 καὶ εἶπαν αὐτῷ “Ἀκούεις τί οὗτοι λέγουσιν;” ὁ δὲ Ἰησοῦς
λέγει αὐτοῖς⁹ “Ναί· οὐδέποτε ἀνέγνωτε ὅτι¹⁰ Ἐκ στόματος
νηπίων καὶ θηλαζόντων καθηρτίσω δαῖνον”];

17 Καὶ [καταλιπὼν¹¹ αὐτοὺς] ἐξῆλθεν ἔξω τῆς πόλεως¹²
[εἰς Βηθανίαν¹³, καὶ ἡνύλισθη ἐκεῖ¹⁴].

1 (D + δ) 2 (CD ll s^c + τοῦ θεοῦ) 3 (D^s † omits) 4 (s^c +
to all nations) 5 (CD ll ἐποίησατε) 6 (C omits) 7 (D
‘Οσσανά) 8 (Origen οἶκω) 9 (D^s † αὐτῷ) 10 (ND ll
omit) 11 (CD -λεῖπων) 12 (N omits) 13 (B Βηθανιά)
14 (C ἡνύλισθησαν)

Here follows THE CURSING OF THE FIG-TREE, § 37 a.

xxi. (19) καὶ ἐξηράνθη [παραχρῆμα] } †
ἡ σукк¹. 20 καὶ ἰδόντες }
οἱ μαθηταὶ ἐθαύμασαν λέγοντες
“[Πῶς παραχρῆμα] ἐξηράνθη ἡ σукк²,” †
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
“Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν †
καὶ μὴ διακριθῇτε (1), [οὐ μόνον τὸ τῆς σукк³ ποιήσετε,
ἀλλὰ] καὶ τῷ ὄρει τούτῳ εἶπητε †
“Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,”
γενήσεται

Doublet:

[xvii. 20 “ἀμὴν γὰρ λέγω ὑμῖν,³ ἐὰν ἔχητε πίστιν ὡς κόκκον⁴
σινάπεως, εἰρεῖτε τῷ ὄρει τούτῳ ‘Μετὰβα⁵ ἐνθεν⁶ ἐκεῖ⁷,’ καὶ
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.”]

1 (l omits) 2 (ll omit) 3 (C + ὅτι) 4 (D κόκκος)
5 (CD Μετὰβηθι) 6 (C ἐντεῦθεν) 7 (2 ll omit)

S. MARK.

[xi. 15 Καὶ ἔρχονται¹ εἰς Ἱεροσόλυμα.] (iii)
Καὶ εἰσελθὼν εἰς τὸ ἱερόν² ἤρξατο ἐκβάλλειν³
τοὺς πωλοῦντας καὶ τοὺς⁴ ἀγοράζοντας ἐν τῷ ἱερῷ⁵,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέ-
στρεψεν⁶
[16 καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ (iii)
ἱεροῦ,]

17 καὶ ἐδίδασκεν ἑκαὶ ἔλεγεν⁷ “Ὁ⁸ γέγραπται ὅτι⁹
‘Ὁ οἶκός μου οἶκος προσεγχεῖς κληθήσεται πᾶσιν
τοῖς ἔθνεσιν^a;
ὑμεῖς δὲ πεποιήκατε¹⁰ αὐτὸν¹¹ σπήλαιον ληστῶν^b.” †

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
καὶ¹² ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν·
ἐφοβοῦντο γὰρ αὐτόν¹³,
ἥτις γὰρ¹⁴ ὁ ὄχλος ἐξέπλησσετο¹⁵ ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 Καὶ ὅταν¹⁶ ὁψὲ ἐγένετο, ἐξεπορεύοντο¹⁷ ἔξω¹⁸ τῆς πόλεως.

1 (C ἔρχοντο, D^s εἰσελθὼν, ll + iterum) 2 (D ὅτε ἦν ἐν τῷ
ἱερῷ) 3 (D l + ἐκείθεν) 4 (D^s omits) 5 (l omits)
6 (D^s l omit) 7 (D ll λέγων), ND ll + αὐτοῖς 8 (D ll omit)
9 (CD ll omit) 10 (NCD ἐποιήσατε) 11 (D † αὐτὴν)
12 (D ll omit) 13 (l populum, ll omit) 14 (D ll ὅτι πᾶς)
15 (N l -σαντο) 16 (D ὅτε) 17 (NCD ll -εύετο) 18 (D ll ἐκ)

37 c. The Fig-tree withered.

[xi. 20 Καὶ παραπορευόμενοι¹ πρὸς² (ii)
εἶδον τὴν σуккὴν ἐξηραμμένην ἐκ ῥιζῶν.
21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ³
“Ῥαββί, ἴδε⁴ ἡ σуккὴ ἣν κατηράσω ἐξηράνηται⁵.”
22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς
“Ἐχέτε πίστιν⁷ θεοῦ². 23 ἀμὴν⁸ λέγω ὑμῖν ὅτι⁹
ὅς ἂν εἴπῃ¹⁰ τῷ ὄρει τούτῳ
“Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,”
καὶ μὴ διακριθῇ¹¹ ἐν τῇ καρδίᾳ αὐτοῦ (1)
ἀλλὰ πιστεύῃ¹² ὅτι¹³ ὁ¹⁴ ἡλᾶλ¹⁵ γίνεται, ἔσται¹⁶ αὐτῷ¹⁷.

1 (N παρεπορεύετο...καὶ, D + τὸ) 2 (ll omit) 3 (l omits)
4 (D ἰδοὺ, s^a omits) 5 (D ἐξηράνηθη) 6 (ND ll s^a + E)
7 (D^s + τοῦ) 8 (C l + γὰρ) 9 (ND ll omit) 10 (s^a † if
ye shall say, l si habueritis fidem sicut granum sinapis, dicetis)
11 (D^s † -κριθῆς) 12 (CD ll πιστεύσῃ) 13 (D ll τὸ μέλλον)
14 (C ll δ) 15 (C ll λέγει) 16 (D ll ἂν εἴπῃ, γενήσεται)
17 (l omits, A 3 ll + δ ἐὰν εἴπῃ)

^a LXX. Is. lvi. 7, ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

S. LUKE.

S. John puts the cleansing of the temple at the beginning of our Lord's Ministry, the Synoptists put it at the end. That there were two cleansings is of course possible, but it is far more probable that S. John, as usual, is silently correcting S. Mark. That our Lord should have cleansed the temple when He first came forth as Messiah and when His authority had in no way been undermined, is historically more probable than that He should have done so when His friends were reduced and His enemies triumphant.

Mark xi. 18 d is repeated as a refrain in Matt. vii. 28, xxii. 33, and the word ἐκπλήσσεισθαι in Matt. xiii. 54, xix. 25.

xix. 45—48.

15 Ἐκπλήσσεισθαι¹ εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας²,

46 λέγων αὐτοῖς “Τέγραπται
Ἐκπλήσσεισθαι³ ὁ οἶκος μου⁴ οἶκος προσεγγήσας⁵,
ἡμεῖς δὲ αὐτὸν ἐποιοῦσθε σπήλαιον ληστῶν⁶.”

47 [Καὶ ἦν διδάσκων τὸ κατ’ ἡμέραν ἐν τῷ ἱερῷ·]
οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐξήγουν αὐτὸν ἀπολέσαι [καὶ οἱ πρῶτοι⁸ τοῦ λαοῦ⁷,

48 καὶ οὐχ ἠῦρισκον τὸ τί ποιήσωσιν⁹],
ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο¹⁰ αὐτοῦ ἀκούων¹¹. †

1 (D 1 Ἐλθὼν δὲ) 2 (D 11 + ἐν αὐτῷ, CD 11 + καὶ (C + τοὺς)
ἀγοράζοντας, D 11 + καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεεν καὶ
τὰς καθέδρας τῶν πωλούντων τὰς περιστράς, 3 11 + κατέστρεψεν)
3 (N omits, CD 11 ss ὅτι) 4 (1 omits) 5 (CD 11 ss + ἐστίν,
ss + to all the nations, 1 + κληθήσεται) 6 (Origen 1 πρεσβύτεροι)
7 (1 Pharisaei) 8 (D omits) 9 (D 11 + αὐτῷ) 10 (D
ἐκρέματο) 11 (D ἀκούειν)

S. Matthew, with his usual desire to heighten our Lord's power, makes the fig-tree wither suddenly, and even makes this suddenness the occasion of remark by the disciples. To present this view he has transposed the sections. In the original account on the contrary twenty-four hours are given for the tree to wither.

S. JOHN.

ii. 13—17.

[13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα
ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας¹ βόας καὶ
πρόβατα² καὶ περιστράς καὶ τοὺς κερματιστὰς καθημένους, 15 καὶ
ποιήσας³ φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ
τε πρόβατα καὶ τοὺς βόας⁴, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ
κέρματα⁵ καὶ⁶ τὰς τραπέζας ἀνέστρεψεν⁷, 16 καὶ τοῖς τὰς περι-
στράς πωλοῦσιν εἶπεν “Ἄρατε ταῦτα ἐντεῦθεν⁸, μὴ ποιείτε τὸν
οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.” 17⁹ Ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου κατα-
φάγεται με¹⁰.]

1 (1 qui vendebant et emebant) 2 (N 11 καὶ τὰ πρόβατα
καὶ βόας) 3 (N 11 ἐποίησεν...καὶ, G 11 ὡς ποιήσας) 4 (N 11 τὰ
πρόβατα καὶ βόας, 1 + vendentes, 1 + qui...vendebant) 5 (N 11
τὸ κέρμα) 6 (1 omits) 7 (N κατέστρεψεν) 8 (11 + et)

With Matt. xxi. 14 compare John ix. and v. ('Composition
of the Gospels,' p. 23).

S. Luke's ἐκκρεμάννυμι (48) occurs here only in N.T.

Cf. 1 John v. 15, καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτῶ-
μεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτήκαμεν ἀπ’ αὐτοῦ.

The word παραχρήμα occurs 16 times in S. Luke but not
elsewhere in the N.T. outside of this section.

S. Paul alludes to the teaching of this section in 1 Cor.
xiii. 2, κὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην
δὲ μὴ ἔχω, οὐθέν εἰμι.

Matt. xvii. 20=Luke xvii. 6. IV. § 4.

¹ LXX. Jer. vii. 11, μὴ σπήλαιον ληστῶν ὁ οἶκός μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτῷ, ἐκεῖ ἐνώπιον ὑμῶν;
² LXX. Ps. lxix. 9, ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

S. MATTHEW.

xxi. 22 “καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ

πιστεύοντες λήμψεσθε.”

3 (D + omits)

Logion from the Sermon on the Mount.

vi. 14 “Ἐὰν γὰρ¹ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος². 15 ἔὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις (τὰ παραπτώματα αὐτῶν)³, οὐδὲ ὁ πατὴρ ὑμῶν⁴ ἀφήσει⁵ τὰ παραπτώματα ὑμῶν.”

1 (D omits) 2 (ll + τὰ παραπτώματα ὑμῶν) 3 **ND** II omit 4 (**N** ll ὑμῖν) 5 (D ll + ὑμῖν)

xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν †

προσῆλθαν αὐτῷ διδάσκοντι¹

οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ]

λέγοντες

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

καὶ² τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;”

24 ἀποκριθεὶς (δὲ)³ ὁ Ἰησοῦς εἶπεν αὐτοῖς

“Ἐρωτήσω⁴ ὑμᾶς καὶ γὰρ λόγον ἔνα, ὃν⁵ ἔὰν εἴπητέ⁶ μοι † καὶ γὰρ ὑμῖν ἔρω ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

25 τὸ βάπτισμα τὸ⁷ Ἰωάννου

[πόθεν] ἦν⁸; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;” †

οἱ δὲ διελογίζοντο ἐν⁹ ἑαυτοῖς λέγοντες

“Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’

ἔρεῖ [ἡμῖν] ‘Διὰ τί οὖν¹⁰ οὐκ ἐπιστεύσατε¹¹ αὐτῷ;’

26 ἔὰν δὲ εἴπωμεν ‘Ἐξ ἀνθρώπων,’

φοβούμεθα τὸν ὄχλον,

πάντες γὰρ ὡς προφήτην ἔχουσιν¹² τὸν Ἰωάννην.” †

Doublets (assimilated):

[xii. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹³ ὡς προφήτην αὐτὸν εἶχον.]

[xxi. 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τὸν ὄχλον¹⁴, ἐπει¹⁵ εἰς¹⁶ προφήτην αὐτὸν εἶχον.]

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν “Οὐκ οἶδαμεν.”

ἔφη αὐτοῖς † καὶ αὐτός¹⁷ †

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (ll ss omit) 2 (C ll ἦ) 3 ll ss omit 4 (D Ἐπ-) 5 (D omits) 6 (ll dicite) 7 (D omits) 8 (**N** * ἦ) 9 **SCD** παρ’ 10 (D ll omit) 11 (ll creditis) 12 (ll habebant, l habuerunt) 13 (B ἐπει) 14 (**NC** I τὸν ὄχλον) 15 (C ἐπειδὴ) 16 (CD ll ὡς) 17 (**N** ll ὁ Ἰησοῦς)

Here follows the parable of the *TWO SONS*, 5 verses.

II. § 15.

S. MARK.

xi. 24 “διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε † καὶ αἰτεῖσθε¹⁸,

πιστεύετε ὅτι ἐλάβετε¹⁹, καὶ ἔσται ὑμῖν.]

18 (8^a omits)

19 (D ll λήμψεσθε)

37 d. Forgive that ye may be forgiven.

[25 καὶ ὅταν στήκετε¹ προσευχόμενοι, ἀφίετε² εἴ τι (iii). ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ³ ἐν τοῖς οὐρανοῖς ἀφῇ⁴ ὑμῖν⁵ τὰ παραπτώματα ὑμῶν⁶.”]

1 (B στήκετε, **N** στήτε) 2 (C ἀφετε) 3 (D + ὃν)

4 (D ἀφήσει) 5 (ll omit) 6 (D omits, CD ll + 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν οὐρανοῖς ἀφήσει (± ὑμῖν) τὰ παραπτώματα ὑμῶν)

38. THE QUESTION ABOUT JOHN'S BAPTISM.

xi. 27—33.

[27 Καὶ ἔρχονται¹ πάλιν εἰς Ἱερουσόλυμα.] (iii)

Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ

ἔρχονται πρὸς αὐτὸν *

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι²

28 καὶ ἔλεγον³ αὐτῷ

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

† ἡ⁴ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;”⁵

29 ὁ δὲ Ἰησοῦς *⁶ εἶπεν αὐτοῖς

“Ἐπερωτήσω ὑμᾶς *⁷ ἕνα λόγον, καὶ⁸ ἀποκριθῆτέ μοι,

καὶ⁹ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 τὸ βάπτισμα τὸ Ἰωάννου¹¹

ἐξ οὐρανοῦ¹² ἦν¹³ ἢ ἐξ ἀνθρώπων;

[ἀποκριθῆτέ μοι.”] (iii)

31 καὶ διελογίζοντο¹⁴ πρὸς ἑαυτοὺς λέγοντες¹⁵

“Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’

ἔρεῖ¹⁶ ‘Διὰ τί (οὖν)¹⁷ οὐκ ἐπιστεύσατε αὐτῷ;’

32 ἀλλὰ¹⁸ εἴπωμεν ‘Ἐξ ἀνθρώπων,’

ἐφοβοῦντο¹⁹ τὸν ὄχλον²⁰,

ἅπαντες²¹ γὰρ εἶχον²² τὸν Ἰωάννην ὄντως²³ ὅτι προφήτης ἦν²⁴.

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν “Οὐκ οἶδαμεν.”

καὶ²⁵ ὁ Ἰησοῦς λέγει αὐτοῖς²⁶

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ²⁷ ταῦτα ποιῶ.”

1 (D ll s^a ἔρχεται) 2 (D + τοῦ λαοῦ) 3 (D ll λέγουσιν) 4 (ll et) 5 (D l omit) 6 (D ll + ἀποκριθεὶς) 7 (**ND** ll ss + καὶ γὰρ) 8 (D ll omit) 9 (D l + ἐγὼ) 10 (D λέγω) 11 (**NC** l + πόθεν ἦν;) 12 (D s^a - ὢν) 13 (**NC** l omit) 14 (**N** προσελογ.) 15 (D ll + “Τί εἴπωμεν;”) 16 (D s^a ll λέγει, D + † ὑμῖν, ll + nobis) 17 C ll s^a omit 18 (D ll ἐὰν, ll + ἐὰν) 19 (D s^a † φοβοῦμεν, ll φοβούμεθα) 20 (D λαόν) 21 (**SCD** πάντες) 22 (D ll ᾗ εἰσαν) 23 (D ἀληθῶς, 2 ll omit) 24 (**N** ὡς προφήτην) 25 (D ll s^a ἀποκριθεὶς) 26 (D s^a † αὐτῷ, l omits) 27 (D s^a εἰς ποίαν ἐξουσίαν)

S. LUKE.

VARIOUS.

With Mark xi. 24 compare the following from S. John xiv. 13, *καὶ ὁ τι ἂν αἰτήσητε¹ ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω...*
 14 *ἔάν τι αἰτήσητε (με)² ἐν τῷ ὀνόματί μου, τοῦτο³ ποιήσω⁴.*

xv. 7, *ἐάν⁵ μένητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὁ⁶ ἐὰν θέλῃτε αἰτήσασθε⁷ καὶ γενήσεται ὑμῖν⁸.*

xv. 16, *ἵνα ὁ τι ἂν αἰτήσητε⁹ τὸν πατέρα ἐν τῷ ὀνόματί μου, ὁ¹⁰ εἰμὶν.*

xvi. 23, *ἀμὴν ἀμὴν λέγω ὑμῖν¹¹, ἂν τι αἰτήσητε τὸν πατέρα¹², δώσει ὑμῖν ἔν τῷ ὀνόματί μου¹³.*

1 (B αἰτῆτε, 2 ll + ab eo or illo) 2 D ll omit 3 (ND ll ἐγὼ) 4 (l omits) 5 (D l + δέ) 6 (S δσα) 7 (S αἰτῆ-
 σεσθε) 8 (D l omit) 9 (B αἰτῆτε) 10 (S δώσει)
 11 (S 2 ll + ὅτι) 12 (D ll + ἐν τῷ ὀνόματί μου) 13 (D ll omit)

§ 37d. Believers in the oral hypothesis may contend that the trito-Mark drew this section from the Matthaean *Logia*. It is manifestly out of place here, being quite loosely appended apparently because *vv.* 24, 25 deal with the subject of prayer. Compare the way in which sayings of our Lord are collected in Mark iv. 21 ff., ix. 49 f.

§ 38. If we were right in arguing that the Cleansing of the temple took place at the beginning of our Lord's Ministry, this section also must be assigned to the same period. According to the common view the Holy Week is crowded with incidents; these will be much more intelligible if spread over a longer period. Compare § 40.

xx. 1—8.

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν¹]
 διδάσκοντος αὐτοῦ [τὸν λαόν] ἐν τῷ ἱερῷ
 [καὶ εὐαγγελιζομένου] ἐπέστησαν
 οἱ ἄρχιερεῖς² καὶ οἱ γραμματεῖς³ σὺν τοῖς πρεσβυτέροις,
 2 καὶ εἶπαν⁴ λέγοντες⁵ πρὸς αὐτόν⁴ “[Εἰπὸν ἡμῖν]⁶
 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,
 ἢ⁷ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην.” †
 3 ἀποκριθεὶς⁸ δὲ εἶπεν πρὸς αὐτούς⁹
 “Ἐρωτήσω¹⁰ ὑμᾶς καὶ γὰρ λόγον¹¹, καὶ¹² εἰπατέ μοι
 4 Τὸ βάπτισμα¹³ Ἰωάνου
 ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;”

5 οἱ δὲ συνελογίσαντο¹⁴ πρὸς ἑαυτούς¹⁵ λέγοντες [ὅτι]¹⁶
 “Ἐὰν εἰπώμεν ‘Ἐξ οὐρανοῦ,’
 ἐρεῖ¹⁷ ‘Διὰ τί¹⁸ οὐκ ἐπιστεύσατε αὐτῷ;’
 6 ἐὰν δὲ εἰπώμεν¹⁹ ‘Ἐξ²⁰ ἀνθρώπων,’
 ὁ λαὸς ἅπας²¹ καταλιθάσει²² ἡμᾶς,
 7 πεπεισμένος γάρ ἐστιν²³ Ἰωάνην προφήτην εἶναι²⁴.”

7 καὶ ἀπεκρίθησαν μὴ²⁵ εἰδέναι²⁶ πόθεν²⁷.

8 καὶ ὁ Ἰησοῦς²⁸ εἶπεν αὐτοῖς

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (C + ἐκείνων) 2 (A ἱερεῖς) 3 (s^c + of the people)
 4 (l omits) 5 (CD ll omit) 6 (D Εἰπὲ ἡμῖν, S C s^c omit)
 7 (D ll καὶ) 8 (s^c omits) 9 (S † αὐτόν) 10 (D Ἐπ-
 11 (ll omit, CD ll + εἶνα) 12 (D δν, ll s^c omit) 13 (ND + τὸ)
 14 (SCD ll -ζοντο) 15 (S πρὸς αὐτούς, s^c omits) 16 (C ll s^c
 omit) 17 (C ll ss + ἡμῖν) 18 (CD ll + οὖν) 19 (C + ὅτι)
 20 (D ll Ἀπὸ τῶν) 21 (C πᾶς, l omits) 22 (D λιθάσει)
 23 (D^s ll πεπεισμένοι γάρ εἰσιν) 24 (D ll γεγονέναι)
 25 (S † omits) 26 (CD + αὐτοῖς, D + τὸ) 27 (2 ll omit)
 28 (S ἀποκριθεὶς)

It is possible that our Lord deliberately put a question which He knew would baffle the delegates of the Sanhedrin in order that He might decline to answer them, and this is the common view. But if we admit the *κένωσις* it is more probable that He expected them to give the only answer which honest men could give. When they began to evade and think of consequences to themselves He sadly admitted that argument with such persons was impossible. We would not be understood to deny His omniscience, but only His active use of it.

S. Luke's *εὐαγγελίσεσθαι* (1) is frequent in SS. Luke and Paul, but is not used in the Gospels of SS. Matthew (except in a quotation), Mark or John. The same is true of his *ἐπίστημι*.

If S. John the Baptist had been already dead nearly three years, as is commonly held, it is difficult to believe that the dread of his memory was so great; if on the other hand he was still alive or only just martyred, the alarm of the rulers is more intelligible.

The title of *προφήτης* is given to the Baptist here and in Luke i. 76, vii. 26—28 = Matt. xi. 9.

S. MATTHEW.

S. MARK.

39. THE PARABLE OF THE VINEDRESSERS
SLAYING THE HEIR.

xxi. 33—46 (xiv. 5, xxi. 26).

xii. 1—12.

Conflation.

39 a. *The Parable.*

33 “[Ἄλλην παραβολὴν ἀκούσατε.]

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν¹

Ἀνθρώπος [ἦν οἰκοδεσπότης ὅστις] ἐφύτευεν ἀμπελῶνα
καὶ φραγμὸν [αὐτῷ] περιέθηκεν †
καὶ ὥργξεν [ἐν αὐτῷ]¹ ληνὸν
καὶ ὠκοδόμησεν πύργον^a,
καὶ ἐξέδετο² αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

Ἀμπελῶνα ἄνθρωπος ἐφύτευεν, †
καὶ περιέθηκεν φραγμὸν
καὶ ὥργξεν ὑπολήνιον
καὶ ὠκοδόμησεν πύργον^a,
καὶ ἐξέδετο² αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέστειλεν
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν
τοὺς καρποὺς αὐτοῦ³.
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
[ὃν μὲν] ἔδειραν,
[ὃν δὲ] ἀπέκτειναν, (5)
[ὃν δὲ] ἐλιθοβόλησαν. (4)
36 πάλιν⁴ ἀπέστειλεν ἄλλους δούλους (3)
[πλείονας τῶν πρώτων],
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 [ὑστερον δὲ]
ἀπέστειλεν πρὸς αὐτοὺς⁵ τὸν υἱὸν [αὐτοῦ]⁶ λέγων †
Ἐντραπήσονται τὸν υἱόν μου.
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ
δοῦλον, †
ἵνα ἡπαρὰ τῶν γεωργῶν λάβῃ⁴⁷⁵
ἀπὸ τῶν καρπῶν¹⁶ τοῦ ἀμπελῶνος.
3 καὶ⁷ λαβόντες αὐτὸν * *
ἔδειραν καὶ ἀπέστειλαν κενόν⁸.
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦ-
λον⁹. (3)
καὶ αὖτις¹⁰ ἐκεφαλῶσαν¹¹ (4) καὶ ἠτίμασαν¹³⁷¹³.
5 καὶ¹⁴ ἄλλον ἀπέστειλεν¹⁵, καὶ αὖτις ἀπέκτειναν, (5)
[καὶ πολλοὺς ἄλλους, (ii)]
οὓς¹⁶ μὲν δέροντες οὓς¹⁷ δὲ ἀποκτενύντες¹⁸. (2)
6 ἔτι¹⁹ ἓνα εἶχεν²⁰, υἱὸν ἀγαπητόν
ἀπέστειλεν αὐτὸν²¹ ἔσχατον¹³ πρὸς αὐτοὺς²² λέγων ὅτι²³
Ἐντραπήσονται τὸν υἱόν μου.
7 ἔκείνοι δὲ οἱ²⁴ γεωργοὶ * *²⁵ πρὸς ἑαυτοὺς εἶπαν ὅτι²² †

‘Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
καὶ σχῶμεν⁸ τὴν κληρονομίαν [αὐτοῦ].’
39 καὶ λαβόντες αὐτὸν ἐξέβαλον⁹ ἔξω τοῦ ἀμπελῶνος
καὶ ἀπέκτειναν¹⁰.

‘Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρονομία.’
8 καὶ λαβόντες²⁶ ἀπέκτειναν αὐτόν,
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. †

1 (N omits) 2 (D ἐξέδοτο, B * ἐξέδετε) 3 (I vineae
eius) 4 (N καὶ πάλιν, D πάλιν οὖν) 5 (D II αὐτοῖς, 3 II omit)
6 (II + unicum, I + unigenitum) 7 (II + Forte or Forsitan)
8 (C κατα-) 9 (N ἐβαλον) 10 (D II ἀπέκτειναν καὶ κ.τ.λ.)

1 (CD I λέγειν) 2 (D ἐξέδοτο) 3 (D^s + τοῖς) 4 (N
λάβοι) 5 (D II s^a δώσουσιν αὐτῷ) 6 (D^s II τοῦ καρποῦ)
7 (C II s^a οἱ δὲ) 8 (D II + πρὸς αὐτόν) 9 (N omits)
10 (C + λιθοβολήσαντες) 11 (CD ἐκεφαλῶσαν) 12 (D ἠτί-
μασαν, C ἀπέστειλαν ἠτιμωμένον, I omits καὶ ἠτίμ.) 13 (s^a
omits) 14 (II + πάλιν) 15 (D II + δοῦλον) 16 (C τοὺς)
17 (C τοὺς, D II ἄλλους) 18 (NCD ἀποκτενύντες) 19 (s^a omits,
CD II + οὖν) 20 (CD II ἔχων) 21 (D II καὶ αὖτις ἀπ., C ἀπ.
καὶ αὐτόν) 22 (D II omit) 23 (II Forsitan or Utique)
24 (D II οἱ δὲ) 25 (I + cum vidissent eum) 26 (I omits)

39 b. *Conversation about the Parable.*

xxi. 40 [ὅταν οὖν ἔλθῃ] ὁ κύριος τοῦ ἀμπελῶνος, †
τί ποιήσει [τοῖς γεωργοῖς ἐκείνοις;]”
41 [λέγουσιν αὐτῷ “Κακοὺς κακῶς] ἀπολέσει αὐτούς¹,
καὶ τὸν ἀμπελῶνα ἐκδώσεται² ἄλλοις [γεωργοῖς, οἵτινες †
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν”].
1 (II omit) 2 (C ἐκδώσει)

xii. 9 τί¹ ποιήσει *
ὁ κύριος τοῦ ἀμπελῶνος;
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
1 (NCD II + οὖν)

^a LXX. Is. v. 1, “Ἄσω δὴ τῷ ἡγαπημένῳ ἄσμα τοῦ ἀγαπητοῦ μου τῷ ἀμπελῶνι μου. ἀμπελὼν ἐγενήθη τῷ ἡγαπημένῳ ἐν κέρατι ἐν τόπῳ πῖονι. 2 καὶ φραγμὸν περιέθηκε καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἀμπελον σωρήκ, καὶ ὠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὠρύξα ἐν αὐτῷ· καὶ ἐμείνα τοῦ ποιῆσαι σταφυλήν, καὶ ἐποίησεν ἀκάνθας.

S. LUKE.

VARIOUS.

xx. 9—19.

9 Ἡρξάτο δὲ [πρὸς τὸν λαὸν]¹ λέγειν^{2,3} τὴν παραβολὴν
ταύτην

“Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα⁴,
4

καὶ ἐξέδετο⁵ αὐτὸν γεωργοῖς, καὶ⁶ ἀπεδήμησεν.
[χρόνους ἱκανούς⁷].

10 καὶ⁸ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον,

ἵνα

ἀπὸ τοῦ καρποῦ⁹ τοῦ ἀμπελῶνος δώσουσιν¹⁰ αὐτῷ } †
οἱ δὲ γεωργοὶ

ἐξαπέστειλαν αὐτὸν δείραντες κενόν¹¹. †

11 καὶ προσέθετο¹² ἕτερον πέμψαι¹³ δοῦλον.

οἱ δὲ κακῶν δείραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν
κενόν¹⁴].

12 καὶ προσέθετο τρίτον πέμψαι¹⁵. οἱ δὲ¹⁶ καὶ τοῦτον¹⁷
τραυματίσαντες (4) ἐξέβαλον¹⁸.

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος ἵνα ποιήσω¹⁹]
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν.
[ἴσως²⁰] τοῦτον²¹ ἐντραπήσουσιναι. } †

14 ἰδόντες δὲ αὐτὸν²² οἱ γεωργοὶ²³ διελογίζοντο πρὸς
ἀλλήλους²⁴ λέγοντες

‘Οὗτός ἐστιν ὁ κληρονόμος.’²⁵ ἀποκτείνωμεν αὐτόν,

ἵνα ἡμῶν γένηται²⁶ ἡ κληρονομία.’

15 καὶ ἐκβαλόντες αὐτὸν²⁷ ἔξω τοῦ ἀμπελῶνος }
ἀπέκτειναν. }

1 (D1 omit, ss to them) 2 (N † omits) 3 (D1 Ἐλεγεν
δὲ) 4 (s^a + and put a fence round it) 5 (D ἐξέδετο)
6 (D11 αὐτὸς δὲ) 7 (B † omits) 8 (C11 + ἐν τῷ) 9 (N
omits) 10 (CD δῶσω) 11 (D11 δείραντες δὲ ἐξ. αὐ. κενόν,
s^a and they smote them and cast them out) 12 (N ἐθετο)
13 (D11 ἐπεμψεν ἕτερον, C? + αὐτοῖς) 14 (s^a omits) 15 (D1 s^a
τρίτον ἐπεμψεν) 16 (D11 omit) 17 (s^c omits from δείραντες to
τοῦτον) 18 (D11 ἐξαπέστειλαν κενόν) 19 (B omits) 20 (D
τυχόν) 21 (211 + ἰδόντες) 22 (N omits) 23 (D1 omit)
24 (C11 πρὸς ἑαυτοὺς, s^c omits) 25 (NCD1 + δεῦτε) 26 (C11
καὶ ἡμῶν ἔσται) 27 (C λαβόντες αὐτὸν ἐξέβαλον...καὶ)

xx. (15) τί οὖν¹ ποιήσει αὐτοῖς²

ὁ κύριος τοῦ ἀμπελῶνος;

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς³ [τούτους]⁴,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.”

[ἀκούσαντες δὲ⁵ εἶπαν “Μὴ γένοιτο.”]

1 (ss omit) 2 (D11 omit) 3 (N omits) 4 (D1 omit)
5 (D11 οἱ δὲ ἀκ.)

S. Luke's χρόνους ἱκανούς indicates special knowledge of viticulture. Six years was the proper time for a newly planted vineyard to rest before the grapes were allowed to ripen.

S. Luke kills none but the heir; yet surely many prophets were slain. Can it be that in this respect S. Luke has preserved the proto-Mark?

S. Mark's κεφαλῖω (4) is a *vox nihili*, which S. Matthew interprets by λιθοβολέω, S. Luke by τραυματίζω, as though it meant 'to knock on the head.' This is probably what S. Mark intended.

S. Matthew's phrase πλείονας τῶν πρώτων (36) is perhaps inserted to connect the Messiah with the history of Balaam (Numb. xxii. 15).

S. Matthew makes the husbandmen propose to kill the heir and to seize upon his inheritance, perhaps to connect the Messiah with the history of Naboth (1 Kings xxi. 19); in the other Gospels the property becomes legally theirs upon the death of the heir (cf. Gen. xv. 3).

In S. Mark the heir is killed and his dead body flung out of the vineyard, but in the other Gospels the men turn him out of the vineyard before slaying him. This is probably a correction, for we learn from Heb. xiii. 11—13 that our Lord was crucified outside the gates of Jerusalem. And although in the parable the Vineyard is not so much Jerusalem as the Holy Land, Christians in the Gentile world would be sure to think chiefly of the city in which our Lord was actually crucified.

S. Luke's λαός (9) is a favourite word with him, not uncommon in S. Matthew, rare in S. Mark.

S. Luke's ἴσως (13) occurs here only in N.T.

S. Mark (9) makes our Lord answer His own question and then ask another; the scribes meanwhile are silent and baffled. In S. Luke our Lord answers His own question and the scribes in Hellenic fashion seek to avert the omen. Their protest draws forth His second question. In S. Matthew they unwarily give the right answer and are immediately hoisted on their own petard. Clearly S. Mark's is the primitive account, and the other Gospels give us some independent literary embellishments.

S. Luke's μὴ γένοιτο (16) occurs 14 times in S. Paul, but otherwise here only.

S. MATTHEW.

xxi. 42 λέγει αὐτοῖς ὁ Ἰησοῦς
 “Οὐδέποτε ἀνέγνωτε ἔν ταῖς γραφαῖς”³ †
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 παρὰ Κυρίου⁴ ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν⁵ α; [43 διὰ τοῦτο λέγει ὑμῖν ὅτι⁶ ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ
 θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς⁷.
 (44 Καὶ⁸ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
 ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσῃ αὐτόν.)⁸”]
 45 Καὶ [ἀκούσαντες] οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι
 [τὰς παραβολὰς⁹ αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· (3)
 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)
 ἐφοβήθησαν τοὺς ὄχλους¹⁰; (2)
 [ἐπει¹¹ εἰς¹² προφήτην αὐτὸν εἶχον.]
Doublets (assimilated):
 [xv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι¹³ ὡς προφήτην αὐτὸν εἶχον.]
 [xxi. 26 “φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν”¹⁴
 τὸν Ἰωάννην.”]
 3 (l omits) 4 (N Κυρίῳ) 5 (D ὑμῶν) 6 B^s omit
 7 (N αὐτοῦ, l omits) 8 D ll Origen omit 9 (D τὴν παρα-
 βολὴν) 10 (NC l τὸν ὄχλον) 11 (C ἐπειδὴ) 12 (CD ll ὡς)
 13 (B ἐπει) 14 (ll habebant, l habuerunt)

Here follows the Parable of the *MARRIAGE FEAST*,
 14 verses. II. § 16.

xxii. 15—22.

x¹⁵ [Τότε πορευθέντες]
 οἱ Φαρισαῖοι [συμβούλιον ἔλαβον]¹
 ὅπως² αὐτὸν παγιδεύσωσιν ἔν λόγῳ³.
 16 καὶ ἀποστέλλουσιν αὐτῷ⁴ (1)
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν (2)
 λέγοντας⁵ “Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν⁶ ἀληθείᾳ διδάσ-
 κεις, (3) (5)
 καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)
 17 [εἰπὼν⁷ οὖν ἡμῖν⁸ τί σοι δοκεῖ·]
 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;
 18 γινούς δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †

“Τί με πειράζετε, [ὑποκριταί·]
 19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κῆνσου].” } †
 οἱ δὲ προσήνεγκαν [αὐτῷ] δηνάριον.
 1 (N † omits) 2 (D l s^a πῶς) 3 (N omits) 4 (D ll
 πρὸς αὐτόν, ll omit) 5 (CD λέγοντες) 6 (D ἐπ’)
 7 (N BC
 εἶπε) 8 (D ll s^a omit)

S. MARK.

xii. * * * *

10 “Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
 11 παρὰ Κυρίου ἐγένετο αὕτη,
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν α;”

12 Καὶ

ἐζήτουν αὐτὸν κρατῆσαι, (1)
 καὶ ἐφοβήθησαν τὸν ὄχλον, (2)
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)
 καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

40. THE QUESTION PUT BY THE PHARISEES.

xii. 13—17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν¹ (1)
 τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν (2)
 ἵνα αὐτὸν ἀγρεύσωσιν² λόγῳ.

14 καὶ [ἐλθόντες]³ (iii)
 λέγουσιν αὐτῷ⁴ “Διδάσκαλε, οἶδαμεν ὅτι
 ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)

οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)
 ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)

ἔξεστιν⁵ δοῦναι κῆνσον Καίσαρι ἢ οὐ;
 [δῶμεν ἢ μὴ δῶμεν]¹;” (iii)
 15 ὁ δὲ εἰδώς⁸ αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς

“Τί με πειράζετε;
 φέρετέ μοι δηνάριον⁹ ἵνα ἰδῶ¹⁰.”
 16 οἱ δὲ ἤνεγκαν.

1 (D ll omit) 2 (D παγιδεύσωσιν) 3 (D l s^a omit)
 4 (D ll ἐπηρώτησαν αὐτόν οἱ Φαρισαῖοι, s^a they began to say to
 him, s^a ll + deceitfully) 5 (CD ll + εἰπέ (C ? εἰπὼν) οὖν ἡμῖν, εἰ)
 6 (D + ἡμᾶς) 7 (D s¹ ἐπικεφάλαιον) 8 (N D ll ἰδῶν)
 9 (N + ᾠδε) 10 (N CD εἰδῶ)

^a LXX. Ps. cxviii. 22, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 23 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Cf. Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6 f.

S. LUKE.

xx. 17 ὁ δὲ [ἐμβλέψας] αὐτοῖς εἶπεν
 “Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο⁶
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
 οἷτος ἐγενήθη εἰς κεφαλὴν γωνίας α;”

[18 πᾶς ὁ πεσὼν ἐπ’ ἐκείνον τὸν λίθον συνθλασθήσεται·
 ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν].”

19 Καὶ ἐζήτησαν⁷ οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς⁸ }
 ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς⁹ χεῖρας [ἐν¹⁰ αὐτῇ τῇ ὥρᾳ]¹¹ }⁽¹⁾
 καὶ ἐφοβήθησαν τὸν λαόν,
 ἔγνωσαν γὰρ¹² ὅτι πρὸς αὐτοὺς εἶπεν¹³ τὴν παραβολὴν
 [ταύτην].

6 (ll omit) 7 (CD ll ἐζητούν) 8 (C Φαρισαῖοι) 9 (C omits)
 10 (D ll omit) 11 (l omits) 12 (S omits) 13 (D ἐρκεν)

§ 40. It is commonly assumed that the four questions which follow here were put and answered on the same morning in Holy Week. But this view is intrinsically improbable. Events in actual history do not move so fast. Weeks and months are needed for their development. Our contention is that these questions were put on widely different occasions during one or more of our Lord's earlier visits to Jerusalem. They have necessarily been collected here, because S. Mark tells us nothing of those earlier visits, but crowds all the Jerusalem narratives into one week. The common view that earlier visits to Jerusalem of which S. Mark makes no mention prepared the way and that at last events moved with startling rapidity is of course possible. But the whole question of S. Mark's order is of primary importance and must not be ignored. See the Introduction.

xx. 20—26.

20 Καὶ [παρατηρήσαντες]¹ ἀπέστειλαν
 [ἐγκαθέτους² ὑποκρινομένους³ ἑαυτοὺς δικαίους εἶναι⁴],
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου⁵,
 [ὥστε παραδοῦναι αὐτόν
 τῇ ἀρχῇ καὶ τῇ¹⁷ ἐξουσίᾳ τοῦ ἡγεμόνος¹⁶.]
 21 καὶ ἐπρωτήσαν αὐτὸν λέγοντες “Διδάσκαλε, οἶδαμεν ὅτι
 ὀρθῶς λέγεις [καὶ διδάσκεις]⁷

καὶ οὐ⁸ λαμβάνεις πρόσωπον,
 ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·

22 ἔξεστιν ἡμῶς⁹ Καίσαρι φόρον δοῦναι¹⁰ ἢ οὐ;” †

23 κάτανοήσας¹¹ δὲ αὐτῶν τὴν πανουργίαν¹² εἶπεν πρὸς
 αὐτούς

13
 24 “Δεῖξάτέ¹⁴ μοι δηνάριον¹⁵.
 16

VARIOUS.

We assume that Matt. xxi. 44 is not genuine. Otherwise we must have supposed that the proto-Mark contained the verse.

S. Luke's ἐμβλέψας (17) occurs in Mark x. 27 = Matt. xix. 26; Mark x. 21, xiv. 67, Luke xxii. 61.

The phrase ἐπιβαλεῖν τὰς χεῖρας αὐτῷ or ἐπ’ αὐτόν occurs seven times in S. Luke's writings, twice in S. John's Gospel; also in Mark xiv. 46 = Matt. xxvi. 50.

S. Luke's ἐν αὐτῇ τῇ ὥρᾳ (19) occurs in Luke ii. 38, x. 21, xii. 12, xiii. 31, xx. 19, xxiv. 33, and ἐν ἐκείνῃ τῇ ὥρᾳ in Luke vii. 21.

S. Mark's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθαν is transferred in S. Matthew to the end of the next section (xxii. 22).

S. Luke's δίκαιος (20) means no more than a man who is attentive to the discharge of his religious duties. Even S. Paul frequently uses the word in this sense, Rom. v. 7, 1 Tim. i. 9, Titus i. 8. In the Pauline sense “there is none righteous, not one,” save in Christ.

Συμβούλιον ἔλαβον occurs five times in S. Matthew; συμβούλιον ποιῶν occurs (with variants as to the verb) twice in S. Mark. Neither phrase is found elsewhere in N.T.

With S. Luke's λαμβάνεις πρόσωπον (21) cf. Gal. ii. 6, πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει. Acts x. 30, οὐκ ἔστιν προσωπολήπτης ὁ θεός. προσωποληψία occurs in Jas. ii. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25, and προσωπολημπτεῖν in Jas. ii. 9.

S. Luke's πανουργία (23) is used three times by S. Paul and πανουργος once.

S. Luke avoids the Latin word *Census*.

ὑποκριτής occurs 13 times in S. Matthew, thrice in S. Luke, once in S. Mark.

1 (D ll ἀποχωρήσαντες, ss omit) 2 (ll omit, 1 unum atque alterum = ἕνα καθ’ ἕνα) 3 (S † ἀπο-) 4 (D^s ll omit)
 5 (C + αὐτὸν λόγον, D ll αὐτοῦ τῶν λόγων) 6 (D l B^c τῷ ἡγεμόνι, 1 omits) 7 (ll omit) 8 (D οὐδενός) 9 (CD ll ἡμῶν)
 10 (D διδόναι) 11 (D l ἐπιγινούς) 12 (CD ll ss πονηρίαν)
 13 (CD ll ss + “Τί με πειράζετε; Cl + ὑποκριταί) 14 (C² E πι-) 15 (D τὸ νόμισμα) 16 (S^c ss + ol δὲ ἔδειξαν, S^s ss + αὐτῷ, 1 + denarium, S^s † + καὶ εἶπαν, 1 + et dixit eis) 17 (S omits)

S. MATTHEW.

xxii. 20 καὶ⁹ λέγει αὐτοῖς “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
 γραφή;”
 21 λέγουσιν¹⁰ “Καίσαρος.” τότε λέγει αὐτοῖς
 “Ἀπόδοτε οὖν¹¹ τὰ Καίσαρος¹² Καίσαρι
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”
 22 καὶ [ἀκούσαντες] ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.
 9 (C ὁ δέ, D ll omit) 10 (D ll ss + αὐτῶ) 11 (D ll ss
 omit) 12 (D^{ss} + τῷ)

xxii. 23—33.

23 [Ἐν ἐκείνῃ τῇ ἡμέρᾳ] προσῆλθον αὐτῷ³ Σαδδουκαῖοι, †
 * λέγοντες μὴ εἶναι ἀνάστασιν, †
 καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες “Διδάσκαλε,
 Μωυσῆς³ εἶπεν^a Ἐάν τις ἀποθάνῃ
 μὴ ἔχων τέκνα⁴,
 ὁ ἐπιγαμβρεύσει^b ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [αὐτοῦ]¹⁶
 καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ¹⁷.
 25 ἦσαν δὲ⁸ [παρ’ ἡμῖν] ἑπτὰ ἀδελφοί. † καὶ ὁ πρῶτος γήμας⁹
 ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν^c } †
 [τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ].
 26 ὁμοίως καὶ ὁ δεύτερος
 καὶ ὁ τρίτος,
 ἕως τῶν ἑπτὰ.
 27 ὕστερον δὲ πάντων¹⁰ ἀπέθανεν¹¹ ἡ γυνή. †
 28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ¹² ἔσται γυνή; } †
 πάντες¹³ γὰρ ἔσχον αὐτήν.”
 29 [ἀποκριθεὶς] δὲ¹⁴ ὁ Ἰησοῦς εἶπεν αὐτοῖς † “¹⁵ Πλανᾷσθε
 μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.
 30 ἐν γὰρ τῇ ἀναστάσει
 οὔτε γαμοῦσιν οὔτε γαμίζονται,
 ἀλλ’ ὡς ἄγγελοι¹⁶ ἐν τῷ⁶ οὐρανῷ εἰσίν. †
 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
 οὐκ ἀνέγνωτε
 τὸ ῥηθὲν ὑμῖν¹⁰ ὑπὸ τοῦ θεοῦ λέγοντος
 32 Ἐγὼ [εἰμι] ὁ θεὸς Ἀβραάμ καὶ [ὁ]² θεὸς Ἰσαὰκ¹⁷ καὶ
 [ὁ]² θεὸς Ἰακώβ;
 οὐκ ἔστιν [(ὁ)]¹⁸ θεὸς νεκρῶν ἀλλὰ ζώντων.”
 33 [Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.]

1 (N^s + Καὶ) 2 (N omits) 3 (N Μωσῆς) 4 (ll filium
 or filios) 5 (D ll + ἵνα) 6 (D omits) 7 (s^a omits)
 8 (D l omit) 9 (D γαμήσας, s^a omits) 10 (l omits)
 11 (D ll + καὶ) 12 (2 ll omit) 13 (2 ll septem) 14 (N
 καὶ ἀπ.; ll omit δέ) 15 (ss + Greatly) 16 (N ll + θεοῦ)
 17 (ND ll Ἰσαὰκ) 18 ND omit

S. MARK.

xii. (16) καὶ λέγει αὐτοῖς “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπι-
 γραφή;”
 οἱ δὲ¹⁰ εἶπαν αὐτῷ¹¹ “Καίσαρος.” 17 ὁ δὲ¹² Ἰησοῦς εἶπεν¹³
 “Τὰ¹⁴ Καίσαρος ἀπόδοτε¹⁵ Καίσαρι †
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”
 καὶ ἐξεθαύμαζον¹⁶ ἐπ’ αὐτῷ¹⁷.
 10 (D ll omit) 11 (ll omit) 12 (D ll s^a ἀποκριθεὶς δὲ ὁ)
 13 (NC ll s^a + αὐτοῖς) 14 (D + τοῦ) 15 (D + τῷ) 16 (C l
 ἐθαύμασαν, D * ἐθαυμάζοντο) 17 (D αὐτόν)

41. THE QUESTION PUT BY THE SADDUCEES.

xii. 18—27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
 οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
 καὶ ἐπηρώτων¹ αὐτὸν λέγοντες 19 “Διδάσκαλε,
 Μωυσῆς² ἔγραψεν ἡμῖν ὅτι³ ἐάν τις ἀδελφὸς ἀποθάνῃ
 καὶ καταλίπῃ⁴ γυναῖκα καὶ μὴ ἀφῇ τέκνον⁵,
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα⁶
 καὶ ἐξαναστήσῃ⁷ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁸.
 20 ἑπτὰ ἀδελφοὶ ἦσαν⁹ καὶ ὁ πρῶτος⁹ ἔλαβεν γυναῖκα,
 καὶ ἀποθνήσκων¹⁰ οὐκ ἀφῆκεν σπέρμα.
 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, (1)
 καὶ ἀπέθανεν ἡ καταλιπὼν σπέρμα¹¹,
 καὶ ὁ τρίτος ὡσαύτως¹⁴.
 22 καὶ¹² οἱ ἑπτὰ οὐκ ἀφῆκαν¹³ σπέρμα.
 ἔσχατον πάντων¹⁴ καὶ ἡ γυνὴ ἀπέθανεν¹⁵.
 23 ἐν τῇ ἀναστάσει *¹⁶ τίνος αὐτῶν¹⁷ ἔσται¹⁸ γυνή;
 οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.”
 24 ἔφη¹⁹ αὐτοῖς ὁ Ἰησοῦς “Οὐ²⁰ διὰ τοῦτο πλανᾷσθε
 μὴ εἰδότες²¹ τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ²²;
 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν²³,
 οὔτε²⁴ γαμοῦσιν²⁵ οὔτε²⁶ γαμίζονται²⁷,
 ἀλλ’ εἰσὶν ὡς²⁸ ἄγγελοι²⁸ ἐν τοῖς οὐρανοῖς.
 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
 οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως²⁹ ἐπὶ τοῦ³⁰ βάτου
 πῶς³¹ εἶπεν αὐτῷ ὁ θεὸς λέγων
 Ἐγὼ ὁ³ θεὸς Ἀβραάμ καὶ³² θεὸς Ἰσαὰκ³³ καὶ³² θεὸς
 Ἰακώβ³;
 27 οὐκ ἔστιν³⁴ θεὸς νεκρῶν ἀλλὰ ζώντων³⁵ πολὺ πλανᾷσθε.”

1 (C - οὐν) 2 (C l Μωσῆς) 3 (D omits) 4 (N - λείψη,
 C - λείψει, D ll ἔχη) 5 (NC D ll τέκνα) 6 (D ll + αὐτοῦ)
 7 (C - σελ) 8 (D ll ἦσαν οὖν παρ’ ἡμῖν ἑπτὰ ἀδελφοί) 9 (N εἰς)
 10 (D ll ἀπέθανεν καὶ) 11 (l omits, D ll καὶ οὐδὲ αὐτὸς
 (D + † οὐκ) ἀφῆκεν σπέρμα) 12 (D ll + ὡσαύτως ἔλαβον αὐτήν...
 καὶ) 13 (N † - κεν) 14 (D ll omit) 15 (l relicta
 est, ll + sine filiis) 16 (D ll s^a + οὖν, A ll + ὅταν ἀναστῶσιν)
 17 (2 ll omit) 18 (D + ἡ) 19 (D ll s^a ἀποκριθεὶς δὲ εἶπεν)
 20 (ll omit) 21 (D ll γινώσκοντες) 22 (D † + οἶδατε)
 23 (D^s † - στησουσιν) 24 (D οὐ) 25 (N † omits) 26 (D οὐδὲ)
 27 (D γαμίζουσιν) 28 B + οἱ 29 (C Μωσέως) 30 (D τῆς)
 31 (D ὡς) 32 (NC + ὁ) 33 (ND ll Ἰσαὰκ) 34 NC + ὁ
 35 (D ll s^a + ὑμεῖς οὖν)

^a LXX. Deut. xxv. 5, ἐάν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἰς αὐτῶν, σπέρμα δὲ μὴ ᾗν αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἐξω ἀνδρὶ μὴ ἐγγίξιντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτὴν ἐαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. 6 καὶ ἔσται τὸ παιδίον ὃ ἐάν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ.

S. LUKE.

xx. (24) τίνος ἔχει εἰκόνα καὶ¹⁸ ἐπιγραφὴν;"

οἱ δὲ¹⁹ εἶπαν "Καίσαρος." 25 ὁ δὲ εἶπεν ἑπρὸς αὐτούς²⁰

"Τοῖν²¹ ἀπόδοτε τὰ²² Καίσαρος²³ Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ θεῷ."

26 καὶ [οὐκ ἴσχυσαν ἐπιλαβεσθαι τοῦ βήματος²⁴ ἐναντίον τοῦ λαοῦ,
καὶ] θανατάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν].

18 (D + τὴν) 19 (CD 11 ἀποκριθέντες, C1 + δὲ) 20 (CD 11
αὐτοῖς, 1 omits) 21 (D 11 omit) 22 (D + τοῦ) 23 (CD
+ τῷ) 24 (D αὐτοῦ + βήμα, 11 verbum eius)

xx. 27—40.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
οἱ λέγοντες¹ ἀνάστασιν μὴ εἶναι,

ἐπηρώτησαι² αὐτὸν 28 λέγοντες "Διδάσκαλε,
Μωσῆς³ ἔγραψεν ἡμῖν, ἕκαστος ἀδελφὸς ἀποθάλη⁴

ἑχῶν γυναῖκα, ἑ καὶ οὗτος ἄτεκνος ἦ⁵
ἦνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα⁶

καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ⁷.

29 ἐπὶ τὰ οὖν⁷ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα
ἀπέθανεν ἄτεκνος·

30 καὶ ὁ⁸ δεύτερος⁸

31 καὶ ὁ τρίτος ἔλαβεν αὐτήν⁹ (1), ὡσαύτως [δὲ]⁹
καὶ¹⁰ οἱ ἐπὶ τὰ οὐ κατέλιπον τέκνα¹¹ [καὶ ἀπέθανον]¹².

32 ὁ ὑστέρων¹³ καὶ ἡ γυνὴ ἀπέθανεν¹⁴.

33 [ἡ γυνὴ] οὖν¹⁵ ἐν τῇ ἀναστάσει τίνος αὐτῶν¹⁵ γίνεται¹⁶ γυνή;
οἱ γὰρ ἐπὶ τὰ ἔσχον¹⁷ αὐτὴν γυναῖκα."

34 καὶ¹⁸ εἶπεν αὐτοῖς¹⁹ ὁ Ἰησοῦς "Οἱ υἱοὶ τοῦ αἰῶνος τούτου²⁰
γαμοῦσιν καὶ γαμίσκονται²¹, 35 οἱ δὲ καταξιοθέντες τοῦ αἰῶνος
ἐκείνου τυχεῖν²² καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν]
οὔτε γαμοῦσιν οὔτε γαμίζονται²³."

36 [οὐδὲ²⁴ γὰρ ἀποθανεῖν ἐτι²⁵ δύναται²⁶], ἰσάγγελοι γὰρ εἰσιν,
[καὶ υἱοὶ εἰσιν θεοῦ²⁷ τῆς ἀναστάσεως υἱοὶ ὄντες.]

37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †

καὶ⁹ Μωσῆς³ ἐμήνυσεν²⁸ ἐπὶ τῆς βάτου, †
ὡς λέγει²⁹ ΚΥΡΙΟΝ

Τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ³⁰ καὶ θεὸν Ἰακώβ³¹.

38 θεὸς δὲ³¹ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, †
[πάντες γὰρ αὐτῷ ζῶσιν]."

39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν³² "Διδάσκαλε,
καλῶς εἶπας". 40 οὐκέτι γὰρ³³ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν].

1 (Δ 1 ἀντι-) 2 B 1 ἐπηρώτων 3 (Σ Μωσῆς) 4 (D 1
+ ἄτεκνος) 5 (D 1 omit) 6 (Σ † omits) 7 (D 11 s³ παρ'
ἡμῖν, 11 omit) 8 (s³ his brother, A 11 ss + ἔλαβεν τὴν γυναῖκα
καὶ οὗτος ἀπέθανεν ἄτεκνος) 9 (D 11 omit) 10 (D s³ omits)
11 (D οὐκ ἀφῆκαν D 1 τέκνον) 12 (11 omit) 13 (11 s³ omit,
11 + δὲ πάντων) 14 (1 omits) 15 (Σ 11 omit) 16 (Σ D 11
ἔσται) 17 (D εἶχον) 18 (1 respondens, 1 omits) 19 (D 1
πρὸς αὐτούς, s³ omits) 20 (D 11 ss + γεννῶνται καὶ γεννῶσιν)
21 (D γαμοῦνται) 22 (11 omit) 23 B γαμίσκονται 24 (Σ
† οὐτε) 25 (11 s³ omit) 26 (D s³ 11 μέλλουσιν) 27 (D τῷ θεῷ,
11 dei) 28 (D 11 ἐδήλωσεν) 29 (11 sicut dixit "Vidi in
rubo) 30 (Σ D 11 Ἰσαὰκ) 31 (D 1 omit, 11 ergo, 1 enim)
32 (Σ + αὐτῷ) 33 (D 11 δὲ)

^b LXX. Gen. xxxviii. 8, εἶπεν δὲ Ἰούδας τῷ Αἰνάν "Εἰσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμψευσαι αὐτήν,
καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου."
^c Exod. iii. 6, καὶ εἶπεν "Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ."

VARIOUS.

Translate "Pay back Cæsar's (coins) to Cæsar and God's (coins) to God." The allusion is to (1) the Roman denarius, (2) the half-shekel (for use in paying the Temple tax only), (3) the ordinary copper coins of the country. The Roman coins would be little used by the common people, who had scruples about the Emperor's head, but the tax collectors would insist on them. Rom. xiii. 7, ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν τιμὴν.

S. Matthew's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθον is borrowed from Mark xii. 12.

"Resurrection" in this passage means "the general Resurrection at the last day." This the Sadducees denied, as they did also the immortality of the soul, the life after death and the existence of angels and spirits.

The case is of course a supposed one. In our Lord's time the custom of Levirate Marriage had long been practically obsolete. See Edersheim, *Life of Jesus* ii. 400.

S. Luke's τὸν (25) occurs here only in the Gospels, and in other parts of the N.T. only in Heb. xiii. 13 (where it again stands first word of the sentence contrary to classical usage) and in 1 Cor. ix. 26.

S. Luke's καταξίω (35) is used twice by S. Luke, and once by S. Paul. τυχεῖν is used six times by S. Luke, four times by S. Paul and twice in the epistle to the Hebrews.

The word ἰσάγγελος was probably coined by S. Luke in place of S. Mark's simpler phrase.

The word μνηνὺ is used twice by S. Luke, once by S. John and once by S. Paul.

To a Jew a corpse was a polluting thing (cf. Matt. viii, 22, xxiii. 27): to touch it caused uncleanness for seven days. And as no Jew would voluntarily incur this pollution except in cases of great social obligation, so he would readily admit that the all-pure God would not even name a corpse. To S. Luke, the Gentile physician, such feelings were unintelligible, and therefore he tries to interpret the simple Jewish idea by a Pauline thought, for which cf. Acts xvii. 23, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, and Rom. xi. 36, ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Rom. vi. 11, ὁ δὲ ζῇ, ζῇ τῷ θεῷ. In the Psalter it is common to speak of the dead as shadows and nonentities; the Christian hope corrects that view.

The refrain with which S. Matthew concludes (33) is taken from Mark xi. 18 and repeated in Matt. vii. 28, xiii. 54, xix. 25.

42. THE QUESTION PUT BY THE SCRIBE.

xxii. 34—40.

xii. 28—34.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους
 συνήχθησαν ἐπὶ τὸ αὐτό¹¹.] 35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν
 ρομικὸς² [περάζων αὐτόν³

Luke xx. 40=Matt. xxii. 46.

36 “Διδάσκαλε,] ποία ἐντολὴ μεγάλη⁴ [ἐν τῷ νόμῳ];”
 37 ὁ δὲ ἔφη αὐτῷ

“Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ⁵ καρδίᾳ σου
 καὶ ἐν ὅλῃ τῇ⁶ ψυχῇ⁷ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ⁸ σου a.”

38 [αὕτη ἐστὶν ἡ⁹ μεγάλη (2) καὶ] πρώτη ἐντολή. (1)
 39 δευτέρα¹⁰ [ὁμοία]¹¹ αὕτη¹²

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b.
 [40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος¹³ ὁ νόμος κρέμαται καὶ οἱ
 προφῆται.]”

1 (D11ss ἐπ’ αὐτόν)	2 (l omits)	3 (D11+καὶ λέγων)
4 (s ^c +and first)	5 (D+τῇ)	6 (B omits)
7 (l iustitia)	8 (l virtute)	9 (D †omits)
10 (D11+δὲ)	11 B ὁμοίως	12 ll αὐτῇ (D ταύτη), B omits
13 (ss omits)		

Mark xii. 34 d=Matt. xxii. 46 (see next section).

[28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας (ii)
 αὐτῶν¹ συνζητούντων, εἰδὼς² ὅτι καλῶς ἀπεκρίθη
 αὐτοῖς, ἐπηρώτησεν αὐτόν³

“Ποία ἐστὶν ἐντολὴ πρώτη πάντων⁴;”
 29 ἡ ἀπεκρίθη ὁ Ἰησοῦς⁵ ὅτι⁶

[“Πρώτη ἐστίν⁷ (1) Ἀκογε, Ἰσραήλ, (iii)
 Κύριος ὁ θεὸς ἡμῶν κύριος⁸ εἷς ἐστίν, 30 καὶ]
 [ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης⁹ καρ- (ii)
 δίας σου
 καὶ ἐξ ὅλης τῆς¹⁰ ψυχῆς σου¹¹ καὶ ἐξ ὅλης τῆς¹²
 διανοίας σου¹³

καὶ ἐξ ὅλης τῆς ἰσχύος σου^{a13}.
 31 δευτέρα αὕτη¹⁴

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^b.
 [ἡ μεῖζων¹⁵ (2) τούτων ἄλλη⁸ ἐντολὴ οὐκ ἔστιν¹⁶.] (iii)
 32 Ἐἶπεν αὐτῷ ὁ γραμματεὺς “Καλῶς, διδάσκαλε,
 ἐπ’ ἀληθείας εἶπες ὅτι εἷς ἐστίν¹⁸ καὶ οὐκ ἔστιν
 ἄλλος¹⁹ πληρὴν ἀγτοῦ^c. 33 καὶ τὸ ἀγαπᾶν αὐτόν²⁰ ἐξ
 ὅλης²⁰ καρδίας²¹ καὶ²² ἐξ ὅλης τῆς συνέσεως²³ καὶ
 ἐξ ὅλης²⁴ τῆς²⁵ ἰσχύος²⁶ καὶ τὸ ἀγαπᾶν τὸν πλη-
 σίον²⁷ ὡς ἐαυτόν²⁸ περισσώτερόν²⁹ ἐστὶν πάντων τῶν
 ὀλοκαυτωμάτων καὶ³⁰ θγισίων.” 34 καὶ ὁ Ἰησοῦς
 ἰδὼν αὐτόν³¹ ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ “Οὐ
 μακρὰν (εἶ)³² ἀπὸ τῆς βασιλείας τοῦ θεοῦ.”

Καὶ οὐδεὶς οὐκέτι³³ ἐτόλμα αὐτόν ἐπερωτῆσαι. †]

1 (D ^c †αὐτῷ)	2 (D11 καὶ ἰδὼν, NC ἰδὼν)	3 (D11+λέγων,
“Διδάσκαλε)	4 (D11 s ^c omit)	5 (D11 s ^c ἀποκριθεὶς δὲ...
εἶπεν, CD11+αὐτῷ)	6 (D11 omit, CD11+ “Πάντων, C1	
+ἐντολή)	7 (l omits, C1+αὕτη)	8 (ll omit)
9 (ss+τῆς	10 (B omits)	11 (l omits)
12 (D11 omit, ll et ex totis	13 (D11 s ^a +αὕτη πρώτη ἐντολή)	14 (D11 s ^a
δὲ ὁμοία ταύτη, ss+ἐστίν)	15 (ss11+δὲ)	16 (l hoc est
magnum mandatum)	17 (ND+Καὶ)	18 (D11 s ^a +ὁ θεός)
19 (D1 omit, l+deus)	20 (ND+τῆς	21 (ss+σου)
22 (l omits)	23 (D11 δυνάμει)	24 (ll omit)
25 (ss omits)	26 (D11 ψυχῆς, D ^s +αὐτοῦ)	27 (ss+σου)
28 (ND11	29 (D11 πλεόν)	30 (ss+τῶν)
31 (ND11	32 (ss †omits)	33 (D omits)

^a LXX. Deut. vi. 4, Ἀκογε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου * * * * * καὶ ἐξ ὅλης τῆς δυνάμεώς σου. (The asterisks indicate that there is no fourth term in the O.T. as there is in SS. Mark and Luke.)

S. LUKE.

VARIOUS.

§ 42. In S. Luke the lawyer gives the answer which in S. Mark is assigned to our Lord; the sequel also is quite different (cf. Mark x. 3 f.), but these facts need not prevent us from identifying the two passages, which are much too closely allied to be altogether independent, as such changes in detail are common.

In S. Mark the scribe comes with honest intent desiring to be taught. He praises our Lord's answer and is commended in return, being a man of quite exceptional promise. But in S. Matthew he comes to tempt—a commonplace borrowed from Mark viii. 11, x. 2.

Matt. xxii. 40 should be compared with Matt. vii. 12 οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται, and with Gal. v. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν."

x. 25—30^a.

With Mark xii. 28^b compare Luke xx. 39.

Some scraps of the deutero-Mark embedded in a new section and much misplaced.

25 [Καὶ ἰδὼν νομικὸς τις¹ ἀνέστη]² ἐκπειράζων αὐτὸν³ λέγων
"Διδάσκαλε⁴, [τί ποιήσας⁵ ζωὴν αἰώνιον⁶ κληρονομήσω;]" 26 ὁ
δὲ εἶπεν πρὸς αὐτόν ["Ἐν τῷ νόμῳ τί⁷ γέγραπται; πῶς ἀνα-
γινώσκεις;]" 27 ὁ δὲ ἀποκριθεὶς εἶπεν]

"Ἀγαπήσεις Κύριον τὸν θεόν κογ⁸ ἔξ ὅλης⁹
καρδίας¹⁰ κογ
καὶ¹¹ ἔν ὅλῃ τῇ ψυχῇ¹² κογ καὶ ἔν ὅλῃ τῇ
ἰσχύϊ¹³ κογ } †
καὶ ἔν ὅλῃ τῇ διανοίᾳ¹⁴ σου^a,
καὶ

τὸν πλησίον κογ ὡς σεαυτόν^b."

28 [εἶπεν δὲ αὐτῷ "Ὁρθῶς ἀπεκρίθης¹⁴· τοῦτο ποιεῖ καὶ
ζήσῃ¹⁵." 29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν¹⁶ εἶπεν πρὸς τὸν Ἰησοῦν
"Καὶ τίς ἐστίν μου πλησίον;" 30 ὑπολαβὼν¹⁷ ὁ Ἰησοῦς εἶπεν¹⁸]

1 (ss + came near, who)	2 (D1 'Ἀνέστη δὲ τις ν., ll ss Haec eo dicente, ll ± ecce &c.)	3 (CD ll + καὶ)	4 (D omits)
5 (N + + in a)	6 (l omits)	7 (D* ‡ omits)	8 B omits
9 NC + τῆς, (D + τῇ)	10 (D ll ἐν with dative)	11 (B ‡ omits)	
12 (C 2 ll ἐξ with genitive)	13 (D ll omit)	14 (ss thou hast said)	
15 (D ζήσεις)	16 (N αὐτόν)	17 (D ll + δὲ)	
18 (D + αὐτῷ)			

(Here follows THE STORY OF THE GOOD SAMARITAN,
8 verses. III. § 3.)

Mark xii. 34^a=Luke xx. 40.

The saying that "no man ventured to ask Him any more questions" is used by S. Mark to conclude the question of the scribe, by S. Luke to conclude the question of the Sadducee, and by S. Matthew to conclude our Lord's question about the Messiah. Similarly the saying "Teacher, Thou hast well said" is appended in the trito-Mark to our Lord's reply "The first commandment is to love God and the second to love our neighbour," but in S. Luke to the reply that "God is not a God of corpses." These may be examples of editorial transference, but it is more probable that S. Luke has faithfully preserved for us the proto-Mark; for S. Mark's later additions may well have caused him to remodel the whole passage.

The word νομικός (=γραμματεὺς) is used six times by S. Luke, once by S. Paul, but not elsewhere in N.T. except in this parallel of S. Matthew (35).

S. Luke x. 25 b is borrowed from Luke xviii. 18=Mark x. 17=Matt. xix. 16, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

With Mark xii. 31 compare Rom. xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθόν.

^b LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

^c LXX. Deut. iv. 35, Κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ.

^d LXX. Lev. xviii. 5, καὶ φυλάξεσθε πάντα τὰ προστάγματα μου καὶ πάντα τὰ κρίματα μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς.

43. TEACHING IN THE TEMPLE.

xii. 35—44.

xxii. 41—xxiii. 12.

41 [Συνηγμένων δὲ τῶν Φαρισαίων] ἐπρωώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων 42 “Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν;” λέγουσιν αὐτῷ “Τοῦ¹ Δαυεὶδ.” 43 λέγει αὐτοῖς “Πῶς οὖν Δαυεὶδ ἔν πνεύματι² καλεῖ αὐτὸν κύριον λέγων † 44 Εἶπεν Κύριος τῷ κηρίῳ μοῦ ‘Κάθου ἐκ δεξιῶν μοῦ ἕως ἄν θῶ τοῦς ἐχθροῦς³ σοῦ ὑποκάτω⁴ τῶν ποδῶν σοῦ^a; 45 εἰ οὖν Δαυεὶδ⁵ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;” †
 [46 καὶ οὐδεὶς ἐδύνάτο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας⁶ ἐπερωτῆσαι αὐτὸν οὐκέτι.]

1 (S ‡ omits) 2 (S^a omits, S^c + ἡοῖν) 3 (D * ἐκθροῦς)
 4 (ll scabellum) 5 (D ll + ἐν πνεύματι) 6 (D ll ss ὥρας)

Conflation.

xxiii. 1 [Τότε (ὁ)¹ Ἰησοῦς] ἐλάλησεν τοῖς ὄχλοις } †
 καὶ τοῖς μαθηταῖς αὐτοῦ² 2 λέγων³
 “[Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
 3 πάντα τὰ ὅσα ἐὰν εἰπωσιν ὑμῖν⁴ ποιήσατε⁵ καὶ τηρεῖτε⁶, κατὰ δὲ⁷ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ φορτία⁸ βαρέα⁹ καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ¹⁰ δὲ τῷ δακτύλῳ αὐτῶν¹¹ οὐ θέλουσιν κινήσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεασθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα¹²],
 6 φιλοῦσι δὲ τὴν πρωτοκλισίαν¹³ ἐν τοῖς δείπνοις (3)
 καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)
 [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων “Ραββεῖ¹⁴.” 8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεῖ¹⁵, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος¹⁶, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν¹⁷ ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατήρ ὁ οὐράνιος¹⁸. 10 μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς¹⁹ ὁ χριστός· 11 ὁ δὲ²⁰ μείζων ὑμῶν²¹ ἔσται ὑμῶν διάκονος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.”]
 1 B omits 2 (l et dixit illis) 3 (ss omit) 4 (D^s omits, l + servare) 5 (D ποιεῖτε, S^c Origen hear) 6 (S^c Origen and do, S^s omit) 7 (D ll γὰρ) 8 (S + μεγάλη) 9 B ll + καὶ δυσβάστακτα, (D + καὶ ‡ ἀδυσβ.) 10 (ll omit) 11 (S^a omits) 12 (ll + vestimentorum suorum) 13 (D^s * πρωκλεισιαν) 14 (D^s + ραββεῖ) 15 (S omits) 16 (ND καθηγητής, S^c + Χριστός) 17 (D ll ὑμῶν) 18 (D ll ἐν οὐρανῶν) 19 (S ll εἰς γὰρ ἐστὶν ὑμῶν ὁ καθ.) 20 (D ll omit) 21 (ss whosoever among you wishes to be great) (S. Matthew adds 26 verses. The whole conflation is given in II. § 17.)

On S. Matthew's silence about widows see next section.

43 a. Our Lord's Question about the Messiah.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν¹ διδάσκων ἐν τῷ ἱερῷ “Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν; 36 αὐτὸς² Δαυεὶδ εἶπεν³ ἐν⁴ τῷ πνεύματι τῷ ἁγίῳ Εἶπεν⁵ Κύριος τῷ κηρίῳ μοῦ ‘Κάθου⁷ ἐκ δεξιῶν μοῦ ἕως ἄν⁸ θῶ τοῦς ἐχθροῦς¹⁰ σοῦ ὑποκάτω¹¹ τῶν ποδῶν σοῦ^a. 37 αὐτὸς^{*} Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν¹³ αὐτοῦ ἐστὶν υἱός;”

1 (D ll εἶπεν) 2 (D + καὶ) 3 (D^s ‡ οὗτος, ll + enim or autem) 4 (l ‡ omits) 5 (B ‡ omits) 6 (D^s ll λέγει, S + ὁ) 7 B Κάθισον 8 (D † omits) 9 (D * θάσω) 10 (D * ἐκχθροῦς) 11 (S ll ὑποπόδιον) 12 (2 ll + si, 2 ll + ergo, l + si ergo) 13 (S l πῶς)

Matt. xxii. 46 = Mark xii. 34 d.

43 b. Warning against Pharisaism.

xii. (37) Καὶ ὁ¹ πολὺς ὄχλος ἤκουεν αὐτοῦ² ἡδέως. 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ³ ἔλεγεν * * 4 “Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων⁵ ἐν στολαῖς περιπατεῖν

καὶ^{*} ἀσπασμοὺς ἐν ταῖς ἀγοραῖς⁶ (1)
 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
 καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, (3)

40 οἱ κατέσθοντες⁷⁷ τὰς⁸ οἰκίας τῶν⁸ χηρῶν⁹
 καὶ¹⁰ προφάσει μακρὰ προσευχόμενοι·
 οὗτοι λήμψονται περισσότερον κρίμα.”

1 (ND omit) 2 (D + καὶ) 3 (D ll ὁ δὲ διδάσκων, l^s l + ἄμα) 4 (D ll + αὐτοῖς) 5 (D^s ‡ καὶ τῶν τελωνῶν) 6 (D + ποιεῖσθαι) 7 (S ol κατεσθίοντες, D ll οἱ κατεσθίουσιν) 8 (D omits) 9 (D ll + καὶ ὀρφανῶν) 10 (D ll omit)

S. LUKE.

VARIOUS.

§ 43. Again there is a difference about the persons addressed. According to S. Mark the question appears to have been put to the multitude, and we are not even told that scribes were present. They are spoken of in the third person and as though absent. S. Luke has recently mentioned scribes, and his pronoun "to them" may mean "to the scribes," though it is more probably indefinite. But S. Matthew, with his usual condemnation of the Pharisees, addresses the question pointedly to them and makes them give the answer. Then a second question is put and they are silenced and confounded. All this is done by some slight editorial changes, the purpose of which is clear.

S. Luke speaks of "the book of Psalms," cf. Luke xxiv. 44, Acts i. 20, xiii. 33. No other N.T. writer uses this term when speaking of the O.T. psalms. All prefer to write "in David" or "David saith."

xx. 41—xxi. 4 (xi. 43).

41 Εἶπεν δὲ πρὸς αὐτοὺς

"Πῶς λέγονσιν¹τὸν χριστὸν εἶναι² Δαυεὶδ υἱόν; †42 ᾧ αὐτὸς γὰρ³ Δαυεὶδ λέγει ἐν [Βιβλῷ⁴ Ψαλμῶν]Εἶπεν⁵ Κύριος τῷ κυρίῳ μου ᾧ Κάθου ἐκ δεξιῶν μου43 ἕως ᾧ ἂν θῶ⁶ τοὺς ἐχθρούς σου ὑποπόδιον⁷ τῶνποδῶν σου^a.44⁸ Δαυεὶδ οὖν⁹ αὐτὸν κύριον καλεῖ¹⁰, καὶ² πῶς αὐτοῦ υἱός

ἐστιν; †

1 (ss + the scribes, concerning) 2 (D omits) 3 (D ll ss

καὶ αὐτὸς) 4 (D τῇ βύβλῳ τῶν) 5 (D ll λέγει, S + δ)

6 (D τιθῶ) 7 (D ll ss ὑποκάτω) 8 (ll ss + I f) 9 (D ll

omit, 1 enim) 10 (D^s λέγει)

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

§ 43 b. S. Mark's account of our Lord's denunciation of Pharisaism is given in three verses, which S. Matthew, as usual, expands by conflation into a whole chapter, using S. Mark's verses as a peg on which to hang new materials. S. Luke always prefers, where it is possible, to reproduce S. Mark in the original brevity and to collect the new materials into a different chapter (xi. 37—54. See II. § 17).

xx. 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ

εἶπεν τοῖς μαθηταῖς¹

46 "Προσέχετε ἀπὸ τῶν γραμματέων

τῶν θελούντων περιπατεῖν ἐν στολαῖς² †

καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,"

Doublet:[xi. 43 "οὐαὶ ὑμῖν τοῖς Φαρισαίοις³,

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2)

καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς⁴." (1)]xx. 47 "οἱ κατεσθίουσιν⁵ τὰς οἰκίας⁶ τῶν χηρῶνκαὶ⁷ προφάσει μακρὰ προσεύχονται⁸.

οὗτοι λήμψονται περισσότερον κρίμα."

1 (S ll + αὐτοῦ) 2 (ss στοαῖς) 3 (S D ll Φαρισαῖοι,

s^o scribes and Ph.) 4 (CD ll + καὶ (C + τὰς) πρωτοκλισίας ἐν

τοῖς δείπνοις) 5 (D ol κατέσθοντες) 6 (ll panes) 7 (ll omit)

8 (D ll προσευχόμενοι)

If, as many O. T. critics maintain, Ps. cx. was not written by David but by some anonymous author in 143 B.C. to celebrate the accession to political and priestly power of Simon the Maccabee, our Lord's argument in this passage breaks down. Hence the supreme importance of right views on the *κένωσις*. If our Lord "grew in wisdom" as really as in stature (Luke ii. 52), His human education must have been affected by His environment, and although He "refused the evil and chose the good" to an extent to which no limit can be placed by those who believe in the Incarnation, there are many things which mere clearness of moral and spiritual vision would not reveal to Him. We must not judge of this question by reason, but by what Scripture says about it. Now our Lord proclaims His own ignorance respecting things distant in time (Mark xiii. 32) and respecting things distant in space (John xi. 34). The Gospels never represent Him as rising above the knowledge of the age in which He lived in matters of science (Luke viii. 8, xi. 34, xvi. 19 ff.). It is therefore not surprising that He accepted the critical conclusions of that age (Luke xvi. 31). So in John v. 30 He declares His dependence upon the Father for

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

§ 43 b. S. Mark's account of our Lord's denunciation of Pharisaism is given in three verses, which S. Matthew, as usual, expands by conflation into a whole chapter, using S. Mark's verses as a peg on which to hang new materials. S. Luke always prefers, where it is possible, to reproduce S. Mark in the original brevity and to collect the new materials into a different chapter (xi. 37—54. See II. § 17).

Βλέπω in this sense is used six times by S. Mark, once by S. Matt. and twice by S. Luke; the synonym προσέχω does not occur in S. Mark, but is found six times in S. Matt. and four times in S. Luke. Neither βλέπετε ἀπό nor βλέπετε μὴ is found in the LXX. Both phrases seem to have been coined by S. Mark and to have been generally corrected by the other Evangelists.

^a LXX. Ps. cx. 1, εἶπεν [ὁ] Κύριος τῷ κυρίῳ μου "Κάθου ἐκ δεξιῶν μου ἕως ᾧ θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." Cf. Heb. i. 13; Acts ii. 34.

S. MATTHEW.

Widows are not once mentioned in S. Matthew, though S. Mark speaks of them in two passages and S. Luke in six, not to reckon cases in the Acts of the Apostles. There was probably some local reason for this remarkable silence arising from the circumstances of the church (of Alexandria?) for which this Gospel was written. Widows were at all times a serious burden to the church funds, as we learn from Acts vi. and the Pastoral epistles. They were numerous and many of them very young. It may have been necessary sternly to repress them. Otherwise it is difficult to account for this deliberate omission. In the first Gospel women are as much kept in the background as they are brought to the front in the third.

§ 44. It appears from New Testament writings that Christian thought in the Apostolic age was directed (1) to the Second Advent, (2) to the Resurrection, (3) to the Crucifixion, (4) to our Lord's ministerial activity, (5) to the Incarnation, (6) to the pre-existence of the Son with the Father, teaching thus ever moving backwards in respect of time. The older topics were not allowed to drop, but the chief interest ever centred on the newer revelations. It is therefore not surprising that our Lord's teaching on Eschatology should have formed part of the proto-Mark. Indeed there is reason to think that the four chapters of S. Mark which follow are the oldest part of the Gospel tradition. Certainly the subject of the Second Advent forms the earliest promise in Acts i. 11, and is the basis of what are probably the earliest Christian writings, S. Paul's epistles to the Thessalonians.

xxiv. 1—42 (x. 17—22).

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς

“Οὐ³ βλέπετε ταῦτα [πάντα⁴; ἀμὴν λέγω ὑμῖν⁵], οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.”

1 (B ἐκ) 2 (F ll + αὐτῷ) 3 (D ll s^c omit) 4 (s^a all these stones) 5 (D + ὅτι)

xxiv. 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν †

προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν † λέγοντες

“Εἰπὼν⁴ ἡμῖν πότε⁵ ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς [τῆς παρουσίας⁶ καὶ⁷] συντελείας [τοῦ αἰῶνος].”

1 (C + κατέναντι τοῦ ἱεροῦ) 2 (C ll + αὐτοῦ) 3 (NB * καθ') 4 (N B C D E i p e) 5 (C ‡ πότε) 6 (D π. σου) 7 (D + τῆς)

xxiv. 4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς¹
 “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ².”

1 (ll omit) 2 (C -σει)

S. MARK.

43 c. The Widow's Mites.

xii. 41 Καὶ [καθίσας¹ κατέναντι² τοῦ γαζοφυλακίου] (iii) ἐθεώρει³ πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι⁴ ἔβαλλον⁵ πολλὰ.

42 καὶ ἐλθοῦσα μία⁶ χήρα πτωχή⁷

ἔβαλεν λεπτὰ δύο, [ὅ ἐστιν κοδράντης.]

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν⁸ αὐτοῖς
 “Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχή
 πλεῖον⁹ πάντων ἔβαλεν¹⁰ τῶν βαλλόντων¹¹ εἰς τὸ γαζοφυλάκιον.

44 πάντες γὰρ¹² ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς

πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.”

1 (D καθεζόμενος, s^a Origen ἐστὼς) 2 B ἀπ- 3 (N θεωρεῖ) 4 (D ‡ omits) 5 (N ἐξ-) 6 (D ἄμα, N + γυνή) 7 (D ll omit) 8 (E ll λέγει) 9 (N πλέον) 10 (N ἔβαλεν) 11 (ll omit) 12 (D + οὗτοι)

44. DISCOURSE ON THE DESTRUCTION OF THE TEMPLE (AND THE LAST DAYS).

44 a. The Prediction.

xiii. 1—37.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς¹ τῶν μαθητῶν αὐτοῦ “Διδάσκαλε, ἵδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί².”

2 καὶ³ ὁ Ἰησοῦς εἶπεν αὐτῷ⁴

“Βλέπεις⁵ ταύτας τὰς μεγάλας⁶ οἰκοδομὰς;

οὐ μὴ ἀφεθῇ ὧδε⁸ λίθος ἐπὶ λίθον⁹ ὃς οὐ μὴ καταλυθῇ¹⁰.”

1 (D ll + ἐκ) 2 (D ll + τοῦ ἱεροῦ) 3 (D ll + ἀποκριθεὶς) 4 (D ll αὐτοῖς, ll + Nonne) 5 (D ll βλέπετε, s^a βλέπε, ll + πάσας) 6 (s^a omits) 7 (D ll + ἀμὴν λέγω ὑμῖν ὅτι) 8 (A ll omit, ll in (± isto) templo) 9 (D λίθῳ) 10 (N καταλυθήσεται, D ll + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν)

44 b. The Question of the Four Disciples.

[xiii. 3 Καὶ καθημένον αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν] (ii)
 [κατέναντι τοῦ ἱεροῦ] (iii)

ἐπηρώτα¹ αὐτὸν κατ' ἰδίαν³

[Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας]* (iii)

4 “Εἰπὼν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ⁴ ταῦτα συντελεῖσθαι πάντα⁵.”

1 (D ll s^a -των) 2 (B * καθ') 3 (N D + ὁ) 4 (D † μελλεῖ) 5 (l omits)

44 c. The preliminary Troubles and how to meet them.

xiii. 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν¹ αὐτοῖς
 “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ².”

1 (D ll ἀποκριθεὶς εἶπεν, s^a saith) 2 (D -σει)

S. LUKE.

VARIOUS.

Cf. S. John viii. 20.

xxi. 1 [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζο-
φυλάκιον τὰ δῶρα αὐτῶν¹ πλουσίους. †

² εἶδεν δὲ³ τινα χήραν πενιχρὰν
βάλλουσαν [ἐκεῖ]⁴ λεπτὰ δύο⁴,

³ καὶ εἶπεν

“Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ
πλεῖον⁵ πάντων ἔβαλεν·

⁴ πάντες γὰρ [οὗτοι] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον

[εἰς τὰ δῶρα⁶],

αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.” †

1 (D + τοὺς) 2 (l omits, Dll ss + καὶ) 3 (Dll ss omit)
4 (D + ὅ ἐστιν κοδράντης) 5 (D πλεῖον, N πλέον) 6 (Dll
+ τοῦ θεοῦ)

§ 44. In three Gospels our Lord's solemn prediction of the destruction of the Temple stands first; in SS. Mark and Luke there follows a question as to when this should be and a long discourse which simply answers that question, except that in a single clause of it (Mark xiii. 24—27=Luke xxi. 25—27) mention is made of the Coming of the Son of Man, presumably for the final Judgement. In S. Matthew however the scope of the discourse is enlarged, for the disciples ask not merely for the date of the destruction of the Temple, but “of Thy Presence and of the winding up of the age.” And throughout the discourse, which in S. Matthew is much lengthened, the End of the World is inseparably blended with the Destruction of the Temple, as though the two events were synchronous and identical. This is due to S. Matthew's habit of conflation, in accordance with which he has massed together all our Lord's sayings (1) respecting the destruction of Jerusalem, (2) respecting the destruction of the World, assuming that the two events were the same. In S. Luke's

xxi. 5—38 (xii. 11, 12; xvii. 31, 21, 23).

⁵ Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
[καὶ ἀναθήμασιν¹] κεκόσμηται,

εἶπεν

⁶ “Ταῦτα² ἃ³ θεωρεῖτε⁴, [ἐλεύσονται ἡμέραι ἐν αἷς]
οὐκ ἀφελήσεται λίθος ἐπὶ λίθῳ⁵ ὥδε⁶ ὃς οὐ καταλυθή-
σεται.” †

1 (8D ἀναθήμασιν) 2 (s^a + stones) 3 (Dll ss omit)
4 (l Nonne videtis haec?) 5 (Dll + ἐν τοίχῳ) 6 (ll omit)

xxi. 7 ἐπηρώτησαν δὲ αὐτὸν¹

λέγοντες

“[Διδάσκαλε,] πότε οὖν² ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα γίνεσθαι³;”

1 (D + οἱ μαθηταί) 2 (Dll ss omit) 3 (Dl τῆς σῆς
ἐλεύσεως)

xxi. 8 ὁ δὲ εἶπεν

“Βλέπετε μὴ πλανηθῆτε·

[ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ
ἱερῷ.]

S. Mark says that even the rich cast in copper coins (prutahs), ten of which were worth a penny. So if they gave many, they did not give much; and this was their fault. S. Luke, whose readers did not as a rule use copper coins, has lost this point. Cf. Mark vi. 8 note.

ἀναβλέψας is used of our Lord in Mark vi. 41=Matt. xiv. 19=Luke ix. 16; also in Mark vii. 34=Luke xix. 5.

S. Matthew puts ἀμήν into our Lord's mouth 30 times, S. Mark 13 times, S. Luke 6. S. Luke shows some reluctance to introduce a Hebrew word into Greek.

Gospel many of our Lord's sayings respecting the destruction of the World are recorded, but, except in the case of the one Marcan sentence described above, they are carefully separated from those respecting the destruction of Jerusalem. Probably our Lord's numerous sayings on these two questions were spoken on many different occasions and have been collected for convenience of Church teaching, and differently in the different Gospels. We may go further and ask whether in this, which is the only lengthy speech in S. Mark, some degree of conflation has not been used even in his Gospel. It is true that S. Mark does not usually conflate, but as the speech is unique, there may be exceptional features in it. And if so, it is possible that in our Lord's human mind the confusion which we find in the Gospels—or at least in S. Matthew—did not exist. Holding fast to the truth of the *κένωσις* we should feel no difficulty if it were shown that our Lord identified what time has shown to be perfectly separate, but to some minds it may be a relief to see that there is good reason to suspect that He did not.

It seems clear from what we have advanced that S. Matthew's (oral) Gospel was put into its present form before the destruction of Jerusalem.

S. Luke with his indefinite “certain persons” (5) is probably following the proto-Mark, while the four names, Peter, James, John and Andrew, belong to the trito-Mark.

The word *παρουσία* occurs four times in this chapter of S. Matthew, but not elsewhere in the Gospels. It is however frequent in S. Paul, and there is reason to think that he coined it; it is found also in S. James, 2 Peter and 1 John.

The phrase *συντέλεια αἰῶνος* is found five times in S. Matthew but not elsewhere. *ἐπὶ συντελείᾳ τῶν αἰώνων* is used in a different sense in Heb. ix. 26.

With Mark xiii. 2 cf. Acts vi. 13, “Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου, ἡ ἀγκύρα γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον.” xxi. 28, “Ἄνδρες Ἰσραηλῆται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἐτι τε καὶ Ἕλληνας ἐσήγαγεν εἰς τὸ ἱερόν καὶ κεκοινώνει τὸν ἅγιον τόπον τούτον.”

S. MATTHEW.

xxiv. 5 “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
 λέγοντες· ‘Ἐγὼ εἰμι [ὁ χριστός],’
 καὶ πολλοὺς πλανήσουσιν.
 6 μελλήσετε⁴ δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
 [ὁρᾶτε,] μὴ θροεῖσθε·
 Δεῖ γὰρ⁵ γενέσθαι, ἀλλ’ οὕτω [ἐστὶν] τὸ τέλος.
 7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
 καὶ βασιλεία ἐπὶ βασιλείαν,
 καὶ ἔσονται λιμοὶ⁶ καὶ σεισμοὶ κατὰ τόπους· †
 8 [πάντα δὲ¹] ταῦτα ἀρχή⁷ ὧδίνων⁸. †
 3 (C1+8ti) 4 (D μελλετε) 5 (C1+πάντα, 11+ταῦτα)
 6 (C11+καὶ λοιμοί) 7 (11 initia) 8 (D11 ὧδίνων)

xxiv. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
 καὶ ἀποκτενοῦσιν¹ ὑμᾶς,
 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων² [τῶν³ ἐθνῶν]⁴ διὰ
 τὸ ὄνομά μου.
 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
 παραδώσουσιν καὶ μισήσουσιν ἀλλήλους¹⁵. 11 καὶ πολλοὶ ψευ-
 δοπροφήται ἐγερθήσονται⁶ καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
 τὸ πληθυνθῆναι⁷ τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. }
 14 καὶ κηρυχθήσεται τοῦτο⁸ τὸ εὐαγγέλιον
 [τῆς βασιλείας]¹⁸ }
 ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον] πᾶσιν τοῖς }
 ἔθνεσιν, }
 [καὶ τότε ἤξει τὸ τέλος.]

Logion from the Charge to the Twelve.

x. 17 “προσέχετε δὲ⁹ ἀπὸ τῶν ἀνθρώπων·
 παραδώσουσιν [γὰρ] ὑμᾶς¹⁰ εἰς συνέδρια,
 καὶ ἐν ταῖς συναγωγαῖς¹¹ [αὐτῶν] μαστιγώσουσιν ὑμᾶς·
 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε¹²
 ἕνεκεν ἑμοῦ εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].

[¹⁹ ὅταν δὲ παραδῶσιν¹³ ὑμᾶς,
 μὴ μεριμνήσητε ὥς ἡ¹⁴ τί λαλήσητε·
 δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ¹⁵
 τί λαλήσητε¹⁶.
 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες †
 ἀλλὰ τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁷ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς.
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.]

1 (D^s ἀποκτείνουσιν) 2 (K omits) 3 (D omits)
 4 (C s^a omit) 5 (K εἰς θλίψιν) 6 (D11 ἐξ-) 7 (D^s πλη-
 θύναι) 8 (1 omits) 9 (D11 omit) 10 (C omits)
 11 (D εἰς τὰς -γάς) 12 (D ἡγεμόνων σταθήσεσθε) 13 (Dg 11
 παραδώσουσιν, C παραδιδῶσιν) 14 (11 omit) 15 (C ἡμέρα)
 16 (D1 omit) 17 B -στήσεται

S. MARK.

xiii. 6 “πολλοὶ^{*3} ἐλεύσονται ἐπὶ τῷ ὀνόματί μου⁴
 λέγοντες ὅτι⁵ ‘Ἐγὼ εἰμι⁶,’
 καὶ πολλοὺς πλανήσουσιν.
 7 ὅταν δὲ ἀκούσητε⁷ πολέμους καὶ ἀκοὰς πολέμων,
 μὴ θροεῖσθε⁹.
 Δεῖ^{*} γενέσθαι, ἀλλ’ οὕτω τὸ τέλος.

8 ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος
 καὶ βασιλεία ἐπὶ¹⁰ βασιλείαν,
 11 ἔσονται σεισμοὶ κατὰ τόπους¹², ἔσονται⁵ λιμοὶ^{13, 110}
 9 ἀρχὴ ὧδίνων ταῦτα¹⁴.
 3 (D11 s^a + γὰρ) 4 (1 + pseudiprophetae) 5 (D11 omit)
 6 (11 + Christus) 7 B ἀκούητε 8 (K + ὁρᾶτε) 9 (D^s 11
 θρουβεῖσθε) 10 (K omits) 11 (A11 + καὶ) 12 (D11 + καὶ)
 13 (A1 s^a + καὶ ταραχαί) 14 (1 omits, 11 + omnia)

44 d. Brother will deliver up brother to death.

xiii. (9) “βλέπετε δὲ ὑμεῖς ἑαυτούς^{12, 2}
 παραδώσουσιν³ ὑμᾶς⁴ εἰς συνέδρια⁵
 καὶ εἰς συναγωγὰς δαρήσεσθε⁶
 καὶ⁷ ἐπὶ ἡγεμόνων καὶ⁸ βασιλέων σταθήσεσθε
 ἕνεκεν⁹ ἑμοῦ εἰς μαρτύριον αὐτοῖς.
 [10 καὶ εἰς πάντα τὰ¹⁰ ἔθνη (i) (ii)
 πρῶτον¹¹ δεῖ κηρυχθῆναι τὸ εὐαγγέλιον¹².]
 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
 μὴ προμεριμνᾶτε * * τί λαλήσητε¹³,
 ἀλλ’ ὅ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ
 τοῦτο¹⁴ λαλεῖτε,
 οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται¹⁵ τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς·
 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

1 (K omits, 1 haec) 2 (D11 εἰτα ὑμᾶς αὐτοὺς, s^a and)
 3 (K11 + γὰρ) 4 (D11 omit) 5 (s^a the people) 6 (1 omits)
 7 (s^a καὶ δαρ.) 8 (s^a + ἐπὶ) 9 (B ἕνεκα) 10 (D^s omits)
 11 (1 sed confortamini, prius enim, 11 + autem) 12 (D11 + ἐν
 πᾶσιν τοῖς ἔθνεσιν) 13 (A11 + μηδὲ μελετᾶτε) 14 (D^s 1 † αὐτό)
 15 (B -στήσεται)

S. LUKE.

VARIOUS.

xxi. (8) “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες¹ ‘Εγὼ εἰμι²’ [καὶ ‘τὸ καιρὸς ἤγγικεν’
μὴ¹³ πορευθῆτε ὀπίσω αὐτῶν].
9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας,
μὴ πτοηθῆτε⁴.
Δεῖ γὰρ⁵ ταῦτα γενέσθαι [πρῶτον], ἀλλ’ οὐκ εὐθέως τὸ
τέλος⁶.”
10 [Τότε ἔλεγεν αὐτοῖς]⁷ “Ἐγερθήσεται⁸ ἔθνος ἐπ’ ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
11 σεισμοὶ τε⁹ [μεγάλοι] καὶ κατὰ τόπους¹⁰ [λοιμοὶ καὶ]
λοιμοὶ¹¹ ἔσονται, †
[φθόρη θρά¹² τε καὶ ἀπ’ οὐρανοῦ¹³ σημεῖα μεγάλα ἔσται¹⁴.]
1 (D ll + 8ti) 2 (ll + Christus) 3 (S † omits, A ll + οὖν)
4 (D l φοβηθῆτε) 5 (ll omit) 6 (l + in illis) 7 (D ll ss
omit) 8 (D ll ss + γὰρ) 9 (l omits) 10 (D ll κατὰ
τόπους καὶ) 11 S D l λοιμοὶ καὶ λοιμοὶ 12 (S φθόρη θρά)
13 (D ll ss ἀπ’ οὐρανοῦ καὶ) 14 (ll + et tempestates, l et hiemes,
s^c + and great storms, or winters)

Conflation:

[xxi. 12 “πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἑφ’ ὑμᾶς¹¹ τὰς χεῖρας
αὐτῶν καὶ διώξουσιν],
παραδιδόντες
εἰς τὰς συναγωγὰς [καὶ φυλακάς],
ἀπαγομένους² ἐπὶ βασιλεῖς καὶ ἡγεμόνας
ἕνεκεν³ [τοῦ ὀνόματος] μου.
13 [ἀποβήσεται⁴ ὑμῖν] εἰς μαρτύριον.
14 [θέτε οὖν⁵ ἐν ταῖς καρδίαις ὑμῶν]
μὴ προμελετᾶν⁶ ἀπολογηθῆναι,
15 [ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν
ἣ οὐ δυνήσονται ἀντιστῆναι⁷ ἢ? ἀντειπεῖν¹⁸
ἅπαντες⁹ οἱ ἀντικείμενοι ὑμῖν.]

Doublet:

[xii. 11 “Ὅταν δὲ εἰσφέρωσιν¹⁰ ὑμᾶς ἐπὶ¹¹ τὰς συναγωγὰς καὶ
τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε¹² πῶς (ἢ τί)¹³
ἀπολογησῆσθε ἢ τί εἴπητε¹² 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς
ἐν αὐτῇ τῇ ᾧρα ἃ δεῖ εἰπεῖν.”]
xxi. 16 “παραδοθήσεσθε¹⁴ δὲ καὶ¹⁴ ὑπὸ γονέων καὶ ἀδελ-
φῶν¹⁷

[καὶ συγγενῶν¹⁷ καὶ φίλων],
καὶ θανατώσουσιν ἐξ ὑμῶν,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
18 [καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.]¹⁵
19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε¹⁶ τὰς ψυχὰς ὑμῶν.
1 (S † εἰς αὐτοὺς) 2 (ll ducentes) 3 (D ἕνεκα)
4 (ll + enim or autem) 5 (S omits) 6 (D -τῶντες)
7 (l omits) 8 (D ll omit) 9 (ll omit), S D πάντες
10 (D ll φέρωσιν) 11 (S D l εἰς) 12 (D ll προμεριμνήσατε)
13 (s^c? omits πῶς ἢ), D ll s^c omit ἢ τί 14 (ll enim or autem)
15 (s^c omits) 16 (S D κτήσασθε)

Our Lord gives His disciples the definite instruction to flee from the doomed city, as soon as its destruction is imminent; in other respects He simply warns them to be (1) sceptical, (2) cautious, (3) wakeful. The first of these may come as a surprise to many, for Christians from their exaltation of Faith have been generally accused of credulity. But the two things are widely different, and true faith should be the best protection against imposture.

Cf. 2 Thess. ii. 1, ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτόν, 2 eis τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοδὸς μηδὲ θροεῖσθαι.

With Luke xxi. 8 cf. Matt. xxi. 34, “ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν.”

S. Luke’s ἀκαταστασία (9) occurs in 1 Cor. xiv. 33, 2 Cor. vi. 5, xii. 20, James iii. 16; ἀκατάστατος occurs in James i. 8, iii. 8.

For S. Luke’s καὶ φυλακάς (12) see the imprisonments of Acts v. 25, viii. 3, xii. 4, xvi. 23, xxii. 4, xxvi. 10.

S. Luke’s ἀπολογεῖσθαι (14) is not found in the other Gospels, but six times in the Acts and twice in S. Paul.

With Mark xiii. 13b cf. James i. 12, Μακάριος ἄνθρωπος ὁς ὑπομένει πειρασμόν, ὅτι δοκιμὸς γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλματο τοῖς ἀγαπῶσιν αὐτόν.

With Luke xxi. 18 cf. Acts xxvii. 34, “οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται.” Luke x. 19, “καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.” John x. 28, “ἐγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται eis τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.” Matt. x. 30 = Luke xii. 7, “ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσιν.” The contradiction between 16 c and 18, 19 is probably due to conflation.

S. MATTHEW.

xxiv. 15 “ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως”^a
 [τὸ ῥηθὲν διὰ Δανιὴλ¹ τοῦ προφήτου]
 “ἔστω² ἐν τόπῳ ἀγίῳ³, ὁ ἀναγινώσκων νοεῖτω,
 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς⁴ τὰ ὄρη,
 17 ὁ⁵ ἐπὶ τοῦ δώματος μὴ καταβάτω
 ἄραι τὰ⁶ ἐκ τῆς οἰκίας αὐτοῦ⁷, †
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω^{8b}
 ἄραι τὸ ἱμάτιον αὐτοῦ.

1 (D Δανιήλου) 2 (D *ἐστὼς) 3 (s^c omits) 4 (N ll
 ἐπὶ 5 (D ll + δέ) 6 (N τὸ, D ll τι) 7 (D ll omit)
 8 (ll omit)

xxiv. 19 “οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-
 ζούσαις¹
 ἐν ἐκείναις ταῖς ἡμέραις.
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος
 [μὴδὲ σαββάτω²]. 21 ἔσται γὰρ τότε³ θλίψις μεγάλη
 οἷα οὐ γέγονεν⁴
 ἀπ’ ἀρχῆς κόσμου ἕως τοῦ⁵ νῦν^c
 οὐδ’ οὐ μὴ γένηται⁶.
 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι [ἐκείναι],
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.
 διὰ δὲ τοὺς ἐκλεκτοὺς
 κολοβώθησονται⁷ αἱ ἡμέραι [ἐκείναι].

1 (D^s *-ζομένας) 2 (D^s 1 genitive) 3 (ll omit) 4 (ND
 οὐκ ἐγένετο) 5 (D^s omits) 6 (D †οὐδὲ μὴ γένοιτο) 7 (N
 ἐκολοβώθησαν)

Conflation :

xxiv. 23 “Τότε ἐάν τις ὑμῖν εἴπῃ ‘Ἰδοὺ ὧδε ὁ χριστός’ ἢ
 ‘Ὡδε’¹,

μὴ πιστεύετε².

24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ³ ψευδοπροφῆται,
 καὶ δώσουσιν ἡμεῖς [μεγάλα]⁴ καὶ τέρατα^a
 ὥστε πλανᾶσθαι⁵ εἰ δυνατόν [καὶ] τοὺς ἐκλεκτούς⁶.

Doublet:

[xxiv. 11 “καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται¹³ καὶ πλανή-
 σουσιν πολλούς.”]

xxiv. 25 “Ἰδοὺ προεῖρηκα ὑμῖν.

[26 ἐάν οὖν⁷ εἴπωσιν ὑμῖν ‘Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,’ μὴ ἐξέλθῃτε.
 ‘Ἰδοὺ ἐν τοῖς ταμείοις,’ μὴ πιστεύετε” 27 ὥσπερ γὰρ ἡ ἀστραπή
 ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται⁸ ἕως δυσμῶν, οὕτως ἔσται⁹
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου” 28 ὅπου¹⁰ ἐάν ᾗ τὸ πτώμα¹¹,
 ἐκεῖ συναχθήσονται¹² οἱ ἀετοί.]

1 (D ll Ἐκεῖ, ll Ecce illic) 2 (B πιστεύετε) 3 (l omits)
 4 (N omits) 5 B ll πλανῆσαι, (ND πλανηθῆναι) 6 (ll + meos)
 7 (N omits, ll autem) 8 (D φαίνει) 9 (ll + et) 10 (N †ποῦ,
 ll + γὰρ) 11 (N ll σῶμα) 12 (l + et) 13 (D ἐξ-)

^a LXX. Dan. xii. 11, ἀφ’ οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντός καὶ ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῆς ἐρημώσεως, ἡμέρας
 χιλίας διακοσίας ἐνενήκοντα.

S. MARK.

44 e. The Crisis to be met by instant flight.

xiii. 14 “ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως”^a
 [τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ-
 φήτου]
 ἐστηκότα³ ὅπου οὐ δεῖ, [ὁ ἀναγινώσκων νοεῖτω⁴], (ii)
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 [15 ὁ⁵ ἐπὶ τοῦ δώματος μὴ καταβάτω⁶ (ii)
 μὴδὲ εἰσελθάτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ,
 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω⁷ εἰς τὰ ὀπίσω^{8b}
 ἄραι τὸ ἱμάτιον αὐτοῦ.]

1 (s^a + the sign of) 2 (A ll + τὸ ῥηθὲν ὑπὸ Δανιήλ τοῦ προ-
 φήτου) 3 (D ἐστηκός) 4 (D ll + τὸ ἀναγινώσκει) 5 N + δέ,
 (D ll καὶ ὁ) 6 (D ll + εἰς τὴν οἰκίαν) 7 (D *-ψέτω) 8 (2 ll
 omit, ND omit εἰς τὰ)

44 f. Woe to those who cannot flee.

xiii. 17 “οὐαὶ δὲ¹ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις²
 ἐν ἐκείναις ταῖς ἡμέραις.

[18 προσεύχεσθε δὲ ἵνα μὴ γένηται³ χειμῶνος⁴]. (ii)
 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις⁵ *
 [οἷα οὐ γέγονεν⁷ τοιαύτη⁶ (ii)
 ἀπ’ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεός⁸ ἕως τοῦ νῦν^c
 καὶ οὐ⁹ μὴ γένηται⁶.

20 καὶ εἰ μὴ ἐκολόβωσεν Κύριος¹⁰ τὰς ἡμέρας¹¹,
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.

ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο
 ἐκολόβωσεν¹² τὰς ἡμέρας.

1 (D^s omits) 2 (D^s *-ζομένας) 3 (D ll γένωνται, A ll + ἡ
 φυγὴ ὑμῶν) 4 (ll + aut sabbato) 5 (D ll plural, l + et pres-
 surae) 6 (D ll plural) 7 (D ll ἐγένοντο) 8 (D ll omit)
 9 (D^s οὐδὲ) 10 (ll deus) 11 (D ll + διὰ τοὺς ἐκλεκτοὺς
 αὐτοῦ) 12 (2 ll breviabuntur)

44 g. Do not be credulous.

xiii. 21 “Καὶ τότε ἐάν τις ὑμῖν εἴπῃ “Ἰδε¹ ὧδε ὁ χριστός”²
 “Ἰδε³ ἐκεῖ,”

μὴ πιστεύετε⁴.

22 ἐγερθήσονται γὰρ⁴ ψευδόχριστοι καὶ⁵ ψευδοπροφῆται
 καὶ δώσουσιν⁶ ἡμεῖς καὶ τέρατα^a
 πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν⁷ τοὺς ἐκλεκτούς.

23 Ἑμεῖς δὲ⁸ βλέπετε⁹. 10 προεῖρηκα ὑμῖν πάντα.]

1 (CD Ἰδοὺ) 2 (CD ll + ἡ, B + καὶ) 3 (C omits)
 4 (N C δέ) 5 (D ll omit) 6 (D l ποιήσουσιν) 7 (C ll + καὶ)
 8 (ll omit or vos ergo, or vos autem) 9 (l omits)
 10 (NCD ll + ἰδοὺ)

S. LUKE.

VARIOUS.

Conflation :

xxi. 20 “Ὁταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων
Ἱερουσαλὴμ,

[τότε γνώτε¹ ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.]

21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[καὶ οἱ ἐν μέσῳ² αὐτῆς 3 ἐκχωρεῖτωσαν,

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,]

Doublet :

xvii. 31 “ἐν⁴ ἐκείνῃ τῇ ἡμέρᾳ⁵ ὃς ἔσται ἐπὶ τοῦ δώματος

[καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ], μὴ καταβάτω ἄραι αὐτά,

καὶ ὁ ἐν⁶ ἀργῶ⁷ [ὁμοίως] μὴ ἐπιστρεψάτω⁷ εἰς τὰ ὀπίσω⁸.”

xxi. 22 [“ὅτι ἡμέραι ἐκδικήσεως⁹ αὐταῖς εἰσιν⁸ τοῦ πλησθῆναι⁹
πάντα τὰ γεγραμμένα.”]

1 (D ll γνώσεσθε) 2 (C ἐμμέσῳ) 3 (D + μὴ) 4 (D⁸ 1
omit) 5 (ll hora) 6 (D + τῶ) 7 (D -στραφήτω) 8 (S
omits) 9 (C πληρωθῆναι)

Conflation :

xxi. 23 “οὐαὶ¹ ταῖς ἐν γαστρὶ ἔχουσιν καὶ ταῖς θηλα-
ζούσαις²

ἐν ἐκείναις ταῖς ἡμέραις.”

“ἔσται γὰρ³ ἀνάγκη μεγάλη [ἐπὶ τῆς γῆς
καὶ ὀργὴ τῶ λαῷ τοῦτω, 24 καὶ πεσοῦνται⁴ στόματι μαχαίρης⁵ καὶ
αἰχμαλωτισθῇσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερογυαλὴμ ἔσται
πατογμένη ὑπὸ ἐθνῶν⁶, ἀχρι⁸ οὗ πληρωθῶσιν (καὶ ἔσονται)⁷
καὶ οἱ ἐθνῶν⁸.”]

1 (NC1 + δέ) 2 (D⁸ * θηλαζόμεναις) 3 (S + ἐν ἐκείναις
ταῖς ἡμέραις) 4 (D11 + ἐν) 5 (SC -as, D βομφαίας)
6 (CD ἀχρισ) 7 NCD omit 8 (D † omits)

Compare

xvii. 21... “οὐδὲ ἐροῦσιν Ἱδοὺ ὧδε¹ ἢ² (1) Ἐκεῖ².
[Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν.]”

Doublet :

xvii. 23 “καὶ ἐροῦσιν ὑμῖν Ἱδοὺ ἐκεῖ³ ἢ⁴ Ἱδοὺ ὧδε⁵.
μὴ (ἀπέλθῃτε μὴδὲ⁶)⁷ διώξητε.”

1 (D11 + Ἱδοὺ) 2 (D + μὴ πιστεύσητε) 3 (BD11 ὧδε)
4 D⁸11 omit, (S11 καὶ) 5 (D11 ἐκεῖ) 6 (S † μῆτε)
7 B omits

Matt. xxiv. 26—28 = Luke xvii. 23, 24, 37 (II. § 18 b, IV. § 7).

The vague mystic term τὸ βδελύγμα τῆς ἐρημώσεως is interpreted by S. Mark to signify a man, for ἐστηκότα is masculine. S. Matthew has naturally corrected this into the neuter, but has interpreted ἔπον οὐ δὲ by ἐν τόπῳ ἁγίῳ, an expression which occurs in Acts vi. 13, xxi. 28 to signify the Temple at Jerusalem.

S. Luke has replaced the mysterious phrases which are unquestionably original by interpretations of them suggested by the events themselves. Cf. Luke xix. 41 ff. ‘Comp. of the Gospels,’ p. 54.

ἀναγνῶναι is specially used of reading aloud in church (Rev. i. 3, etc.) and here probably alludes to the reading of the passage from Daniel.

Mark xiii. 15, 16 does not seem very suitable to this connexion, and S. Luke by inserting it into his xviii chapter in the discourse about the last days puts it to quite a different use. At the destruction of Jerusalem there was no need for such urgent haste, but at the second Advent, as S. Paul says (1 Thess. iv. 17), ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα.

With Mark xiii. 19 cf. 1 Thess. iii. 4, προελεγόμεν ὑμῖν ὅτι μέλλομεν θλιβεσθαι.

With Luke xxi. 22 cf. Luke xviii. 7, “ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.” Rom. xii. 19, Ἔμοι ἐκδικήσις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

With Luke xxi. 22 cf. Luke xxii. 37, “λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθην” καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.” xxiv. 44, “δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ τοῖς προφῆταις καὶ Ψαλμοῖς περὶ ἐμοῦ.” John x. 35, “οὐ δύναται λυθῆναι ἡ γραφή.”

For the divine wrath (Luke xxi. 23 d) cf. Rom. i. 18, ii. 5, 8, iii. 5, etc. For wrath against the Jews cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

With Luke xxi. 24 d cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῶ Ἰσραὴλ γέγονεν ἀχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

The slaughter of some Jews on the capture of their city and the captivity of others are foretold only by S. Luke (24).

^b LXX. Gen. xix. 26, καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλσος.

^c LXX. Dan. xii. 1, ἐκείνῃ ἡ ἡμέρα θλίψεως, ὅσα οὐκ ἐγενήθη ἀφ’ οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης.

^d LXX. Deut. xiii. 1, Ἐὰν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος τὸ ἐνύπνιον καὶ ὃς σοὶ σημεῖον ἢ τέρας, 2 καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας ὃ ἐλάλησεν πρὸς σέ λέγων “Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ οἶδατε” 3 οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκείνου.

^e LXX. Hos. ix. 7, ἡκασιν αἱ ἡμέραι τῆς ἐκδικήσεως.

^f LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσονται τὴν Ἱερουσαλὴμ λίθον καταπατούμενον πᾶσι τοῖς ἔθνεσιν· πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίζων ἐμπαίζεται, καὶ ἐπισυναχθήσεται ἐπ’ αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.

S. MATTHEW.

Conflation :

xxiv. 29 “ [Εὐθὺς] δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων †

ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,

καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a
 30 [καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐ-
 ρανῷ,² καὶ τότε³ [κύβηται πᾶσαι αἱ φύλας τῆς γῆς⁴ καὶ
 ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]^b
 μετὰ δυνάμεως καὶ δόξης πολλῆς^c.
 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ μετὰ κάλιππος
 ἡμετέρας], καὶ ἐπικυγάσονται τοὺς ἐκλεκτοὺς αὐτοῦ
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ’ ἄκρων οὐρανῶν ἕως (τῶν)^d ἄκρων αἰτῶν.^e

1 (8D ἐκ) 2 (D τοῦ ἐν οὐρανοῖς) 3 (81 omit) 4 (8^e
 omits) 5 (D 11 πολλῆς καὶ δόξης) 6 (D 11 + καὶ φωνῆς),
 B + φωνῆς 7 (8 -ἀξί) 8 8D omit 9 (D 11 + ἀρχομένων
 δὲ τούτων γινεσθαι, ἀναβλέψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν,
 οὕτως ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.)

xxiv. 32 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς †
 καὶ τὰ¹ φύλλα ἐκφύη, †
 γινώσκετε ὅτι ἐγγὺς² τὸ θέρος·
 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε [πάντα] ταῦτα³,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

1 (8 omits, but adds above the line) 2 (D 11 + ἐστὶν)
 3 (11 + fieri)

Conflation :

xxiv. 34 “ ἄμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (αἰ)¹ πάντα ταῦτα² γένηται. †
 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν³.
 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
 οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
 οὐδὲ ὁ υἱός⁴, εἰ μὴ ὁ πατὴρ [μόνος].

1 (8 omits) 2 (11 omit) 3 (EF 2 11 omit, 1 + hominis)

S. MARK.

44 h. The Coming of the Son of Man.

xiii. 24 “ Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν
 ἐκείνην

ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ¹ πίπτοντες,

καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς² σαλευθήσονται.^a

26 καὶ τότε

ὄψονται τὸν γίον τοῦ ἀνθρώπου
 ἐρχόμενον ἐν νεφέλαις³ b
 μετὰ δυνάμεως πολλῆς καὶ δόξης. †
 [27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους⁴ (ii)
 καὶ ἐπικυγάσει⁵ τοὺς ἐκλεκτοὺς (αὐτοῦ)⁶
 ἐκ τῶν τεσσάρων ἀνέμων
 ἀπ’ ἄκρογ⁷ γῆς ἕως ἄκρογ οὐρανοῦ c.]

1 (D 11 οἱ ἐκ τοῦ οὐρανοῦ ἔσονται, 1 omits) 2 (D 11 τῶν
 οὐρανῶν) 3 (D ἐπὶ τῶν νεφελῶν, 11 cum nubibus, 1 in nube,
 2 11 omit) 4 (8C 11 + αὐτοῦ) 5 (F 1 -ξουσιν) 6 D 11 omit
 7 (D⁸ 1 ἄκρων)

44 i. The Lesson to be learned from the Fig-tree.

xiii. 28 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται
 καὶ ἐκφύη τὰ φύλλα¹,
 γινώσκετε ὅτι² ἐγγὺς³ τὸ θέρος ἐστίν·
 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε⁴ ταῦτα⁵ γινόμενα⁶,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις⁷.

1 (D 1 + ἐν αὐτῇ) 2 (D⁸ + ἦδη) 3 (C * ἐγγύ) 4 (CD
 εἰδῇτε) 5 (D 11 + πάντα) 6 (1 omits) 7 (1 + finis, 1 + regnum
 dei)

44 k. The Time of the Coming unknown: there-
 fore watch.

xiii. 30 “ ἄμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
 ἕως (αἰ)¹ ταῦτα² πάντα γένηται.
 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται³,
 οἱ δὲ λόγοι μου οὐ⁴ παρέλεύσονται⁵.
 [32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ⁶ τῆς ὥρας οὐδεὶς οἶδεν, (ii)
 οὐδὲ οἱ ἄγγελοι⁷ ἐν⁸ οὐρανῷ
 οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ⁹.]

1 (8 μέχρι, B μέχρις του, D ἕως οὐ) 2 (11 omit) 3 (C? 11
 -λεύσεται) 4 8C + μὴ 5 (CD παρέλθωσιν) 6 (8D 11 s⁸ καὶ)
 7 B ἄγγελος, (C + οἱ) 8 (D⁸ + τῷ) 9 (11 + solus)

^a LXX. Is. xiii. 10, οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ + καὶ ὁ Ὠρεῖων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ + τὸ φῶς οὐ δώσουσιν,
 καὶ σκοτισθήσεται + τοῦ ἡλίου ἀνατέλλοντος +, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. Is. xxxiv. 4, καὶ τακτῶσονται πᾶσαι αἱ
 δυνάμεις τῶν οὐρανῶν, * * * καὶ πάντα τὰ ἀστρα πεσεῖται.

S. LUKE.

VARIOUS.

Conflation :

xxi. 25 “καὶ

ἔσονται¹ σημεῖα ἐν ἡλίῳ

καὶ σελήνῃ

καὶ ἄστροις,

[καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνων² ἐν ἀπορίᾳ³ ἡχοῦ⁴ θαλάσσης
καὶ κάλογ, ²⁶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
τῶν ἐπερχομένων⁵ τῇ οἰκουμένῃ.]

ἀλλ' γὰρ δυνάμεις τῶν οὐρανῶν⁶ καλεσθήσονται.

27 καὶ τότε ὄψονται τὸν γιόν τοῦ ἀνθρώπου

ἐρχόμενον ἐν νεφέλῃ⁷ bμετὰ δυνάμεως καὶ δόξης πολλῆς⁸.

[²⁸ Ἀρχομένων⁹ δὲ τούτων γίνεσθαι ἀνακύνετε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμῶν¹⁰, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.]”

1 (C ἔσται) 2 (ND + καὶ) 3 (D ἀπορία) 4 (D ἡχοῦσης)
5 (N † ἐπαρχ-) 6 (D + II ἡ ἐν τῷ οὐρανῷ) 7 (C II νεφέλαις)
8 (D II καὶ δυνάμει πολλῇ καὶ δόξῃ) 9 (D † ἐρχ-) 10 (D
omits)

xxi. 29 Καὶ εἶπεν παραβολὴν αὐτοῖς “Ἴδετε τὴν συκὴν

[καὶ πάντα τὰ δένδρα].

30 ὅταν προβάλωσιν ἤδη¹,[βλέποντες ἀφ' ἑαυτῶν]²γινώσκετε³ ὅτι [ἤδη]⁴ ἐγγὺς τὸ θέρος ἐστίν·31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε⁵ ταῦτα⁶ γινόμενα⁷,

γινώσκετε ὅτι ἐγγὺς ἐστὶν [ἡ βασιλεία τοῦ θεοῦ].

1 (D omits, D II ss + τὸν καρπὸν αὐτῶν) 2 (D II ss omit)
3 (D + ἡδη) 4 (II omit) 5 (D εἶδητε) 6 (D I + πάντα)
7 (D I omit)

Conflation :

xxi. 32 “ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη

ἕως (ἀν)¹ πάντα γένηται.33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται²,οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται³.

[³⁴ Προσέχετε δὲ⁴ ἑαυτοῖς⁵ μὴ ποτε βαρυνθῶσιν⁶ αἱ καρδίαι ὑμῶν
ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς
ἐφνίδιος⁷ ἡ⁸ ἡμέρα ἐκείνη ὥς παῖς· ³⁵ ἐπεισελεύσεται⁹ γὰρ¹⁰ τῇ
ἐπὶ πάντας⁸ τοῦς καθήμενους¹² ἐπὶ πρόσωπον πάσης¹⁰
τῆς γῆς.]

*

1 D omits, (D I ss + ταῦτα) 2 (C II -λεύσεται) 3 (C
παρέλθωσιν) 4 (ND I omit) 5 (C αὐτοῖς) 6 (D βαρυν-
θῶσιν) 7 (D † ἐφνίδιος) 8 (D omits) 9 C (ἐπελεύ-)
10 (I omits) 11 (C II ss ὡς παγὶς γὰρ ἐπ.) 12 (I omits)

1 Thess. i. 10, ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν.
1 Thess. iii. 13, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ
πάντων τῶν ἀγίων αὐτοῦ. James v. 7, μακροθυμήσατε οὖν, ἀδελφοί,
ἕως τῆς παρουσίας τοῦ κυρίου . . . 8 ὅτι ἡ παρουσία τοῦ κυρίου
ἤγγικεν. Ἐπιφάνεια is used in 2 Thess. ii. 8 and five times in
the Pastoral Epistles, but παρουσία is commoner.

2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ
μετ' ἀγγέλων δυνάμεως ἐν πυρὶ φλογός.

1 Thess. iv. 16, αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγ-
γέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ
ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Cor. xv. 52, ἐν τῇ ἐσχάτῃ
σάλπιγγι· σαλπίζει γάρ. Cf. Rev. viii. 6—ix. 13, x. 7, xi. 15.

With Luke xxi. 28 cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν
ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Eph. iv. 30, εἰς ἡμέραν ἀπολυ-
τρώσεως.

Cf. Acts i. 7, χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ
ἐξουσίᾳ.

S. Luke's κρεπάλη (34) is not found elsewhere in N.T.
παγὶς is used four times by S. Paul.

^b LXX. Dan. vii. 13, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Cf. Rev. i. 7, iii. 11, xvi. 15,
xxii. 7, 12, 20.

^c LXX. Zech. ii. 6, ἐκ τῶν τεσσάρων ἀνέμων . . . συνάξω ὑμᾶς. Deut. xxx. 4, ἐὰν ᾗ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ
ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συνάξει σε Κύριος ὁ θεός σου.

C lacks Matt. xxiv. 11—44.
 ——— John xi. 47—xiii. 7.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

[xxiv. 37 “ὡςπερ γὰρ⁴ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται⁵ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 38 ὥς⁶ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκεῖναις)⁷ ταῖς⁸ πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, ⁹γαμοῦντες καὶ γαμίζοντες¹⁰, ἄχρι ἧς ἡμέρας εἰςἤλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται¹¹ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· 41 ἡ δύο ἀλήθουσαι ἐν τῷ μύλῳ¹², μία παραλαμβάνεται καὶ μία ἀφίεται¹³.]

42 γρηγορεῖτε [οὖν],
 ὅτι οὐκ οἴδατε ἡμέραν¹⁴ ἧς ὁ [κύριος ὑμῶν ἔρχεται].” }
Doublet:
 [xxv. 13 “γρηγορεῖτε οὖν,
 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.”]

4 (8 ll δέ) 5 (D^s ll + καὶ) 6 (D ὡςπερ) 7 8 ll omit
 8 (D omits) 9 (D ll + καὶ) 10 (B γαμίζοντες) 11 (8 ll
 + καὶ) 12 (D l μυλῶνι) 13 (2 ll omit, D ll + δύο ἐπὶ κλίνης
 (± μιᾶς), εἰς παραλαμβάνεται καὶ εἰς ἀφίεται) 14 (ll qua hora,
 l qua hora aut qua die)

S. Matthew adds 55 verses (II. § 18).

S. MARK.

xiii. 33 “βλέπετε¹⁰ ἀγρυπνεῖτε¹¹,
 οὐκ οἴδατε γὰρ πότε ὁ καιρὸς (ἔστιν)¹².”

10 (s^a omits, D ll + οὖν, l + et, l + itaque et) 11 (8C ll s^a
 + καὶ προσεύχεσθε) 12 D^s l omit (l veniet)

441. *Keep awake.*

[xiii. 34 “ὡς ἄνθρωπος ἀποδῆμος¹ ἀφείλς τὴν οἰκίαν (iii)
 αὐτοῦ² καὶ δοὺς τοῖς δούλοις αὐτοῦ³ τὴν ἐξουσίαν,
 ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ³ ἐνετείλατο
 ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε
 ὁ κύριος τῆς οἰκίας ἔρχεται, ἡ⁴ ὁψὲ ἡ μεσονύκτιον⁵ ἡ
 ἀλεκτοροφωνίας⁶ ἡ πρωί, 36 μὴ ἐλθῶν⁷ ἐξέφνης⁸ εὐρη
 ὑμᾶς καθεύδοντας· 37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω⁹,
 γρηγορεῖτε¹⁰.”]

1 (D ἀποδημῶν) 2 (B ἐαντοῦ) 3 (D^s *θυρουρῷ)
 4 (D ll omit) 5 (B *μεσανύκτιον, D -λου) 6 (D -λου)
 7 (D^s ἐξ-) 8 (B ἐξαίφνης) 9 (D ll ἐγὼ δὲ λέγω ὑμῖν)
 10 (l omits)

45. PRELIMINARIES OF THE PASSION.

xiv. 1—11.

45 a. *The Jewish Authorities resolve to put our Lord to Death.*

xxvi. 1—16.

1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους,
 εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 “Οἴδατε¹ ὅτι]

μετὰ δύο ἡμέρας τὸ πάσχα γίνεται², †
 [καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται³ εἰς τὸ σταυρωθῆναι.”
 3 Τότε συνήχθησαν] οἱ ἀρχιερεῖς³ καὶ οἱ πρεσβύτεροι τοῦ
 λαοῦ⁴ [εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα⁵,]
 4 καὶ συνεβουλεύσαντο⁶ †
 ἵνα [τὸν Ἰησοῦν] δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν⁷.
 5 ἔλεγον δὲ “Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ⁷ θόρυβος γένηται
 ἐν τῷ λαῷ.”

1 (D omits) 2 (ll Origen future) 3 (Γ ll + καὶ οἱ γραμματεῖς)
 4 (B omits) 5 (s^a omits, D ll τ. λ. Καίφα) 6 (D -λεόντο)
 7 (L ll μὴ ποτε)

1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα¹ μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ⁷ κρατήσαντες⁸ ἀποκτείνωσιν,
 2 ἔλεγον γὰρ “Μὴ⁴ ἐν τῇ ἑορτῇ, μὴ ποτε⁵ ἔσται θόρυβος
 τοῦ λαοῦ.”

1 (D l omit, l azumorum) 2 (D^s ll omit) 3 (D + καὶ)
 4 (D + ποτε) 5 (D ll omit)

S. LUKE.

Matt. xxiv. 37—41 = Luke xvii. 26, 27, 30, 34, 35
(II. § 19 c, d).

VARIOUS.

Conflation:

xxi. 36 “ἀγρυπνεῖτε δὲ”¹³

[ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε¹⁴ ἐκφυγεῖν ταῦτα¹⁵ πάντα¹⁶ τὰ μέλλοντα γίνεσθαι, καὶ σταθῇναι¹⁷ ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου].”

[37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος¹⁸ ὑπάλιζετο¹⁹ εἰς τὸ ὄρος τὸ καλούμενον²⁰ Ἑλαιῶν· 38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ²¹ ἀκούειν αὐτοῦ.]

13 (C11ss οὖν) 14 (CD11ss καταξιοθῆτε) 15 (N omits)
16 (ss omit) 17 (D11 στήσεσθε) 18 (D † omits) 19 (D^s
* ὑπάλιζετο) 20 (l omits) 21 (C ? δρεῖ)

Four cursives here insert the history of the Woman taken in Adultery, pseudo-John vii. 53 ff.

With Luke xxi. 36 b cf. Eph. vi. 18, *προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει*. Cf. 1 Thess. v. 2—6, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15.

Our Lord's habit of teaching in the courts of the Temple is alluded to in Matt. xxvi. 55 = Mark xiv. 49, Mark xii. 35, Luke xix. 47, and often in S. John.

A believer in the oral hypothesis may hold that Mark xiii. 34—37 is an abbreviated recollection of some famous passages in the Matthaean *logia*, for v. 34 reminds us of the preface to the parable of the talents (pounds) Matt. xxv. 14, 15 = Luke xix. 12, 13; and v. 35 resembles Matt. xxiv. 43, 44.

1 Thess. v. 2, 6, *ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται* ἄρα οὖν . . . γρηγορώμεν. Cf. 2 Pet. iii. 10; Rev. iii. 3, xvi. 15. Acts xx. 30, *γρηγορεῖτε*.

§ 45. Matt. xxvi.—xxviii. has nothing in common with Luke xxii.—xxiv. unless it be also found in S. Mark, with the single exception of the line, which is of doubtful genuineness, about S. Peter weeping bitterly (Luke xxii. 62 note). This fact indicates that the *Logia* ceased before the history of the Passion began. Both S. Matthew and S. Luke give us much new matter respecting the Passion. And this is what we should expect, for the events happened in Jerusalem and were of overwhelming interest to Christians. S. Peter also had stood afar off and therefore his recollections were imperfect.

We have seen that *μετὰ τρεῖς ἡμέρας* is always identical with *τῇ τρίτῃ ἡμέρᾳ* (Mark viii. 31 note), therefore *μετὰ δύο ἡμέρας* must mean *τῇ δευτέρᾳ ἡμέρᾳ*; in other words it is the same as *τῇ ἐπαύριον* ‘on the morrow.’

S. Luke's *ἀναρῶν* (2) is used in this sense twenty times by S. Luke, once by S. Matthew and once by S. Paul.

For S. Matthew's editorial note (1) see Matt. xix. 1, note, p. 97.

S. John xii. 1 (ii. 13, 23, vi. 4).

ι Ὁ οὖν Ἰησοῦς

xxii. 1, 2.

ι Ἡγγιζεν¹ δὲ [ἡ ἑορτὴ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †

2 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ² γραμματεῖς

πρὸ ἑξ ἡμερῶν τοῦ πάσχα

[ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος¹, ὃν ἠγάπηεν ἕκ νεκρῶν² Ἰησοῦς.]

1 (D11 + ὁ τεθνηκώς) 2 (11 omit, D + ὁ)

[ii. 13, Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[ii. 23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ.]

[vi. 4, ἦν δὲ ἐγγὺς τὸ πάσχα¹, ἡ ἑορτὴ τῶν Ἰουδαίων.]

1 (omitted in some early Fathers)

[τὸ]² πῶς ἀνέλωσιν³ αὐτόν,
ἐφοβοῦντο γὰρ⁴ τὸν λαόν.

1 (D11 Ἡγγισεν) 2 (D^s omits) 3 (D ἀπολέσωσιν)
4 (D11 δὲ)

These passages are collected to show that S. John mentions two or (if the MSS. are right) three Passovers during our Lord's Ministry, whereas the Synoptists only mention one.

S. MATTHEW.

S. MARK.

§ 45 b. If this section belongs, as we contend, to the deutero-Mark, it is not surprising that it has been misplaced, considerably in S. Mark, and still more so, though in the opposite direction, in S. Luke. Its proper place is, where S. John puts it—before the Triumphal Entry (Mark xi. 1).

The Psalmist wrote “Thou hast anointed my head with oil” (Ps. xxiii. 5). This Messianic prediction has, we believe, affected the narrative of the deutero-Mark. S. John corrects as usual, in silence. Not the head, but the feet of our Lord were anointed. S. Luke has partly borrowed his account from S. John’s oral teaching, partly from independent sources. S. John tells us that Mary the sister of Lazarus was the woman who did the deed.

The trito-Mark has probably borrowed the term “pistic nard” and “for above three hundred francs” from

45 b. *The Anointing of our Lord’s Head (Feet)
 at Bethany.*

xxvi. 6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †
 ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ¹,
 7 [προσ]ῆλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρου
 βαρυτίμου²
 καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου³. (2) †
 8 [ιδόντες δὲ οἱ μαθηταί] ἠγανάκτησαν [λέγοντες]⁴
 “Εἰς τί ἡ ἀπώλεια αὐτῆς;
 9 ἐδύνατο⁵ γὰρ τοῦτο⁶ πραθῆναι
 πολλοῦ
 καὶ δοθῆναι⁸ πτωχοῖς.”
 10 [γροῦς] δὲ ὁ⁹ Ἰησοῦς εἶπεν [αὐτοῖς]
 “Τί κόπους παρέχετε τῇ γυναικί; †
 ἔργον [γὰρ]¹⁰ καλὸν ἡργάσατο εἰς ἐμέ. †
 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν,

ἐμὲ δὲ οὐ πάντοτε ἔχετε.
 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος }
 μου } †
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
 13 ἀμὴν λέγω ὑμῖν,
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] ἐν ὅλῳ τῷ κόσμῳ,
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.” †
 1 (D *λεπρώσου) 2 (8D πολυ-) 3 (D⁸ ll † + αὐτοῦ)
 4 (8^a said) 5 (ll + huius unguenti) 6 (D ἡδύνατο)
 7 (T ll + τὸ μύρον) 8 (D⁸ + τοῖς) 9 (D omits) 10 (ll omit)

[xiv. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] (ii)
 ἐν τῇ¹ οἰκίᾳ Σίμωνος (1) τοῦ λεπροῦ κατακειμένου αὐτοῦ (2)
 ἦλθεν γυνὴ² ἔχουσα ἀλάβαστρον μύρου]
 [νάρδου πιστικῆς] [πολυτελοῦς³.] (iii, ii)
 [4 συντρίψασα⁵ τὴν⁶ ἀλάβαστρον] (iii)
 [κατέχεεν αὐτοῦ⁷ τῆς κεφαλῆς. (ii)
 4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς⁸]
 “Εἰς τί ἡ ἀπώλεια αὐτῆς τοῦ μύρου¹⁰ γέγονεν¹¹;
 5 ἡδύνατο γὰρ¹² τοῦτο¹ τὸ μύρον¹⁰ πραθῆναι (3)]
 [ἐπάνω¹³ δηναρίων τριακοσίων] (iii)
 [καὶ δοθῆναι τοῖς πτωχοῖς.”] (4) (ii)
 [καὶ ἐνεβριμῶντο¹⁴ αὐτῇ.] [6 ὁ δὲ Ἰησοῦς εἶπεν¹⁵ (iii, ii)
 “Ἀφετε αὐτὴν” (5) τί αὐτῇ¹⁶ κόπους παρέχετε;
 καλὸν¹⁷ ἔργον ἡργάσατο¹⁸ ἐν ἐμοί
 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν¹⁹, (6)]
 [καὶ ὅταν θέλητε δύνασθε αὐτοῖς¹ (πάντοτε)²⁰ εὖ (iii)
 ποιήσαι²¹,]

[ἐμὲ δὲ οὐ πάντοτε ἔχετε. (7) (ii)
 8 ὁ ἔσχεν²² ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου (8)
 εἰς τὸν ἐνταφιασμόν.
 9 ἀμὴν δὲ²³ λέγω ὑμῖν,
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον²⁴ εἰς ὅλον τὸν κόσμον,
 καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.”]
 1 (8 omits) 2 (D⁸ *γυνή) 3 (D⁸ omits) 4 (CD ll + καὶ)
 5 (D θραύσασα) 6 (8D τὸν) 7 (D ll + ἐπὶ) 8 (8 αὐτούς)
 9 (D ll οἱ δὲ μαθηταὶ αὐτοῦ διεκονοῦντο καὶ ἔλεγον) 10 (ll omit)
 11 (D ll omit) 12 (D l omit) 13 (8^a omits) 14 (8C
 -μούντο, D + ἐν) 15 (D ll + αὐτοῖς) 16 (l omits) 17 (8 l
 + γὰρ) 18 (C εἶργ.) 19 (D ll ὑμῶν) 20 (8CD omit)
 21 (D ? ποιεῖν) 22 (D ll + αὕτη, C + *αὐτῇ) 23 (C ll omit)
 24 (C ll + τοῦτο)

45 c. *Judas covenants to betray our Lord to
 the Chief Priests.*

xxvi. 14 [Τότε πορευθεῖς] εἰς τῶν δώδεκα, } †
 ὁ λεγόμενος Ἰούδας Ἰσκαριώτης¹, }
 πρὸς τοὺς ἀρχιερεῖς² 15³ εἶπεν⁴ [“Τί θέλετέ μοι δοῦναι]
 καγὼ ὑμῖν παραδώσω αὐτόν;”
 οἱ δὲ
 ἔστησαν αὐτῷ [τριάκοντα] ἀργύρια^{5 a}.

16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ⁶.
 1 (D l *Σκαριώτης, ll Scarioth &c.) 2 (B *ἀρχιερεῖς)
 3 (D † + καὶ) 4 (D ll 8^a + αὐτοῖς) 5 (D ll στατήρας, l stat.
 argenteos) 6 (D ll + αὐτοῖς)

xiv. 10 Καὶ Ἰούδας * * Ἰσκαριώθ¹
 ὁ εἰς² τῶν δώδεκα
 ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
 ἵνα αὐτὸν παραδοῖ³ αὐτοῖς⁴. †
 11 οἱ δὲ ἀκούσαντες⁴ ἐχάρησαν
 καὶ ἐπηγγείλαντο⁵ αὐτῷ ἀργύριον δοῦναι.

καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ⁶. †
 1 (D *Σκαριώτης, ll Scarioth &c.) 2 (D ἐκ, ll unus de)
 3 (D ll προδοῖ, 8 παραδῷ) 4 (D ll omit) 5 (8 † ἀπ-)
 6 (8 παραδῷ)

^a LXX. Zech. xi. 12, καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς.

S. LUKE.

S. JOHN.

S. John's oral teaching.

The trito-Marcian *συντρίψασα* (3) naturally means that she crushed the box in her hands, the conception being that it was a tiny flask holding only a few drops. S. John however tells us that it contained a pound weight, and the price £12 accords with this view. But alabaster cruses of that age and of such a size were much too substantial to be crushed in the hand, and it may well be that this is one of S. Mark's picturesque phrases, giving us his conception of what was done rather than S. Peter's statement; cf. Mark ii. 4 note. Probably she removed the stopper and poured out a few drops, keeping the rest for future use as S. John implies.

S. Mark says "She has already anointed my body for the embalming": S. John says "Let her keep (what is left of) the ointment for that purpose."

Conflation: from the deutero-Mark, much misplaced and combined with new matter.

vii. 36—40.

[36 Ἡρώτα¹ δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη². 37 Καὶ ἰδοὺ γυνὴ ἥτις ἦν³ ἐν τῇ πόλει ἀμαρτωλὸς, καὶ⁴ ἐπιγνοῦσα⁵ ὅτι κατὰ-κεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα⁶,

τοῖς δάκρυσιν ἤρξατο βρέχειν⁷ τοὺς πόδας αὐτοῦ¹³

καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν⁹,

καὶ κατεφίλει τοὺς πόδας αὐτοῦ¹⁸ καὶ ἤλειφεν τῷ μύρῳ.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτόν¹⁰ εἶπεν ἐν ἑαυτῷ λέγων¹¹

“Οὗτος ἐστὶν ὁ¹² προφῆτης, ἐγίνωσκεν ἂν τίς καὶ ποταπῆ¹³ ἡ γυνὴ ἥτις ἄπτεται¹⁴ αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν.”

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν¹⁵ “Σίμων, (1)

κ.τ.λ.]

1 (D ll Ἡρώτησεν) 2 (Σ κατέκειτο) 3 (D omits)

4 (D ll ss omit) 5 (D γνοῦσα) 6 (ll omit) 7 (D ss

ἔβρεξε, ll rigabat, 1 lavit) 8 (l omits) 9 (ΣD ἐξέμαξεν)

10 (D l παρ' ὧ κατέκειτο) 11 (D l omit) 12 (D omit

13 (D ποταπῆ) 14 (D ἡ ἀπτομένη) 15 (ll ad Petrum,

1 Simoni)

Here follows A DISCOURSE ON FORGIVENESS, 11 verses.

(III § 1.)

The narrative respecting the two sisters (Luke x. 38—42; III. § 4) is generally held to apply to these women of Bethany and perhaps the meal there spoken of was identical with this supper.

With John xii. 3 cf. John xi. 2, ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς.

§ 45 c. If it be conceded that in N.T. Greek S. Mark's *ὁ εἰς* (10) can mean *ὁ πρῶτος*, the article recovers its proper meaning. In the older Greek of the LXX. there is no clear example of *ὁ εἰς*=*ὁ πρῶτος*. For although the familiar *ὁ εἰς*...*ὁ ἕτερος* may be rendered 'the first...the second' and so paved the way for this meaning, it is hardly stronger than the classical equivalent *ὁ μὲν*...*ὁ δέ*. But in the New Testament we have the decided case of *τῇ μιᾷ τῶν σαββάτων* (Mark xvi. 2=Luke xxiv. 1=John xx. 1)=*πρώτη σαββάτου* pseudo-Mark xvi. 9. And in Cod. Σ (Mark xii. 20) *ὁ εἰς* appears as a variant for *ὁ πρῶτος*, which proves that the usage was established in the fourth century at the latest. That Judas really was 'the first who became last' is argued on p. 31.

xxii. 3—6.

3 [Εἰσηλθεν δὲ Σατανᾶς εἰς¹] Ἰούδα τὸν καλούμενον² Ἰσκαριώτην³,

ὄντα ἐκ τοῦ ἀριθμοῦ⁴ τῶν δώδεκα.

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν⁵

[καὶ στρατηγοῖς]⁶ τὸ⁷ πῶς αὐτοῖς παραδῶ¹⁸ αὐτόν.

5 καὶ ἐχάρησαν⁹

καὶ συνέθεντο αὐτῷ ἀργύριον¹⁰ δοῦναι.

6 καὶ ἐξωμολόγησεν¹¹,

καὶ ἐξήγει¹² εὐκαιρίαν τοῦ παραδοῦναι αὐτόν [ἄτερ ὅχλου αὐτοῖς]¹³. +

1 (D^s+τὸν) 2 (C ll ἐπι-) 3 (D^s Ἰσκαριώδ, ll Iscarioth or Scarioth)

4 (ll omit, D+τ. ἐκ) 5 (C ll ss+καὶ τοῖς γραμματεῦσιν)

6 (D ll ss omit, C καὶ τοῖς στρατηγοῖς τοῦ ἱεροῦ)

7 (D omits) 8 (D ll παραδοῖ) 9 (ll omit) 10 (C ἀργύρια)

11 (ΣC ll s^s omit, D καὶ ὡμολόγησεν) 12 (s^s they sought)

13 (D ll omit)

xii. 2—8.

2 Ἐποίησαν οὖν¹¹ αὐτῷ δέιπνον ἐκεῖ², [καὶ ἡ³ Μάρθα διηκόνει, ὁ δὲ Ἀδάραος εἰς ἦν ἐκ³ τῶν ἀνακειμένων ἔσθην αὐτῷ⁴.

3 ἡ οὖν Μαριάμ] λαβοῦσα⁵ λίτραν μύρου

νάρδου⁶ πιστικῆς⁴ πολυτίμου²

ἤλειψεν τοὺς πόδας (τοῦ)⁷ Ἰησοῦ

καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ.

[ἡ δὲ οἰκία ἐπληρώθη⁸ ἐκ τῆς ὁσμῆς τοῦ μύρου.]

4 λέγει (δὲ)⁹ [Ἰούδας¹⁰ ὁ Ἰσκαριώτης¹¹

εἰς¹² τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδίδόναι¹³]

5 “Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη (3)

τριακοσίων δηναρίων καὶ ἐδόθη¹⁴ πτωχοῖς;” (4)

[6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ ἄλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταξεν.]

7 εἶπεν οὖν ὁ Ἰησοῦς } (5)
“Ἄφες¹⁵ αὐτήν, }

ἵνα¹⁶ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου³ τηρήσῃ¹⁷ αὐτό.” (8)

8 “τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, (6) +

ἐμὲ δὲ οὐ πάντοτε ἔχετε.”¹⁸ (7)

1 (D ll καὶ ἐπολ-) 2 (ll omit) 3 (D omits) 4 (l omits)

5 (D^s λαμβάνει...καὶ) 6 (D ll omit) 7 B omits 8 (B

ἐπλήσθη) 9 ll omit (D ll οὖν, 2 ll+Σίμων) 10 (A 2? ll

+Σίμωνος) 11 (D ἀπὸ καρυώτου) 12 (ΣD+ἐκ) 13 (D δε

ἤμελλεν παραδοῦναι αὐτόν) 14 (D+τοῖς) 15 (2 ll plural)

16 (A l omit) 17 (A l τετήρηκεν)

xiii. 2^b, 27.

(2) τοῦ διαβόλου ἡδὴ¹ βεβληκότος εἰς τὴν καρδίαν

ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος² Ἰσκαριώτης³.

[27 καὶ μετὰ τὸ ψωμίον τότε⁴ εἰσῆλθεν εἰς ἐκεῖνον ὁ⁵ Σατανᾶς.]

1 (s^s omits) 2 (l omits) 3 (D l s^s Ἰούδα Σίμωνος ἀπὸ

καρυώτου, ἵνα παραδοῖ αὐτόν) 4 (ΣD ll omit, 1 statim)

5 (D omits)

S. Matthew (15) has changed the wording so as to introduce a fulfilment of Zechariah's prophecy, which he quotes and attributes to Jeremiah in xxvii. 9. But if the potter's field was bought with the money, thirty shekels (=£5) would seem to be too little. David bought Araunah's threshing-floor with the oxen for 50 shekels of silver (2 Sam. xxiv. 24), but that was long ago. The price of land so rose that in 1 Chron. xxi. 25 we find David paying Araunah 600 shekels of gold for the threshing-floor. In our Lord's time still more would be required. It seems clear therefore that S. Matthew's thirty shekels are taken from Zechariah's prophecy and not from history.

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S. MARK.

§ 46. The Synoptists are irrevocably committed to the idea that our Lord ate the Passover on the only night on which it could be eaten, the 14th Nisan, and that He was crucified on the 15th; but S. John takes unusual pains to correct this notion. Again and again he affirms that the 14th was the day of the crucifixion; the last supper therefore according to S. John was eaten on the 13th and was not the Paschal meal.

That S. John is right is shown by many indications. (1) He would not so diligently have corrected S. Mark, if he had not been sure of his facts. Whenever he corrects, we maintain that S. Mark is in error. (2) The sect of the Quartodecimans support S. John. This sect was so called because they observed the 14th Nisan as the day of the crucifixion. They followed the Jewish reckoning for the Passover, disregarding the day of the week and keeping to the day of the month. Other Christians preferred the day of the week, in order that Easter might always be celebrated on a Sunday, but the Quartodecimans pleaded the authority of S. John's practice. (3) Except in this preliminary section and in Luke xxii. 15 which has (we hold) been affected by it, there is no account of a Paschal feast even in the Synoptists. An ordinary supper—such as S. John describes—better suits the occasion. (4) S. Paul says that Christ our Passover is sacrificed for us. This will be more easy to maintain, if He was hanging on the cross at the very time that the Paschal lambs were being slain. (5) If S. Mark is right, the crucifixion took place upon a

46. THE LAST SUPPER.

xiv. 12—31.

xxvi. 17—35.

17 Τῇ δὲ πρώτῃ τῶν ἁζύμων^a

[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες†

“Ποῦ θέλεις ἐτοιμάσωμέν¹ σοι
 φαγεῖν τὸ πάσχα;”

18 ὁ δὲ εἶπεν

“Ὑπάγετε εἰς τὴν πόλιν
 πρὸς τὸν δεῖνα

καὶ εἶπατε αὐτῷ

“Ὁ διδάσκαλος λέγει

[Ὁ καιρὸς μου ἐγγύς² ἐστίν.]

πρὸς σὲ ποιῶ³ τὸ πάσχα μετὰ τῶν μαθητῶν μου.”†

19 καὶ ἐποίησαν οἱ μαθηταὶ

ὡς συνέταξεν αὐτοῖς [ὁ Ἰησοῦς], καὶ ἡτοίμασαν τὸ πάσχα.

1 (D† ἐτοιμάσωμέν)

2 (D* ἐγγύς)

3 (D1 ποιήσω)

46 a. Instructions to make ready the Passover.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων^a,
 ὅτε τὸ πάσχα ἔθνον¹,

λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ²

“Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν³
 ἵνα φάγης τὸ πάσχα;”

13 καὶ ἀποστέλλει δύο⁴ τῶν μαθητῶν αὐτοῦ
 ἵνα λέγει αὐτοῖς⁵

“Ὑπάγετε⁶ εἰς τὴν πόλιν,

καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων
 ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἔαν εἰσέλθῃ

εἶπατε τῷ οἰκοδεσπότῃ ὅτι

“Ὁ διδάσκαλος λέγει

ἵνα ἐστὶν τὸ καταλύμα⁸ μου⁸

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω⁹;”

15 καὶ¹⁰ αὐτὸς ὑμῖν δείξει

ἀνάγειον⁸ μέγα¹¹ ἐστρωμένον [ἐτοιμον⁸]. (iii)

καὶ⁸ ἐκεῖ ἐτοιμάσατε ἡμῖν.”

16 ἵνα ἐξῆλθον οἱ μαθηταὶ¹² ἵνα ἦλθον¹³ εἰς τὴν πόλιν
 ἵνα εὑρον^{14,10} καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ
 πάσχα.

1 (8^a was eaten)

2 (D11 omit)

3 (D11 + σοι)

4 (D11 + ἐκ)

5 (D11 λέγων)

6 (D* ἵνα παραγῇ)

7 (8^a + My time is come)

8 (11 omit)

9 (D φάγομαι)

10 (1 omits)

11 (D* οἶκον

μέγα, 1 omits)

12 (CD11 + αὐτοῦ, D † repeats the whole)

13 (8 omits, 1 et venit)

14 (D11 ἐποίησαν)

§ 46b. By putting the Eucharist before the prediction of betrayal S. Luke makes Judas present at the breaking of bread, and indeed expressly says so. Had he good authority for this, or was he making an inference from S. Paul's language “He that eateth and drinketh, eateth and drinketh judgement to himself, if he discern not the Lord's body” (1 Cor. xi. 29)? S. John says that immediately after receiving the sop (which was no part of the Eucharist) Judas went out. S. John makes no mention of the Eucharist and we cannot be sure at what point of his narrative it must be inserted, but it comes most naturally after the departure of Judas. The giving of the sop is an incident in the

46 b. Prediction of the Betrayal.

xxvi. 20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα
 (μαθητῶν)¹.†

21 καὶ ἐσθιόντων αὐτῶν εἶπεν²

1 BD omit

2 (8 λέγει)

xiv. 17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

[18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς (ii)
 εἶπεν¹

1 (D11 λέγει)

^a Cf. 1 Cor. v. (7) καθὼς ἐστε ἄζυμοι. 8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαῖᾳ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἁζύμοις εὐκρινίας καὶ ἀληθείας.

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high festival day, to which the term 'Sabbath' is given in the Law. Yet Simon the Cyrenian was "coming from the field," as he would not have done on a sabbath.

Many attempts, ancient and modern, have been made to get over the difficulty (see 'N.T. Problems,' p. 168 ff.). We decline to accept any of them, believing that S. Mark is in error. Of course we do not believe that S. Peter made the mistake. We take this to be one of S. Mark's own additions to the narrative, made at a very early stage. And we account for it thus. S. Mark received information that our Lord ate the Passover with His disciples—as He doubtless did at the beginning of His ministry. But by the necessity of his topographical arrangement, S. Mark has crowded all that our Lord did and said in Jerusalem into one brief fortnight. Therefore he assumes that the Paschal feast was eaten at this period. In many Churches the real truth must have been known and the wording corrected accordingly, but neither S. Luke nor S. Matthew took the responsibility of altering the record. Perhaps they had no suspicion that it was wrong.

S. Mark tells us that the Jews sacrificed the Paschal Lamb "on the first day of unleavened bread." This however was by a modern innovation. According to the rules in the Pentateuch there were only seven days of unleavened bread and the lamb was sacrificed on the day before the first of them, but the Rabbis in their zeal to 'put a fence about the Law' appear to have increased the number to eight, by prefixing a day and thus altering the nomenclature. (Josephus *Antiq.* ii. xv. 1.)

xxii. 7—23, 31—34, 39.

7 Ἦλθεν δὲ ἡ¹ ἡμέρα τῶν ἀζύμων^{2a},
8 ἧ³ ἔδει θύεσθαι τὸ πάσχα.^{7a} †

8 καὶ ἀπέστειλεν⁴ Πέτρον καὶ Ἰωάννην εἰπὼν

“Πορευθέντες ἐτοιμάσατε ἡμῖν
τὸ πάσχα ἵνα φάγωμεν.”

9 οἱ δὲ εἶπαν αὐτῷ “Ποῦ θέλεις ἐτοιμάσωμεν⁵ ;”

10 ὁ δὲ εἶπεν αὐτοῖς⁶

“[Ἰδοὺ] εἰσελθόντων⁷ ὑμῶν εἰς τὴν πόλιν
συναντήσῃ⁸ ὑμῖν ἄνθρωπος κεράμιον ὕδατος⁹ βαστάζων.
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν¹⁰ εἰσπορεύεται.

11 καὶ ῥέγῃτε τῷ οἰκοδεσπότη¹¹ [τῆς οἰκίας]¹²

‘Λέγει [σοι]¹³ ὁ διδάσκαλος †

Ποῦ ἐστὶν τὸ κατάλυμα¹⁴

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω ;”

12 κἀκείνος¹⁵ ὑμῖν δείξει

ἀνάγειον μέγα¹⁶ ἐστρωμένον

ἐκεῖ¹⁷ ἐτοιμάσατε.”

13 ἀπελθόντες δὲ

εὑρον καθὼς εἰρήκει¹⁸ αὐτοῖς¹⁹, καὶ ἡτοίμασαν τὸ πάσχα.

1 (C + omits) 2 (D ll ss τοῦ πάσχα, N ll + ἐν) 3 (l omits)
4 (D + τὸν) 5 (BD ll + σοι, B + φαγεῖν, B l + τὸ πάσχα)
6 (D l omit) 7 (D ll εἰσερχομένων) 8 (C ὑπ-, D ἀπ-)
9 (N omits) 10 (D οὐ) 11 (C * οἰκοδεσπότη) 12 (N + λέ-
γοντες) 13 (D l ss omit) 14 (N C + μου) 15 (D ἐκείνος)
16 (D † οἶκον) 17 (N l κἀκεῖ) 18 (A ll εἰρηκεν) 19 (D^s
αὐτός)

prediction of betrayal, which S. Mark places before the Eucharist. We do not place much reliance on S. Mark's order, especially in case of the deutero-Mark, but we attach still less importance to S. Luke's, and though we cannot consider the matter as settled, we incline to pronounce against S. Luke, who seems to have been unduly influenced by that verse of S. Paul's.

xiii. 21—30.

21 Ταῦτα εἰπὼν¹ Ἰησοῦς

[ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν

1 (CD + δ)

xxii. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν } †
καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

[15 καὶ εἶπεν πρὸς αὐτοὺς “Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα
φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν” 16 λέγω γὰρ ὑμῖν ὅτι² οὐ μὴ
φάγω³ αὐτὸ⁴ ἕως ὅτου πληρωθῇ⁵ ἐν τῇ βασιλείᾳ⁶ τοῦ θεοῦ.”]

1 (C ll + δώδεκα) 2 (C? D omit, D ll + οὐκέτι) 3 (D μὴ
φάγομαι) 4 (D l ἀπ’ αὐτοῦ) 5 (D καὶ οὐκ ἐβρωθῇ, l adimplear)
6 (S^a ἡ βασιλεία)

xiii. 1, 2, 29, xviii. 28, xix. 14, 31.

[xiii. 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα κ.τ.λ.

2 δειπνου γινομένου¹ κ.τ.λ.

xiii. 29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ² τὸ γλωσσόκομον εἶχεν³ Ἰούδας, ὅτι
λέγει αὐτῷ³ Ἰησοῦς “Ἀγόρασον ὧν χρειαί⁴ ἔχομεν εἰς τὴν ἑορτήν,”
ἢ τοῖς πτωχοῖς ἵνα τι δῶ⁴.

xviii. 28 Ἀγουσιν οὖν⁵ τὸν Ἰησοῦν ἐκ τοῦ Καϊάφα⁶ εἰς τὸ πραι-
τώριον· ἦν δὲ πρῶτ’⁷ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα
μὴ μιανθῶσιν ἀλλὰ⁷ φάγωσιν τὸ πάσχα.

xix. 14 Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν⁸ ὡς ἔκτη. καὶ λέγει
τοῖς Ἰουδαίοις “Ἴδε ὁ βασιλεὺς ὑμῶν.”

xix. 31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ⁹ ἡμέρα
ἐκείνου¹⁰ τοῦ σαββάτου, ἠρώτησαν¹¹ τὸν Πιλάτον ἵνα κατεργῶσιν
αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.]

1 (D^s ll γενομ-)

2 (D ll ὅτι)

3 (CD + δ)

4 (D δοῖ)

5 (2 ll δέ, l omits)

6 (ll ad Caiphan, l + et ad Pilatum)

7 (L ll ἀλλ’ ἵνα)

8 (E l δέ, ll omit)

9 (N † omits)

10 B ll ἐκείνη

11 (N + οὖν)

(These passages are collected here to illustrate the question of the date.)

xiii. 21—30.

21 Ταῦτα εἰπὼν¹ Ἰησοῦς

[ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν

1 (CD + δ)

Translate “was troubled in His breath,” i.e. groaned heavily. Cf. xi. 33, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν “sighed deeply in His breath and distressed Himself.” So v. 35, ἐδάκρυσεν ὁ Ἰησοῦς. S. John, like S. Mark, accentuates our Lord's humanity. Cf. xii. 27, νῦν ἡ ψυχὴ μου τετάραται, “Now am I in a state of turmoil.”

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xxvi. (21) “Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.”
 22 καὶ λυπούμενοι [σφόδρα] ἤρξαντο
 λέγειν αὐτῷ³ εἰς ἕκαστος⁴ “Μῆτι ἐγώ [εἰμι, κύριε];”
 23 ὁ δὲ [ἀποκριθεὶς] εἶπεν
 “Ὁ ἐμβάψας⁵ μετ’ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ⁷
 [οὗτός με παραδώσει].” 24 ὁ μὲν⁷ υἱὸς τοῦ ἀνθρώπου ὑπάγει
 καθὼς γέγραπται περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται¹⁸.
 9 καλὸν [ᾧ] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.”
 [25 ἀποκριθεὶς δὲ 10] Ἰούδας ὁ παραδίδους αὐτὸν εἶπεν “Μῆτι ἐγώ
 εἰμι, ραββεί;” λέγει αὐτῷ “Σὺ εἶπας.”
 3 (D ll omit) 4 (D + αὐτῶν) 5 (D ἐμβαπτόμενος)
 6 (D εἰς τὸ τρυβάλιον) 7 (D + οὖν) 8 (s^c I am betrayed)
 9 (D l? + διὰ τοῦτο) 10 (D + ὁ) 11 (D + αὐτῶν)

S. MARK.

xiv. (18) “Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με
 ὁ ἐσθίων² μετ’ ἐμοῦ^a.” 29 ἤρξαντο λυπεῖσθαι
 καὶ λέγειν αὐτῷ⁴ εἰς ἕκαστος⁷ “Μῆτι ἐγώ;”⁶
 20 ὁ δὲ⁷ εἶπεν¹ αὐτοῖς “Εἰς⁸ τῶν δώδεκα⁷⁰,
 ὁ ἐμβαπτόμενος¹⁰ μετ’ ἐμοῦ¹¹ εἰς τὸ (ἐν)¹² τρύβλιον¹³.
 21 ὅτι¹⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει¹⁵
 καθὼς γέγραπται¹⁶ περὶ αὐτοῦ,
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
 δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου¹⁷ παραδίδοται.
 καλὸν¹⁸ αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.”]
 2 B τῶν ἐσθιόντων 3 (C + καὶ, D ll + οἱ δὲ) 4 (ll omit)
 5 (C ἕκαστος) 6 (D ll + καὶ ἄλλος “Μῆτι ἐγώ;”) 7 (A l
 + ἀποκριθεὶς) 8 (D ll + ἐκ) 9 (l omits) 10 (D ἐμ-
 βαπτίζόμενος) 11 (A ll + τὴν χεῖρα) 12 (ND ll s^c omit
 13 (D * τρυβάλιον) 14 (CD l omit) 15 (D ll παραδίδοται)
 16 (D καθὼς ἐστιν γεγραμμένον) 17 (D l omit) 18 (SCD ll
 s^a + ᾧ)

§ 46 c. S. Luke probably follows a local Eucharistic use in administering the Cup before the Bread. S. Paul follows that order in 1 Cor. x. 15 f. although in the next chapter he gives the Marcan order. We also find the Cup put first in the *Didache*, chapter ix.

Breaking bread, blessing it and distributing the fragments was a custom introduced by our Lord. The phrase ‘break bread’ is a new one, not found in the O.T. (unless it be once in Isaiah lviii. 7 of giving broken meat to beggars: to give it to one’s equals would be inhospitable). But in the N.T. we read of it at the feeding of the 5,000 and again at the feeding of the 4,000. Once more, in Luke xxiv. 30 it is written that our Lord at Emmaus “took the bread, blessed, brake and gave it to them; and their eyes were opened and they recognized Him.” In v. 35 it is added that “He was known to them in the breaking of bread,” though neither of them had been present at the last supper. All this seems to justify our contention that the Eucharist was no new ceremony, but one which our Lord had observed from the first, as a covenant of service. Hence the Eucharistic language in John vi. becomes intelligible. (‘New Test. Problems,’ pp. 134—146.) Similarly the Synoptists institute Christian Baptism after the Resurrection, but S. John (iii. 22, iv. 1) tells how the Apostles practised it during our Lord’s ministry. Doubtless a deeper meaning was given to both sacraments at the final Institution.

46 c. The Eucharist.

xxvi. 26 Ἐσθιόντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον
 καὶ εὐλογήσας ἔκλασεν καὶ δούς¹ τοῖς μαθηταῖς εἶπεν
 “Λάβετε [φάγετε], τοῦτό ἐστιν τὸ σῶμά μου^b.”
 27 καὶ λαβὼν² ποτήριον (καί)³ εὐχαριστήσας ἔδωκεν αὐτοῖς
 λέγων “Ἔπιετε ἐξ αὐτοῦ πάντες⁵⁷,”
 28 τοῦτο γάρ⁶ ἐστιν τὸ αἷμά μου⁷ τῆς⁸ διαθήκης^c
 τὸ περὶ⁹ πολλῶν ἐκχυνόμενον [εἰς ἄφεςιν ἁμαρτιῶν]. †
 29 λέγω δὲ ὑμῖν¹⁰, οὐ μὴ πῖω ἅπ’ ἄρτι
 ἐκ [τοῦτου] τοῦ¹¹ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω¹² [μεθ’ ὑμῶν]¹³ καινὸν¹³
 ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”

1 (NC ll ss ἐδίδου, ... C ll ss καὶ) 2 (CD + τὸ) 3 C l omit
 4 (ll s^a + Accipite et) 5 (D s^c ? l omit) 6 (ll omit) 7 (l omits,
 C + τὸ) 8 (CD ll s^a + καινῆς l + et aeterni) 9 (D ὑπὲρ)
 10 (C ll ss + ὅτι) 11 (NC + omit) 12 (D πῖω) 13 (l omits)

xiv. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν¹ ἄρτον
 εὐλογήσας² ἔκλασεν καὶ ἔδωκεν αὐτοῖς³ καὶ εἶπεν⁴ (1)
 “Λάβετε⁵, τοῦτό ἐστιν τὸ σῶμά μου^b.”
 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,
 καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς⁷
 “Τοῦτό ἐστιν τὸ αἷμά μου⁸ τῆς⁹ διαθήκης¹⁰ c
 τὸ ἐκχυνόμενον¹¹ ὑπὲρ πολλῶν.
 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι¹² οὐ μὴ πῖω¹³ * * (2)
 ἐκ τοῦ γενήματος τῆς ἀμπέλου
 ἕως τῆς ἡμέρας ἐκείνης
 ὅταν αὐτὸ πίνω¹⁴ καινὸν
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”

1 (NC ll + ὁ Ἰησοῦς) 2 (D εὐλόγησεν καὶ) 3 (l + et man-
 ducaverunt ex illi monet) 4 (ll + illis) 5 (l omits,
 E l ± καὶ + φάγετε) 6 (l + quod pro multis confringitur in
 remissionem peccatorum) 7 (B omits) 8 (D l + τὸ)
 9 (A ll s^a + καινῆς) 10 (l omits) 11 (D * ἐκχυν-) 12 (SCD ll
 omit) 13 (D ll προσθῶ πῖω) 14 (s^a + with you)

^a LXX. Ps. xli. 10, καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ’ ὃν ἠλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ’ ἐμέ πτερισμόν.
^b Cf. John vi. 48, “Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες “Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα (αὐτοῦ) φαγεῖν;” 53 εἶπεν οὖν αὐτοῖς (ὁ) Ἰησοῦς “Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ

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S. JOHN.

xxii. 21 ["πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με 'μετ' ἐμοῦ"⁷
ἐπὶ τῆς τραπέζης"]

Scrap of the deutero-Mark: slightly misplaced.

22 "ὅτι⁸ ὁ υἱὸς μὲν⁹ τοῦ ἀνθρώπου }
κατὰ τὸ ὀρισμένον πορεύεται, } †
πλὴν οὐαὶ τῷ ἀνθρώπῳ¹⁰ ἐκείνῳ
δι' οὗ παραδίδεται."

23 [καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ⁷ τίς ἄρα εἴη ἡ
αὐτῶν¹¹ ὁ τοῦτο μέλλων πράσσειν.]

7 (D omits) 8 (All ss καὶ, 2 ll omit) 9 (N ss omit)
10 (D lss omit) 11 (N † + εἴη) 12 (D lss omit)

Here follows *THE DISPUTE ABOUT PRECEDENCE*,
7 verses, I. § 34 b. N.B. inverted order.

S. Mark's εἰς κατὰ εἰς (19) should be compared with pseudo-
John viii. 9, Rom. xii. 5, Rev. xxi. 21.

xiii. (21) "Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-
δόσει με."

22 [ἔβλεπον² εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι³ περὶ τίνος λέγει.
23 ἦν⁴ ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ
Ἰησοῦ, δυν⁵ ἡγάπα (ὁ)⁶ Ἰησοῦς· 24 νεύει οὖν⁷ τοῦτῳ Σίμων Πέτρος⁸
καὶ λέγει αὐτῷ⁹ "Ἐλπὲ¹⁰ τίς¹¹ ἐστιν¹² περὶ οὗ λέγει¹³." 25 ἀναπε-
σών¹² ἐκείνος οὕτως¹³ ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ "Κύριε,
τίς ἐστιν;" 26 ἀποκρίνεται οὖν¹⁴ (ὁ)⁶ Ἰησοῦς¹⁵ "Ἐκείνός ἐστιν ᾧ¹⁶
ἐγὼ βάψω¹⁷ τὸ ψῆλον καὶ δώσω αὐτῷ¹⁸." βάψας οὖν¹⁹ (τὸ)⁶
ψῆμον ἑλμβάνει καὶ¹³ δίδωσιν Ἰούδα Σίμωνος²⁰ Ἰσκαριώτου²¹.
27 καὶ μετὰ τὸ ψῆμον²² τότε¹³ εἰσῆλθεν εἰς ἐκείνον ὁ²³ Σατανᾶς.
λέγει οὖν²⁴ αὐτῷ²⁵ Ἰησοῦς "Ὅ ποιεῖς ποιήσον²⁶ τὰς ἐκείνου." 28 τοῦτο
(δὲ)⁶ οὐδὲς ἔγνω τῶν ἀνακειμένων πρὸς τὸ εἶπεν αὐτῷ. 29 τινὲς γὰρ ἐδό-
κουν, ἐπεὶ²⁷ τὸ γλωσσόκομον εἶχεν²⁸ Ἰούδας, ὅτι λέγει αὐτῷ²⁹ Ἰησοῦς
"Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν," ἢ τοῖς πτωχοῖς ἵνα τι
δῶ³⁰. 30 λαβὼν οὖν τὸ ψῆλον ἐκείνος³⁰ ἐξῆλθεν εὐθὺς³⁰. ἦν δὲ νύξ.]

2 (ND ll + οὖν, 1 s^a + δέ, N † + οὖν οἱ Ἰουδαῖοι) 3 (D ἀπο-
ρουντες) 4 (ND ll + δέ, 11 s^a + ergo) 5 (D l + καὶ) 6 B
omits 7 (C l omit) 8 (D * Πέτρος, ND l + πυθέσθαι τίς
ἐν εἴη (D + οὗτος) περὶ οὗ ἔλεγεν (D λέγει)) 9 (2 ll omit) 10 (l
omits) 11 (D l omit, 3 ll omit περὶ οὗ λέγει) 12 (ND ἐπι-,
ND ll + οὖν, A 2 ll + δέ) 13 (ND ll omit) 14 (ND ll omit,
D l + αὐτῷ) 15 (ND + καὶ λέγει) 16 (D + ἀν) 17 (N βάψας,
D ll ἐμβάψας) 18 (ND ll ἐπιδώσω) 19 (D ll καὶ βάψας) 20 (ll
Simoni) 21 (D ἀπὸ καρυώτου, ll Scariothae or Scarioth)
22 (D l omit) 23 (D omits) 24 (D l καὶ λέγει, ll λέγει)
25 (NCD + ὁ) 26 (D † ποιῆς) 27 (D ll ὅτι) 28 (CD + ὁ)
29 (D δοί) 30 (l omits)

§ 46 c. The Eucharist is alluded to in Luke xxiv. 30, 35,
1 Cor. x. 14—22, xi. 23—34, Acts ii. 42, 46, xx. 7, 11, xxvii. 35.

Our Lord instituted the Eucharist at night, after supper.
This custom at Corinth led to abuses, the hungry navvies
snatching at the viands, so that the weak could obtain none,
and drinking the wine to intoxication. S. Paul promised to
reform this and soon afterwards, at Troas, we see how he did
so. He celebrated the Eucharist after midnight and put the
ἀγάπη still later, turning it into a breakfast instead of a supper.
Pliny the younger tells us that the early morning celebration
prevailed in his day, as it has done ever since. The ἀγάπη
happily was soon abolished and churches ceased to be hotels.

1 Corinthians xi. 23—25.

23 Ἐγὼ γὰρ παρέλαβον² ἀπὸ τοῦ¹¹ κυρίου², ὃ καὶ παρέδωκα
ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς³ ἐν τῇ νυκτὶ ᾗ⁴ παρεδίδοτο
ἐλαβεν⁵ ἄρτον

24 καὶ εὐχαριστήσας⁶ ἔκλασεν καὶ εἶπεν

"Τοῦτό μου ἐστὶν τὸ σῶμα †

[τὸ ὑπὲρ ὑμῶν⁶ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν]."

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι,

λέγων

"Τοῦτο [τὸ ποτήριον ἢ καινὴ] διαθήκη ἐστίν

ἐν τῷ ἑμῷ αἵματι^{7a}.

[τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν]."

1 (D παρὰ) 2 (F¹ l θεοῦ) 3 (B omits) 4 (D ll ἡ
νυκτὶ) 5 (D + τὸν) 6 (E 3 ll + κλῶμενον, D⁶ + θρυπτόμενον,
l + quod tradetur) 7 (C αἵματι μου)

(S. John's parallels are given in the footnote b.)

On the non-fulfilment of the prophecy in Luke xxii. 18 see
'N.T. Problems,' pp. 323—330.

(N.B. inversion of order.)

xxii. 17 ¹ καὶ δεξιόμενος² ποτήριον εὐχαριστήσας }
εἶπεν

"[Ἀνάβετε τοῦτο³ καὶ⁴ διαμερίσατε εἰς ἑαυτοὺς⁵.]

18 λέγω γὰρ ὑμῖν⁶, οὐ μὴ πῖω⁷ ἀπὸ τοῦ νῦν⁷ } (2)

ἀπὸ τοῦ γενήματος τῆς ἀμπέλου

ἕως οὗ⁸

ἡ βασιλεία τοῦ θεοῦ [ἔλθῃ]."

19 καὶ λαβὼν ἄρτον

εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων } (1)

"Τοῦτό ἐστιν τὸ σῶμά μου⁹."

1 (2 ll ss invert order, putting v. 19 before 17) 2 (D + τὸ)
3 (N l omit) 4 (D¹ l s^a omit) 5 (D ἑαυτοῖς, N ἀλλήλοις)
6 (N ll + ὅτι) 7 (C ll omit) 8 (D ὅτου, C? omits)
9 NBC ll ss + τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς (B omits εἰς)
τὴν ἐμὴν ἀνάμνησιν," NB ll s^a + 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ
τὸ δειπνήσαι, λέγων (s^a + "Ἀνάβετε τοῦτο, διαμερίσατε εἰς ἑαυτοὺς),
NB ll s^a + τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐν τῷ αἵματι
μου, NB ll + τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον"

πῖνε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζῶν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζῶν αἰῶνιον, κἀγὼ
ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. 56 ὁ τρώγων
μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλεν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν
πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ. 58 οὗτος ἐστὶν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες
καὶ ἀπέθανον· ὁ τρώγων τούτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα."

^a LXX. Exod. xxiv. 8, "Ἰδοὺ τὸ αἷμα τῆς διαθήκης." Cf. 2 Cor. iii. 6, ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης.

xxvi. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
 “Πάντες [ὑμεῖς] σκαιδαλισθήσεσθε
 [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γάρ
 Πατάξω τὸν ποιμένα,
 καὶ διασκορπισθήσονται¹ τὰ πρόβατα [τῆς ποιμνῆς^a] †
 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ
 “Εἰ² πάντες σκανδαλισθήσονται [ἐν σοί],
 ἐγὼ οὐ[δέποτε σκανδαλισθήσομαι].”
 34 ἔφη αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 [ἐν]³ ταύτῃ τῇ νυκτὶ
 πρὶν ἀλέκτορα φωνῆσαι
 τρίς ἀπαρνήσῃ⁴ με.” †
 35 λέγει αὐτῷ ὁ⁵ [Πέτρος]
 “Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, †
 οὐ μὴ σε ἀπαρνήσομαι.”
 ὁμοίως καὶ πάντες [οἱ μαθηταὶ] εἶπαν.

1 (D -σεται) 2 (N omits, F ll + καὶ) 3 (D ll omit)
 4 (BC -ει) 5 (D omits)

46 d. Prediction that S. Peter will deny Him.

xiv. 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (i)
 [27 Καὶ¹ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι (ii)
 “Πάντες² σκανδαλισθήσεσθε³,
 ὅτι γέγραπται⁴
 Πατάξω τὸν ποιμένα,
 καὶ τὰ πρόβατα⁵ διασκορπισθήσονται^a.
 28 ἀλλὰ⁶ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν.”
 29 ὁ δὲ Πέτρος⁷ ἔφη⁸ αὐτῷ
 “Ἐὶ καὶ⁹ πάντες σκανδαλισθήσονται¹⁰,
 ἀλλ’ οὐκ ἐγώ¹¹.”
 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “Ἀμὴν λέγω σοι ὅτι
 σὺ¹² σήμερον¹³ ταύτῃ τῇ νυκτὶ
 πρὶν ἢ¹⁴ [δὺς¹⁵] ἀλέκτορα φωνῆσαι (iii)
 τρίς με¹⁶ ἀπαρνήσῃ.”
 31 ὁ δὲ¹⁶ ἐκπερισσῶς ἐλάλει¹⁷
 “Ἐὰν δέῃ με¹⁸ συναποθανεῖν σοι,
 οὐ μὴ σε ἀπαρνήσομαι¹⁹.”
 ὡσαύτως²⁰ (δὲ)²¹ καὶ²² πάντες²³ ἔλεγον.]

1 (D 2 ll τότε) 2 (D ll + ὑμεῖς) 3 (A ll ἐν ἐμοὶ ± ἐν τῇ
 νυκτὶ ταύτῃ) 4 (N l γέγραπται γάρ) 5 (E 2 ll + τῆς ποιμνῆς)
 6 (C καὶ) 7 (2 ll + respondit et) 8 (D ll λέγει) 9 (D Καὶ
 ἐὰν) 10 (D -θῶσω) 11 (D † + οὐ, D ll + σκανδαλισθήσομαι)
 12 (NCD ll omit) 13 (D ll omit, A ll + ἐν) 14 (ND omit)
 15 (l omits) 16 (C + Πέτρος) 17 (C l ἔλεγεν, A ll + μᾶλλον)
 18 (D^s μὴ δέῃ, N † με ἦ) 19 (N -σωμαι) 20 (N ὁμοίως)
 21 B ll omit 22 (D^s omits) 23 (l + discipuli)

47. GETHSEMANE.

xiv. 32—42.

47 a. Selection of three Disciples.

xxvi. 36—46.
 36 Τότε ἔρχεται [μετ’ αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον
 λεγόμενον Γεθσημανεΐ’,
 καὶ λέγει τοῖς μαθηταῖς²
 “Καθίσατε αὐτοῦ³ ἕως [(οὐ)⁴ ἀπελθὼν ἐκεῖ] προσεύξωμαι⁵.”
 37 καὶ παραλαβὼν τὸν Πέτρον
 καὶ τοὺς δύο υἱοὺς Ζεβεδαίου
 ἦρξατο λυπεῖσθαι καὶ ἀδημονεῖν.
 38 τότε λέγει αὐτοῖς
 “Περίλγπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·
 μείνατε ὧδε καὶ γρηγορεῖτε [μετ’ ἐμοῦ].”

1 (D ll Γεθσαμανεΐ) 2 (NCD ll ss + αὐτοῦ) 3 (N omit)
 4 (D ἂν) N omit 5 (D † -ξομαι)

32 Καὶ ἔρχονται εἰς χωρίον
 [οὐ¹ τὸ² ὄνομα Γεθσημανεΐ³,] (ii)
 καὶ λέγει τοῖς μαθηταῖς αὐτοῦ⁴
 “Καθίσατε ὧδε⁵ ἕως προσεύξωμαι⁶.”
 [33 καὶ παραλαμβάνει τὸν⁷ Πέτρον (ii)
 καὶ τὸν⁸ Ἰάκωβον καὶ τὸν⁹ Ἰωάννην μετ’ αὐτοῦ,
 καὶ ἦρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν¹⁰,
 34 καὶ¹¹ λέγει αὐτοῖς
 “Περίλγπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·
 μείνατε ὧδε καὶ γρηγορεῖτε¹².”]

1 (C ll ὃ) 2 (B *Γετση-, D *Γησα-) 3 (D l αὐτοῖς)
 4 (B omits) 5 (D^s -ξομαι) 6 (N omits) 7 NCD omit
 8 (D ἀκηδεμονεῖν, ll taediari) 9 (D l τότε) 10 (s^a omits,
 2 ll + mecum)

^a LXX. Zech. xiii. 7, [Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ’ ἄνδρα πολίτην μου, λέγει Κύριος Ἰσαντοκράτωρ·]
 πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα.

S. LUKE.

S. JOHN.

The proto-Mark seems to have contained no prediction of S. Peter's denial. Certainly it said nothing about a journey into Galilee after the resurrection, for S. Luke knows nothing of such a journey (p. 174 note).

S. Mark's *δὲ* both here and in its fulfilment belongs to the trito-Mark. There is no trace of it in the other Gospels.

Scrap from the deutero-Mark: slightly misplaced.

Conflate.

xiii. 36—38.

xxii. 31 “¹Σίμων Σίμων², ἰδοὺ³ ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι⁴ ὡς τὸν σίτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκ-
λίπῃ ἡ πίστις σου· ⁵καὶ σὺ ποτε⁵ ἐπιστρέψας⁶ στήρισον⁷ τοὺς ἀδελφοὺς σου⁸.]”

33 ὁ δὲ εἶπεν αὐτῷ
“¹[Κύριε, μετὰ σοῦ ἔτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.]”
34 ὁ δὲ εἶπεν “¹Λέγω σοι, [Πέτρε⁹,]
οὐ¹⁰ φωνήσῃ σήμερον ἀλέκτωρ¹¹
ἕως¹² τρίς με ἀπαρνήσῃ¹⁰ [εἰδέναι]¹³.”

Here follows “*LET HIM SELL HIS CLOAK AND BUY
A SWORD,*” 4 verses. (IV. § 133.)

39 Καὶ ἐξελθὼν ἐπορεύθη¹⁴ [κατὰ τὸ ἔθος] εἰς τὸ ὄρος τῶν
Ἑλαιῶν· [ἠκολούθησαν δὲ αὐτῷ (καὶ)¹⁵ οἱ μαθηταί.] (1)

1 (ND ll s^c + E lpen δὲ ὁ κύριος 1 s^c + Simoni ll + Petro) 2 (N l
s^c omit) 3 (l Ille autem dixit Petro quoniam) 4 (N ξω-
corrected to σω-) 5 (D l σὺ δὲ) 6 (D l ss ἐπιστρέψον καὶ)
7 (D στήριξον) 8 (ll + et rogate ne intretis in temptationem)
9 (s^c omits) 10 (D + μὴ) 11 (s^c + twice) 12 (D + οὐ) 13 (ll omit, D + με) 14 (D ll ἐπορεύετο) 15 B omits

36 [Λέγει αὐτῷ Σίμων Πέτρος “¹Κύριε, ποῦ ὑπάγεις;” ἀπεκρίθη¹
Ἰησοῦς “²Ὅπου² ὑπάγω οὐ δύνασαι μοι νῦν³ ἀκολουθῆσαι⁴, ἀκολου-
θῆσεις δὲ⁵ ὕστερον.”]

37 λέγει αὐτῷ (δ)⁶ Πέτρος⁷
“¹Κύριε⁸, [διὰ τί οὐ δύναμαι σοι⁹ ἀκολουθεῖν¹⁰ ἄρτι¹¹;
τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”]
38 ἀποκρίνεται¹² Ἰησοῦς “¹[Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;]
ἀμὴν ἀμὴν λέγω σοι¹³, οὐ μὴ ἀλέκτωρ φωνήσῃ¹⁴
ἕως οὐ ἀρνήσῃ¹⁵ με τρίς.”

1 (D λέγει, ND l + αὐτῷ, ND + δ) 2 (ND ll + ἐγὼ)
3 (D ll + σὺ) 4 (C -θεῖν) 5 (D l + μοι) 6 (ND omit)
7 (D omits) 8 (N l omit) 9 (CD + νῦν) 10 (ND -θήσαι)
11 (C omits) 12 (D ll ἀπεκρίθη + καὶ εἶπεν + αὐτῷ) 13 (D l +
οὐ) 14 (CD -σει) 15 (NC ἀπ-)

With § 46 d compare the Fayyum fragment [Ἰμνησάντων
δὲ αὐτῶν μετὰ τὸ φ]αγεῖν ὡς ἐξ ἔθους πάλιν εἶπε “¹Ταύτῃ τῇ
νυκτὶ σκανδαλισθήσεσθε κατὰ τὸ γραφέν ΠΑΤΕΡΑΣ ΤὸΝ ΠΟΙΜΕΝΑ
καὶ τὰ πρόβατα διασκορπισθήσονται.” Εἰπόντος τοῦ Πέ-
τρου “²Καὶ εἰ πάντες, οὐκ ἐγώ,” ἔφη αὐτῷ “³Ὁ ἀλεκτρυὼν δις κοκ-
κύνει καὶ σὺ πρῶτον τρίς ἀπαρνήσῃ με.”

§ 47. The agony in Gethsemane was a real stumblingblock to the Stoics, who denied that a good man ever could be perturbed. Hence arose the explanation that it was an encounter with Satan, for which idea there is no warrant, though it continues to this day. All trace of agony has been removed from S. Luke's account.

S. Luke's introductory sentence “*Pray that ye enter not into temptation*” is borrowed from the sequel (Luke xxii. 46).

xxii. 40—53.

xviii. 1, 2 (xii. 27).

40 Γενόμενος δὲ ἐπὶ τοῦ¹ τόπου
εἶπεν αὐτοῖς
[“¹Προσεύχεσθε μὴ εἰσελθεῖν² εἰς πειρασμόν.”]
1 (D omits) 2 (B ‡ omits, D ll εἰσελθῃτε)

1 [Ταῦτα εἰπὼν¹ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
τοῦ Χειμάρρου τῶν Κέδρων² ὅπου ἦν κήπος, εἰς δὲ εἰσῆλθεν³
αὐτὸς καὶ⁴ οἱ μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας ὁ παραδίδους⁵
αὐτὸν τὸν τόπον, ὅτι πολλὰκις συνήχθη¹ Ἰησοῦς ἐκεῖ μετὰ τῶν
μαθητῶν αὐτοῦ.]

1 (CD + δ) 2 (ND 2 ll τοῦ κέδρου, A ll τοῦ Κεδρὼν) 3 (E l
εἰσῆλθον) 4 (l omits) 5 (D -διδῶν)

[xii. 27, “¹νῦν ἡ ψυχὴ μου τετράρακται, καὶ τί εἴπω; πάτερ,
σῶσον με ἐκ τῆς ὥρας ταύτης.”]

S. Luke's *θελὶς τὰ γόνατα* is found in Mark xv. 19, and four times in the Acts. It describes a much calmer frame of mind than S. Matthew's prostration or S. Mark's repeated falls to the ground.

47 b. *Our Lord's first withdrawal.*

xxvi. 39 καὶ προελθὼν¹ μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
 προσευχόμενος

καὶ λέγων “Πάτερ [μου]², εἰ δυνατόν ἐστιν,
 παρελθάτω³ ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· †
 πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ’ ὥς σύ.”
 40 καὶ ἔρχεται [πρὸς τοὺς μαθητὰς⁴]
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 “[Οὐτως] οὐκ ἰσχύσατε⁵ μίαν ὥραν γρηγορῆσαι [μετ’ ἐμοῦ];
 41 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα μὴ [εἰς]έλθῃτε εἰς πειρασμόν·
 τὸ μὲν πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής.”

1 NCD † προσ- 2 (I omits) 3 (B -θέτω) 4 (D αὐτοῦς,
 ll ss + αὐτοῦ) 5 (A ll ἰσχυσας)

xiv. 35 καὶ προελθὼν¹ μικρὸν ἔπιπτεν² ἐπὶ τῆς γῆς,
 καὶ προσήχετο
 ἵνα εἰ δυνατόν ἔστιν παρέλθῃ³ ἀπ’ αὐτοῦ ἡ ὥρα⁴,
 36 καὶ ἔλεγεν “[ABBA] Ο ΠΑΤΗΡ, πάντα δυνατά σοι⁵ (iii)
 παρένεγκε^{6,7} τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ⁷.
 ἀλλ’ οὐ τί⁸ ἐγὼ θέλω ἀλλὰ τί⁹ σύ¹⁰.”

37 καὶ ἔρχεται
 καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 “Σίμων, καθεύδεις; οὐκ ἰσχυσας¹¹ μίαν ὥραν γρηγορῆσαι;
 38 γρηγορεῖτε καὶ προσεύχεσθε,
 ἵνα¹² μὴ ἔλθῃτε¹³ εἰς πειρασμόν·
 [τὸ μὲν πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής.]” (ii)

1 CD 1 προσ- 2 (CD ll ἔπεσεν, D ll + ἐπὶ πρόσωπον, I + suam)
 3 (N † παρελθεῖν) 4 (D ll + αὐτῇ) 5 (D † + εἰσιν ll + sunt)
 6 (NC -καί) 7 (I omits) 8 (D^s οὐχ δ) 9 (D^s δ, C εἴ τι,
 ll sicut) 10 (D ll + θέλεις) 11 (D 2 ll ἰσχύσατε) 12 (D
 omits) 13 (CD ll εἰσ-)

47 c. *Our Lord's second withdrawal.*

xxvi. 42 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο [(λέγων)¹
 “Πάτερ μου²,

εἰ οὐ δύναται³ τοῦτο παρελθεῖν⁴ ἐὰν μὴ αὐτὸ πῶς,
 γενηθήτω τὸ θέλημά σου].”
 43 καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας, †
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.
 1 B1 omit 2 (2 ll omit) 3 (D ll s^a + τὸ ποτήριον)
 4 (C ll + ἀπ’ ἐμοῦ)

xiv. 39 [καὶ πάλιν ἀπελθὼν προσηύξατο (ii)

(τὸν αὐτὸν λόγον εἰπὼν)¹. (2)

40 καὶ πάλιν² ἔλθων εὗρεν αὐτοὺς³ καθεύδοντας,
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι⁴,
 [καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.] (iii)

1 D ll omit 2 (D ll omit) 3 (C ll ὑποστρέψας εὖρ. αὐ.
 πάλιν) 4 (C βεβαρημένοι, N καταβεβαρημένοι, D καταβαρού-
 μενοι)

47 d. *Our Lord's third withdrawal.*

xxvi. 44 [καὶ ἀφίς αὐτοὺς πάλιν¹ ἀπελθὼν προσηύξατο ἐκ τρίτου²]
 τὸν αὐτὸν λόγον εἰπὼν [πάλιν]³. (2)

45 τότε ἔρχεται [πρὸς τοὺς μαθητὰς⁴] καὶ λέγει αὐτοῖς
 “Καθεύδετε⁵ λοιπὸν καὶ ἀναπαύεσθε·
 ἰδοὺ⁶ ἤγγικεν ἡ ὥρα
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται } †
 εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν⁷.
 ἰδοὺ ἤγγικεν ὁ παραδιδούς⁸ με.” †

1 (I omits) 2 (D 2 ll omit) 3 (CD ll omit) 4 (D ll
 + αὐτοῦ) 5 (ND + τὸ) 6 B + γὰρ 7 (G I + ἐντεῦθεν)
 8 (N * -διδῶν)

xiv. 41 [καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς (ii)

“Καθεύδετε (τὸ)¹ λοιπὸν² καὶ ἀναπαύεσθε³.
 ἀπέχει⁴ ἡλθεν⁵ ἡ ὥρα⁶,
 ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
 εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν·
 ἰδοὺ ὁ παραδιδούς⁷ με ἤγγικεν⁸.”]

1 CD omit 2 (s^a omits) 3 (D * ἀναπάεσθε)
 4 (Aeth ἀπαξ?, ll sufficit, ll s^a adest (= ἐπέχει?), D ll s^a + τὸ τέλος)
 5 (D 2 ll καί) 6 (s^a inverts the hour is come, the end has
 arrived) 7 (D -διδῶν) 8 (NC -σεν)

S. LUKE.

S. Mark's striking phrase Ἀββὰ ὁ πατήρ does not stand alone. It is twice repeated by S. Paul: Rom. viii. 15, ἐν ᾧ κράζομεν "Ἀββὰ ὁ πατήρ," and Gal. iv. 6, κράζον "Ἀββὰ ὁ πατήρ." From this triple repetition considered with due regard to the context, we infer that in the Western Church the Lord's Prayer was recited with this *exordium*. S. Luke's "Πάτερ" (xi. 2) is too abrupt for liturgical use, and it is not strange if the Church deliberately retained the very word with which our Lord had taught us to address the Father.

The metaphor of drinking a cup is found also in Mark x. 33 f. = Matt. xx. 22 f.

xxii. 41 καὶ αὐτὸς ἀπευσπᾶσθη³ ἀπ' αὐτῶν [ὥσει λίθου βολήν],
καὶ [θεὸς τὰ γόνατα] προσηύχετο⁴

42 λέγων "Πάτερ, ἱεὶ βούλει⁵
παρένεγκε⁶ τοῦτο τὸ ποτήριον⁷ ἀπ' ἐμοῦ·
πλὴν⁸ μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω⁹."
45 καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἔλθων [πρὸς¹⁰ τοὺς μαθητὰς]⁶
εὗρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν
αὐτοῖς

"Τί¹¹ καθεύδετε;
[ἀναστάντες] προσεύχεσθε,
ἵνα μὴ εἰσέλθητε εἰς πειρασμόν."

3 (D ll ἀπεσπᾶσθη, N * ἀπεσπᾶθη) 4 (N -ηύξατο, D -εύχετο)
5 (l omits) 6 (N 2 ll παρένεγκαι or παρένεγκαι) 7 (N ‡ + τοῦτο)
8 (D ll omit and put the rest of the line before εἰ βούλει) 9 (D
γενέσθω,) ND ll s^c + 43 ὥφθη δὲ αὐτῷ ἄγγελος (l + domini) ἀπὸ τοῦ
(N omits τοῦ) οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος (N * γενά-
μενος) ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ (N omits
ὁ) ἰδρῶς αὐτοῦ ὥσει (D ὥς) θρόμβοι αἵματος καταβαλόντες (N ll
-οντος, l decurrens) ἐπὶ τὴν γῆν. 10 (D ἐπὶ) 11 (D omits)

S. Matthew's γενηθήτω τὸ θέλημά σου (42) is a direct quotation of the Lord's prayer. Similarly προσεύχεσθε ἵνα μὴ ἔλθῃτε εἰς πειρασμόν (41) points in the same direction.

VARIOUS.

Cf. Heb. v. 7, δς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρὰς πρὸς τὸν δυνάμενον σφῆν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς ἐνλαβείας, κ.τ.λ.

Compare S. John.

[xviii. 11 "τὸ ποτήριον ὃ δέδωκέν¹ μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;"]
[v. 30 "οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα² τοῦ πέμψαντός με³."
[vi. 38 "καταβέβηκα ἀπὸ⁴ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ⁵ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με⁶."]

[vi. 63 "τὸ⁷ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν."]

1 (D ἔδωκέν) 2 (l omits) 3 (E 2 ll + πατρός) 4 (ND
ἐκ) 5 (ND ποιήσω) 6 (D ll + πατρός) 7 (N omits)

Compare S. John

[xii. 23, "ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου."
[xiv. 31 d, "Ἐγείρεσθε, ἀγωμεν ἐντεῦθεν."]

47 e. *Our Lord's Arrest.*

xxvi. 47 [†]Καὶ ἔτι¹ αὐτοῦ λαλοῦντος
 ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν †
 καὶ μετ' αὐτοῦ ὄχλος [πολὺς] μετὰ μαχαιρῶν καὶ ξύλων
 ἀπὸ τῶν ἀρχιερέων
 καὶ πρεσβυτέρων [τοῦ λαοῦ].
 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων †
 “Ὁν ἂν φιλήσω αὐτός ἐστιν
 κρατήσατε αὐτόν.”
 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν² †
 “[Χαῖρε,] ῥαββεί.” καὶ κατεφίλησεν αὐτόν.
 50 ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ [“Ἐταῖρε, ἐφ’ ὃ πάρει.”]
 τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]
 καὶ ἐκράτησαν αὐτόν.

1 (D¹ E¹ τι δὲ, 11¹ E¹ τι) 2 (C + αὐτῷ)

xiv. 43 Καὶ εὐθὺς¹ ἔτι αὐτοῦ λαλοῦντος
 * παραγίνεται (ὁ)² Ἰούδας³ εἰς τῶν δώδεκα
 [καὶ μετ' αὐτοῦ ὄχλος⁴ μετὰ μαχαιρῶν καὶ ξύλων (ii)
 παρὰ⁵ τῶν ἀρχιερέων
 καὶ⁶ τῶν⁷ γραμματέων καὶ τῶν⁸ πρεσβυτέρων.
 44 δεδώκει⁹ δὲ ὁ παραδιδούς αὐτὸν σύσσημον¹⁰ αὐτοῖς¹¹
 λέγων
 “Ὁν ἂν φιλήσω αὐτός ἐστιν
 κρατήσατε αὐτόν] [καὶ ἀπάγετε¹² ἀσφαλῶς¹³.”] (iii)
 45 καὶ ἔλθων εὐθὺς¹⁴ προσελθὼν αὐτῷ λέγει
 “¹⁵ ῥαββεί,” καὶ κατεφίλησεν αὐτόν.
 * * * * *
 [46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ¹⁶ (ii)
 καὶ ἐκράτησαν αὐτόν.]

1 (D11s^a omit) 2 NCD omit 3 (D + Σκαριώτης,
 11 + Scarioth, 1 + Scariotha, 1 + Cariothes) 4 (CD 11 s^a + πολὺς)
 5 (B ἀπὸ) 6 (D 11 + ἀπὸ) 7 (C omits) 8 (N omits)
 9 (D⁸ 11 ἔδωκεν) 10 (D σημεῖον) 11 (D 11 omit)
 12 (C ἀπαγάγετε, D 11 + αὐτόν) 13 (1 omits) 14 (N + καί)
 15 (2 11 + Χαῖρε) 16 (NCD αὐτῶν, 2 11 omit)

47 f. *Malchus.*

xxvi. 51 καὶ [ἰδοὺ] εἰς τῶν [μετὰ Ἰησοῦ¹]

[ἐκτείνας τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]
 καὶ πατάξας² τὸν δοῦλον τοῦ ἀρχιερέως
 ἀφείλεν αὐτοῦ τὸ ὠτίον.

[52 τότε λέγει αὐτῷ ὁ Ἰησοὺς “Ἀπόστρεψον τὴν μάχαιράν σου εἰς
 τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ³
 ἀπολοῦνται” 53 ἢ δοκεῖς⁴ ὅτι οὐ δύναμαι⁵ παρακαλέσαι τὸν πατέρα
 μου, καὶ παραστήσει μοι⁶ ἄρτι⁷ πλείω⁸ δώδεκα λεγιῶνας⁹ ἀγγέ-
 λων¹⁰; 54 πῶς οὖν πληρωθῶσιν¹¹ αἱ γραφαὶ ὅτι οὕτως δεῖ¹² γενέσ-
 θαι;”]

1 (B αὐτοῦ) 2 (D 11 ἐπάταξεν...καί) 3 (D μαχαίρα)
 4 (C? δοκεῖ σοι) 5 (B * δύνομαι) 6 (N + ὥδε) 7 (2 11 omit)
 8 (C πλείους ἢ) 9 (D * λεγιῶνης, N λεγιῶνων, C λεγεῶνων)
 10 (C ἀγγέλους) 11 (D 11 πληρωθήσονται) 12 (C ἔδει)

xxvi. 55 [Ἐν ἐκείνῃ τῇ ὥρᾳ] εἶπεν ὁ Ἰησοὺς [τοῖς ὄχλοις] †

“Ὡς ἐπὶ ληστὴν ἐξήλθατε¹ μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ’ ἡμέραν²
 ἐν τῷ ἱερῷ ἐκαθεζόμεν³ διδάσκων } †
 καὶ οὐκ ἐκρατήσατέ με.”

56 [Τοῦτο δὲ ὅλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ [τῶν
 προφητῶν].”

Τότε [οἱ μαθηταί⁴] πάντες ἀφέντες αὐτὸν ἔφυγον⁵. †
 1 (D 11 ἦλθατε) 2 (CD 11 + πρὸς ὑμᾶς) 3 (D⁸ ἐκαθήμην)
 4 B 11 + αὐτοῦ 5 (B † + οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἔφυγον)

xiv. 47 [†]εἰς δέ¹ (τις)² τῶν παρεστηκότων¹³

σπασάμενος τὴν⁴ μάχαιραν
⁵ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
 καὶ ἀφείλεν αὐτοῦ τὸ ὠτίριον⁶.

1 (D¹ καί) 2 N 11 omit 3 (D 1 omit) 4 (D omits)
 5 (N + καί) 6 (C ὠτίον)

47 g. *Our Lord's protest.*

xiv. 48 [†]καὶ ἀποκριθεὶς ὁ¹ Ἰησοὺς εἶπεν αὐτοῖς

“Ὡς² ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; 49 καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς
 ἐν τῷ ἱερῷ διδάσκων
 καὶ οὐκ ἐκρατήσατέ³ με.
 ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.”

[50 καὶ⁴ ἀφέντες αὐτὸν ἔφυγον πάντες.] (ii)

1 (D 11 ὁ δέ) 2 (D omits) 3 B † ἐκράτει, whence W.H.
 margin ἐκρατεῖτε 4 (N 11 τότε οἱ μαθηταὶ ± αὐτοῦ)

^a Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν.”

S. LUKE.

μάχαιρα is the weapon of the Roman soldiers, a cohort of whom (S. John tells us) had been procured; the club is the weapon of the Levitical police (*ὑπηρέται*) who also were in attendance. The police entered the high-priest's house and reclined around the fire; the soldiers probably stood on duty outside.

xxii. 47 Ἐπι¹ αὐτοῦ λαλοῦντοςἰδοὺ ὄχλος², καὶ ὁ [λεγόμενος³] Ἰούδας⁴ εἰς τῶν δωδεκα⁷⁶ †[προήρχετο⁶ αὐτοῖς, καὶ] ἤγγισεν τῷ Ἰησοῦ
φιλήσαι αὐτόν⁷.48 Ἰησοῦς δὲ⁷⁸ εἶπεν αὐτῷ⁹ [“Ἰούδα¹⁰, φιλήματι τὸν υἱὸν τοῦ
ἀνθρώπου παραδίδως;”]

1 (D11 + δὲ) 2 (D ss + πολὺς) 3 (D11 καλούμενος, 1 omits)
4 (D1 + Ἰσκαριώθ, 1 + Scarioth) 5 (1 omits) 6 (D προήγεν)
7 (D11 ss ἐγγίσας ἐφίλησεν τὸν Ἰησοῦν, D 211 + τοῦτο γὰρ σημεῖον
δεδώκει αὐτοῖς “Ὁν ἂν φιλήσω (± αὐτὸς ἐστίν), X 211 + κρατή-
σατε αὐτόν”) 8 (D ὁ δὲ Ἰ.) 9 (D⁸ τῷ, 211 omit) 10 (X
omits, D⁸ Ἰούδα)

47 f. S. Luke perhaps derived τὸ δεξιὸν from S. John's oral teaching, but see Mark ix. 45 note.

John xviii. 11^b seems to be a new translation of Matt. xxvi. 52, and the next line may be compared with Matt. xxvi. 39, 42.

xxii. [49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον⁷¹ εἶπαν² “Κύριε³,
εἰ πατάξομεν ἐν μαχαίρῃ;”]50 καὶ ἐπάταξεν εἰς τις⁴ ἐξ αὐτῶν } †

τοῦ ἀρχιερέως τὸν δοῦλον

καὶ ἀφείλεν⁵ τὸ οὖς⁶ αὐτοῦ⁷ [τὸ δεξιόν].[51 ἀποκριθεὶς⁴ δὲ⁷ (ὁ)⁸ Ἰησοῦς εἶπεν⁹ “Ἐὰν¹⁰ ἕως τούτου” καὶ
ἠπάμενος τοῦ ὥτι¹¹ ἴσατο αὐτόν⁷¹².]

1 (D τὸ γενόμενον, 1 quod fiebat, 11 omit) 2 (A11 + αὐτῷ)
3 (D τῷ κυρίῳ) 4 (11 omit) 5 (D † ἀφείλατο) 6 (D11
ὥτιον) 7 (1 omits) 8 B omits 9 (211 + illi) 10 (11
Sine) 11 (A11 + αὐτοῦ) 12 (D11 ἐκτείνας τὴν χεῖρα ἤψατο
αὐτοῦ καὶ ἀπεκατέσθθη τὸ οὖς αὐτοῦ)

xxii. 52 εἶπεν δὲ Ἰησοῦς¹ πρὸς τοὺς παραγενομένους ἐπ’²
αὐτόν⁷⁸ ἀρχιερεῖς [καὶ στρατηγούς τοῦ ἱεροῦ] καὶ πρεσβυ-
τέρους^b

“Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;

53 “καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν

ἐν τῷ ἱερῷ

οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ.

ἀλλ’ [αὕτη ἐστὶν ὑμῶν⁵ ἡ ὥρα καὶ ἡ⁶ ἐξουσία τοῦ σκότους⁷⁷].”

1 (D1 omit) 2 (X πρὸς) 3 (ss omit) 4 (D + τὸ)
5 (X omits) 6 (D omits) 7 (D † τὸ σκότος)

S. JOHN.

xviii. 3—11.

[3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ (ἐκ)¹
τῶν² Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ³ μετὰ φανῶν καὶ λαμπάδων
καὶ ὅπλων. 4 Ἰησοῦς οὖν⁴ εἰδὼς⁵ πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν
ἔξῃ⁶θεν, καὶ λέγει⁷⁸ αὐτοῖς “Τίνα ζητεῖτε;” 5 ἀπεκρίθησαν αὐτῷ
“Ἰησοῦν τὸν Ναζωραῖον⁷,” λέγει αὐτοῖς⁸ “Ἐγὼ εἰμι⁹,” εἰσπήκει
δὲ¹⁰ καὶ Ἰούδας ὁ παραδιδούς αὐτόν μετ’ αὐτῶν. 6 ὥς οὖν εἶπεν
αὐτοῖς¹¹ “Ἐγὼ εἰμι,” ἀπῆλθεν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
7 πάλιν οὖν ἐπηρώτησεν αὐτοὺς¹² “Τίνα ζητεῖτε;” οἱ δὲ εἶπαν¹³
“Ἰησοῦν τὸν Ναζωραῖον¹⁴,” 8 ἀπεκρίθη¹⁵ Ἰησοῦς “Εἰπον ὑμῖν
ὅτι “Ἐγὼ εἰμι.” εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν.” 9 ἵνα
πληρωθῇ ὁ λόγος ὃν εἶπεν δτι “Ὁὗς δέδωκάς μοι οὐκ¹⁷ ἀπώλεσα ἐξ
αὐτῶν οὐδένα.”]

1 BC11 omit 2 (C omits) 3 (X omits) 4 (X D11 δὲ)
5 (D ἰδὼν) 6 (X1 ἐξελθὼν εἶπεν) 7 (D11 Ναζαρηνόν)
8 (X11 + Ἰησοῦς, C + δ Ἰησοῦς) 9 B + Ἰησοῦς 10 (1 + Iesus)
11 (X omits, C + ὅτι) 12 (D + λέγων) 13 (D + πάλιν)
14 (11 Nazarenum) 15 (D 211 + αὐτοῖς, D + ὁ) 16 (D ἔδωκας)
17 (D omits)

Cf. Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς
συλλαβούσιν Ἰησοῦν.”

xviii. 10 [Σίμων οὖν⁷¹ Πέτρος]

ἔχων μάχαιραν εἴλκυσεν αὐτὴν

καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον

καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίριον² [τὸ δεξιόν.ἦν δὲ³ ὄνομα τῷ δούλῳ⁷⁴ Μάλχος].

1 (D Τότε Σ.) 2 (D ὠτίον) 3 (D + τὸ) 4 (D11 τοῦ
δοῦλου ἐκείνου)

xviii. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ

“Βάλε τὴν μάχαιραν εἰς τὴν θήκην·

τὸ ποτήριον ὃ δέδωκέν¹ μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;”

1 (D ἔδωκέν)

S. Luke's *στρατηγὸς τοῦ ἱεροῦ* (52 b) is mentioned in Acts
iv. 1, v. 24, 26. He stood next in rank to the high-priest and
was the head of the Levitical police. By putting the word
into the plural here S. Luke probably exhibits lack of informa-
tion; being a Gentile he was not perfect master of Jewish lore,
see Luke ii. 22. But since he gives the singular correctly in
the Acts, it is possible that someone had pointed out his error.

S. Luke's ὑμῶν ἡ ὥρα (53 c) may be compared with ἡ ὥρα
μου, αὐτοῦ, αὐτῆς John ii. 4, vii. 30, viii. 20, xiii. 1, xvi. 21.

^b Possibly connected with Mark xiv. 43 d.

C lacks Luke xxii. 20—xxiii. 24.
D — John xviii. 14—xx. 13 a.
8^c — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

47 h. A personal reminiscence.

xiv. 51 [Καὶ νεανίσκος τις συνηκολούθει¹ αὐτῷ² περιβε- (iii)
βλημένος συνδόνα³ ἐπὶ γυμνοῦ⁴, καὶ⁴ κρατοῦσιν αὐτόν⁵,
52 ὁ δὲ καταλιπὼν⁶ τὴν συνδόνα γυμνὸς ἔφυγεν⁷.]

1 (D ll ἡκολούθει) 2 (D†1 αὐτοῦς) 3 (2 ll omit)
4 (8^c + many men went and) 5 (A1 + ol νεανίσκοι) 6 (D κατα-
λιπών) 7 (D ll + ἀπ' αὐτῶν)

The Jews at this time possessed Home Rule by concession of the Romans. They had the right to live under the law of Moses and not under Roman law. The procurators did not understand the law of Moses and despised it too heartily to administer it. The Sanhedrin therefore was authorized to conduct legal trials. Pilate's duty was to receive the verdict, sign it and execute it; for the Jews could condemn to death, but could not carry out the sentence (John xviii. 31). If Pilate had signed the warrant without asking questions, he would have escaped the humiliation which he received, and would have been approved by his master the emperor. His behaviour was weak and contemptible.

There was only one trial and one verdict, but we mark five stages in the proceedings. (1) The examination before Hanan. This is described by S. John because he was present at it. It was an informal conversation and led to nothing. It simply occupied the time while the members of the Sanhedrin were coming. (2) The ἀνάκρισις or preliminary investigation which in Greek and Roman law preceded a trial and prepared for it. There is nothing corresponding to this in English law. It was instituted to save the time of the jury. It was conducted by the judge who would have to preside at the trial, assisted by a few assessors. Caiaphas was the judge and according to S. Mark "all the Sanhedrin" assisted him. Probably S. Mark is mixing up two things here. All the Sanhedrin would be summoned for the formal trial in the Temple next day, though even then they would not all come (23 formed a quorum). But at the midnight meeting a dozen members of the Sanhedrin would amply suffice and we can hardly suppose that more attended. Their business was to prepare the case for court, to collect evidence, administer oaths, examine witnesses, read the laws &c. The witnesses failed in satisfying the requirements of the Law, until the high-priest in despair proceeded to the unusual course of questioning

48. THE PRELIMINARY EXAMINATION.

xiv. 53—65.

48 a. Our Lord is placed before Annas (Caiaphas).

xiv. 53 Καὶ * ἀπήγαγον τὸν Ἰησοῦν

πρὸς τὸν ἀρχιερέα,

καὶ ἔσυνέχοντο¹ πάντες² οἱ³ ἀρχιερεῖς }

καὶ οἱ³ πρεσβύτεροι καὶ οἱ γραμματεῖς⁴. }

1 B + αὐτῷ (C + πρὸς αὐτόν) 2 (C1 omit) 3 (D omits)
4 (I ferebas (= scribas) et seniores)

48 b. S. Peter follows afar off.

xiv. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἡκολούθησεν¹ αὐτῷ †

ἕως ἔσω² εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

καὶ ἦν συνκαθήμενος³ μετὰ τῶν ὑπηρετῶν

καὶ³ θερμαίνόμενος πρὸς τὸ φῶς⁴.

1 (G ll ἡκολούθει) 2 (D ll omit) 3 (D ll καθήμενος)

48 c. Informal questioning by Annas.

(preserved in S. John only)

xxvi. 57—68.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον¹ †

πρὸς [Καϊάφαν] τὸν ἀρχιερέα,

ὅπου * * *

οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. } †

1 (C ἀπῆγον)

xxvi. 58 ὁ δὲ Πέτρος ἡκολούθει αὐτῷ (ἀπὸ)¹ μακρόθεν

ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, }

καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν } †

[ἰδεῖν τὸ τέλος].

1 NC omit

¹ Luke xxii. 56.

S. LUKE.

S. JOHN.

the Prisoner. Hereupon our Lord deliberately gave Himself into their hands by committing what they declared to be blasphemy. This by the Law of Moses was punished with death. Their object therefore was gained. The ἀνάκρισις would probably be conducted with closed doors. S. Mark's account of it is a mere outline and may have been gathered partly from the reports of those who were present, partly from the depositions which were made public next day. S. John gives no account of it at all, perhaps because he was not present, perhaps because he thought S. Mark's account satisfactory, but his silence upon this essential part of the trial seriously impairs the completeness of his history, for the deed of darkness was really done when the high-priest rent his clothes in exultation. (3) Then came the actual trial after sunrise next morning before the Sanhedrin in the chamber *Gazith*, which was inside the Temple within the Court of the Priests. This would be short and formal. The high-priest would depose to the blasphemy and prove it. The assessors would support him. Then sentence of death would be passed. SS. Mark and Matthew mention this trial and its result, but give no satisfactory account of it. S. Luke feels its importance and makes much of it, but he simply transfers into it S. Mark's description of the ἀνάκρισις, having no other records at hand. S. John says nothing specific about it. (4) Next comes the application to Pilate, which according to S. Luke was interrupted by (5) a reference to Herod. Pilate did not hold a second trial. It is true that the chief priests brought vague charges of sedition against our Lord in order to prejudice Pilate against Him, but they did not deign to prove them and Pilate did not credit them. They put pressure on Pilate as they knew how to do, and ruthlessly forced him to execute their will. Finally our Lord was delivered up to death on the original charge of blasphemy. Pilate could not plead that under Roman law blasphemy was no offence at all. He was there to carry out the Jewish law and was bound to do so unless he could pronounce that the court had acted irregularly. Our Lord Himself declares that Pilate's guilt in the matter was relatively small (John xix. 11).

xxii. 54, 55, 66—71, 63—65.

54 Συλλαβόντες δὲ αὐτὸν [ἤγαγον ἑκαὶ] εἰσῆγαγον¹
εἰς [τὴν οἰκίαν]² τοῦ ἀρχιερέως·

1 (D ll ss omit) 2 (D τὸν οἶκον)

xxii. (54) ὁ δὲ Πέτρος ἠκολούθει¹ μακρόθεν.55 [περιαψάντων² δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς[καὶ συνκαθισάντων³] ἐκάθητο⁴ [ὁ Πέτρος μέσος⁵ αὐτῶν⁶].

1 (D ll ss + αὐτῷ D + ἀπὸ) 2 (D ἀψάντων) 3 (D ll
περικαθ., A l + αὐτῶν) 4 (D ll + καὶ) 5 (N ll ἐν μέσῳ, D μετ')
6 (D + θερμαινόμενος)

xviii. 12—16, 18—24, ii. 19.

12 [Ἦ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων
συνέλαβον τὸν Ἰησοῦν καὶ ὤδησαν αὐτὸν 13 καὶ ἤγαγον¹ πρὸς
Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα², ὃς ἦν ἀρχιερεὺς τοῦ
ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ³ Καϊάφας⁴ ὁ συμβουλευσας τοῖς Ἰουδαί-
οις ὅτι “Συμφέρει ἕνα ἀνθρώπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ⁵.”]

1 (C ἀπ., A ll + αὐτὸν) 2 (CD ll Καίφα) 3 (C + καὶ)
4 (ll Caifas or Caiphas) 5 (l + et non tota gens pereat)

xviii. 15 [Ἦκολούθει δὲ τῷ Ἰησοῦ¹ Σίμων Πέτρος καὶ² ἄλλος
μαθητῆς. ὁ δὲ μαθητῆς ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
εἰστέκει πρὸς τῇ θύρᾳ. ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς³ ὁ ἄλλος⁴ δὲ
γνωστὸς τῷ ἀρχιερεῶς⁵ καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσῆγαγεν τὸν
Πέτρον...⁶ 18 εἰστέκεισαν δὲ⁸ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν
πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμάλυνοντο⁷. ἦν δὲ καὶ ὁ Πέτρος
μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος.]

1 (C αὐτοῖς) 2 (C + ὁ) 3 (l omits) 4 (N ll ὃς ἦν)
5 (N ll dative) 6 (l ergo, l omits, N + καὶ) 7 (ll omit)

xviii. 19 [Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν
αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20¹ ἀπεκρίθη αὐτῷ² Ἰησοῦς
“Ἐγὼ παρρησίᾳ³ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες⁴ οἱ Ἰουδαῖοι συνέρχονται,
καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾷς; ἐρώτησον τοὺς
ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.”
22 ταῦτα δὲ⁵ αὐτοῦ εἰπόντος εἰς ἡραστήκως τῶν⁶ ὑπηρετῶν
ἔδωκεν βάπισμα τῷ Ἰησοῦ εἰπὼν “Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;”
23 ἀπεκρίθη αὐτῷ Ἰησοῦς⁷ “Εἰ κακῶς ἐλάλησα⁸, μαρτύρησον
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;” 24 Ἀπέστειλεν οὖν⁹
αὐτὸν ὁ Ἀννας δεδεμένον πρὸς Καϊάφην τὸν ἀρχιερέα.]

1 (N + καὶ) 2 (C 2 ll omit, C + ὁ) 3 (B * παρρησία)
4 (l semper) 5 (l omits) 6 (C ll τῶν παρεστῶτων)
7 (N ὁ δὲ Ἰ. εἶπεν αὐτῷ) 8 (N εἶπον) 9 (N δέ, l omits)

^b For v. 17 see § 49.

xxvi. 59 οἱ δὲ ἀρχιερεῖς⁷¹ καὶ τὸ συνέδριον ὅλον †
 ἐζήτουν [ψευδο]μαρτυρίαν κατὰ τοῦ Ἰησοῦ †
 ὅπως αὐτὸν θανατώσωσιν⁸, † 60 καὶ οὐχ εὗρον
 πολλῶν προσελθόντων ψευδομαρτύρων⁷³.

ὑστερον δὲ προσελθόντες⁴ [δύο]⁵ 61 εἶπαν

“Ὁὗτος ἔφη¹⁶

‘Δύναμαι καταλῦσαι τὸν ναὸν⁷ [τοῦ θεοῦ]
 καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάι⁸.”

1 (8^c omits, 2 ll princeps vero, C ll + καὶ οἱ πρεσβύτεροι)
 2 (C? D -σουσιν) 3 (D ll * οὐκ εὗρον τὸ ἐξῆς καὶ πολλοὶ προσ-
 ἦλθον ψευδομαρτυρες καὶ * οὐκ εὗρον τὸ ἐξῆς, 8^c omits all but οὐχ
 εὗρον) 4 (D ll ἦλθον... καὶ) 5 (CD ll + ψευδομαρτυρες) 6 (D ll
 τοῦτον ἠκούσαμεν λέγοντα) 7 (ll + hoc) 8 (8CD ll + αὐτὸν)

xxvi. 62 καὶ ἀναστὰς ὁ ἀρχιερεὺς

εἶπεν αὐτῷ

“Οὐδὲν ἀποκρίνη; †

τί οὗτοί σου καταμαρτυροῦσιν;”

63 ὁ δὲ [Ἰησοῦς] ἐσιώπα.

καὶ¹ ὁ ἀρχιερεὺς εἶπεν αὐτῷ⁷² “Ἐξορκίζω³ σε

κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς

εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ^{a4}.”

64 λέγει αὐτῷ ὁ Ἰησοῦς “Σὺ εἶπας [πλὴν λέγω ὑμῖν⁵, †
 ἀπ’ ἁρτι] ὅψεσθε τὸν γιόν τοῦ ἀνθρώπου
 καθήμενον ἐκ δεξιῶν τῆς δυνάμεως †
 καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ^c.”

65 τότε ὁ⁶ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων⁷

“Ἐβλασφήμῃσιν⁷ τί ἔτι χρεῖαν ἔχομεν μαρτύρων⁸;

[ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν⁹. 66 τί ὑμῖν δοκεῖ;”

οἱ δὲ [ἀποκριθέντες]¹⁰ εἶπαν “Ἐνοχὸς θανάτου ἐστίν.” †

1 (C ll + ἀποκριθεὶς, D ἀποκριθεὶς οὖν) 2 (8^c omits)

3 (D Ὁρκίζω) 4 (C ll + τοῦ ζῶντος) 5 (D + ὅτι) 6 (8^c † omits)

7 (8^c καὶ λέγει, C + ὅτι) 8 (8^c μαρτυρίων) 9 (C ll + αὐτοῦ,

8^c + from His mouth) 10 (D ll ἀπεκρίθησαν πάντες καὶ)

xxvi. 67 Τότε¹ ἐνέπτυσαν εἰς [τὸ πρόσωπον (3)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, [οἱ δὲ² ἐράπισαν^{3,4} 68 λέγοντες]
 “Προφήτευσον [ἡμῖν, χριστέ,] τίς ἐστίν ὁ παῖσας σε;” †

1 (8^c + they received Him and) 2 (D ll ἄλλοι δὲ, 1 et)

3 (D ll + αὐτόν) 4 (3 ll omit)

48d. Failure of witnesses before Caiaphas.

[xiv. 55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον (ii)

ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν¹

εἰς τὸ θανατώσαι⁷² αὐτόν, καὶ οὐχ³ ἠῤῥισκον

56 πολλοὶ γὰρ ἐψευδομαρτύρουν⁴ κατ’ αὐτοῦ,]

[καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.] (iii)

[57 καὶ τινες⁵ ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ (ii)

λέγοντες^{6,7}

58 ὅτι “Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος⁷⁸ ὅτι

“Ἐγὼ καταλύσω τὸν ναὸν τοῦτον⁹ τὸν χειροποίητον
 καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω^{10,12}.”]

[59 καὶ οὐδὲ οὕτως¹¹ ἦν ἡ μαρτυρία αὐτῶν.] (iii)

1 (A l ψευδο-) 2 (D ἵνα θανατώσωσιν) 3 (B * οὐκ)
 4 (D⁸ † + ἐλεγον) 5 (D ll ἄλλοι) 6 (D⁸ 1 καὶ ἐλεγον)
 7 (8^c rose up against Him and said) 8 (8 ll εἶπεν)
 9 (D⁸ omits, 1 dei) 10 (D ll ἀναστήσω) 11 (ll omit)

48e. Caiaphas interrogates and offers an oath.

[xiv. 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς¹ μέσον (ii)

ἐπηρώτησεν τὸν Ἰησοῦν λέγων

“Οὐκ ἀποκρίνη οὐδέν;

τί² οὗτοί σου καταμαρτυροῦσιν;”

61 [D⁸ δὲ³ ἐσιώπα^{5,76} καὶ οὐκ ἀπεκρίνατο οὐδέν.⁷⁷]

καὶ⁸ ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν⁷⁹ καὶ⁶ λέγει αὐτῷ¹⁰

“Σὺ εἶ ὁ χριστὸς⁷⁶ ὁ υἱὸς τοῦ ἐυλογητοῦ¹¹ α;,” (1)

62 ὁ δὲ Ἰησοῦς¹² εἶπεν¹³ “Ἐγὼ εἰμι, (2)

καὶ ὅψεσθε τὸν γιόν τοῦ ἀνθρώπου (3)

ἐκ δεξιῶν καθήμενον τῆς¹⁴ δυνάμεως (4)

καὶ¹⁴ ἐρχόμενον¹⁵ μετὰ¹⁶ τῶν νεφελῶν τοῦ οὐρανοῦ^c.”

63 ὁ δὲ ἀρχιερεὺς διαρρήξας¹⁷ τοὺς χιτῶνας¹⁸ αὐτοῦ¹⁹ λέγει

“Τί ἔτι χρεῖαν ἔχομεν²⁰ μαρτύρων;

64²¹ ἠκούσατε τῆς βλασφημίας²²; τί ὑμῖν φαίνεται²³;”

οἱ δὲ πάντες²⁴ κατέκριναν αὐτόν²⁵ ἔνοχον εἶναι²⁶ θανάτου.

1 (D⁸ + τὸ) 2 B ὅτι 3 (D ἐκείνος) 4 (8^c + Ἰησοῦς)
 5 (D ἐρίγα) 6 (l omits) 7 (D καὶ οὐδὲν ἀπεκρίθη, 2 ll omit)
 8 (ll + ergo) 9 (D ll omit) 10 (D ll + ὁ ἀρχιερεὺς) 11 (8^c
 θεοῦ) 12 (D ll + ἀποκριθεὶς) 13 (D λέγει, D ll + αὐτῷ)
 14 (D omits) 15 (D⁸ omits) 16 (l super) 17 (Origen
 1 + εὐθὺς) 18 (B * κιτῶνας) 19 (D + καὶ) 20 (8^c have ye)
 21 (8^c + ἴδε νῦν) 22 (D⁸ 1 τὴν βλασφημίαν αὐτοῦ, 1 omnes
 blasphemias eius) 23 (D δοκεῖ) 24 (D ll πάντες δὲ)
 25 (D⁸ + αὐτῷ) 26 (D l omit)

48f. The Levitical police mock.

[xiv. 65 Καὶ ἤρξαντο τινες¹ ἐμπτίειν αὐτῷ² (ii)

καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον³ (5)

καὶ κολαφίζειν⁴ αὐτόν [καὶ λέγειν⁵ αὐτῷ

“Προφήτευσον⁶ * * * * *

καὶ οἱ ὑπηρέται⁷ ραπίσμασιν αὐτόν ἐλαβον^{8,9}.”]

1 (l + irridere eum et) 2 (D 2 ll τῷ προσώπῳ αὐτοῦ)
 3 (D ll⁸ omit) 4 (D ll ἐκολάφισον, 1 † clarificabant) 5 (D ll 8^c
 ἐλεγον) 6 (ll + ἡμῖν) 7 (D omits, ll + cum voluntate,
 1 + libenter) 8 (D ll ἐλάμβανον) 9 (l omits)

^a Cf. John xix. 7, “ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.” Matt. xvi. 16.

S. LUKE.

VARIOUS.

18d. S. John in his usual manner applies the saying "Destroy this temple" to our Lord's death and Resurrection, but it would seem also to have had a wider reference. "Give up your temple with its sacrifices and ceremonies, and in a trice I will give you a better temple with a better service." The reformed temple might have been the central cathedral of Christendom; but the Jews would not have it so and therefore it was destroyed.

S. John.

ii. 19 ἀπεκρίθη¹ Ἰησοῦς καὶ εἶπεν αὐτοῖς "Λύσατε τὸν ναὸν τοῦτον καὶ (ἐν)² τρισὶν ἡμέραις ἐγερῶ αὐτόν^b."

1 (κ+δ)

2 B omits

Acts vi. 14, "Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον."

(vv. 66—71 are printed here for convenience of comparison only. They are repeated below, p. 155.)

(Scrap from the deutero-Mark, misplaced.)

xxii. 66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἄρχιερεῖς τε¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,]

λέγοντες

"Εἰ² σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῖν.]²" (1)
 67 ἔειπεν δὲ³ αὐτοῖς ["Ἐὰν ὑμῖν⁴ εἰπω οὐ μὴ πιστεύσητε·
 68 ἔὰν δὲ⁵ ἐρωτήσω οὐ μὴ ἀποκριθῇτε⁶.
 69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)
 ΚΑΘΗΜΕΝΟΣ ἔκ ΔΕΞΙΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ⁷ [τοῦ
 θεοῦ]⁸." (4) †
 70 [εἶπαν δὲ πάντες] "Σὺ [οὖν]⁹ εἶ ὁ υἱὸς τοῦ θεοῦ;" (1)
 ὁ δὲ [πρὸς αὐτοὺς] ἔφη¹⁰ ["Ἑμεῖς λέγετε ὅτι ἐγώ
 εἰμι." (2)]

71 οἱ δὲ εἶπαν

"Τί ἔτι ἔχομεν μαρτυρίας¹¹ χρεῖαν; †

[αὐτοὶ γὰρ] ἠκούσαμεν¹² [ἀπὸ τοῦ στόματος αὐτοῦ]."

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (κ
 omits) 5 (D omits, Δ 1+καί) 6 (1 omits, D ll ss+μοι ἡ
 ἀπολύσητέ±με) 7 (s⁸ omits) 8 (2 ll omit) 9 (D 2 ll
 omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll
 ἠκούσαμεν γάρ)

(Scrap from the deutero-Mark, misplaced.)

xxii. 63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτὸν¹] ἐνέπαιζον αὐτῷ
 [δέροντες]², 64 καὶ περικαλύψαντες³ αὐτὸν⁴
 ἑπηρώτων λέγοντες⁵

"Προφῆτευσον⁶, τίς ἐστίν ὁ παῖσας σε;"

65 [καὶ ἕτερα⁷ πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν⁸.]

1 (1 omits) 2 (D ll omit) 3 (1 alligatum, 1 ligaverunt)
 4 (D ll αὐτοῦ τὸ πρόσωπον ἔτυπον αὐτὸν καὶ 5 (D ll ss ἔλεγον)
 6 (ll+nobis, 2 ll+nobis Christe) 7 (D ἄλλα) 8 (D⁸ εαυτοῦς)

^b Matt. xxvi. 61=Mark xiv. 58.

^c LXX. Dan. vii. 13, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο. Ps. cx. 1, "κάθου ἐκ δεξιῶν μου."

S. MATTHEW.

S. MARK.

§ 49. Two explanations suggest themselves, of which we prefer the former. (1) The prediction of denial (xiv. 26—31), the second and third denials and the conclusion belong to the deutero-Mark. The proto-Mark contained the first denial only. S. Luke received accounts of the prediction, of the second and third denials and of the conclusion from some one who had been present; he worked them up with some scraps of the deutero-Mark which afterwards reached him. The usual test of displacement is not forthcoming because, the first denial being fixed, the others were naturally subjoined to it, although S. Luke adopted a different arrangement. In support of this view we may appeal to the doubtfully genuine line καὶ ἐξελθὼν ἔξω ἔκλυνεν πικρῶς, the history of which, if genuine, will be that S. Mark's extraordinary word ἐπιβαλὼν was translated by the church at Jerusalem into πικρῶς, as though it meant 'putting it on,' i.e. copiously or excessively. S. Luke, deriving his deutero-Mark scraps from Jerusalem, received this version with them. (Other renderings are 'when he thought thereon' (cf. ἐπέχων and προσέχων ± τὸν νοῦν) or 'drawing his mantle over his head.') But S. Luke's line may be not genuine. (2) Otherwise the prediction of denial, the three denials and the conclusion belong to the proto-Mark, but S. Luke received another account of them which he so much preferred that he substituted it for S. Mark's, merely retaining a few scraps.

There is in S. John a difficulty about the house in which the denials took place. The first denial was made early in

49. S. PETER'S DENIALS.

xiv. 66—72.

xxvi. 69—75.

49 a. First Denial.

69 Ὁ δὲ Πέτρος ἐκάθητο^a ἔξω ἐν τῇ αὐλῇ
καὶ προσήλθεν αὐτῷ μία παιδίσκη
λέγουσα
“Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” †
70 ὁ δὲ ἡρνήσατο [ἐμπροσθεν² πάντων] λέγων
“Οὐκ οἶδα τί λέγεις.”
1 (C Ναζωραίου) 2 (C + αὐτῶν) 3 (D ll s^a + οὐδὲ
ἐπίσταμαι)

66 Καὶ ὄντος^a τοῦ Πέτρου κάτω¹ ἐν τῇ αὐλῇ
ἔρχεται² μία τῶν παιδισκῶν³ τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον⁴ θερμαινόμενον^b
ἐμβλέψασα⁵ αὐτῷ λέγει
“Καὶ⁶ σὺ μετὰ τοῦ Ναζαρηνοῦ⁷ ἦσθα τοῦ Ἰησοῦ.” (i)
68 ὁ δὲ ἡρνήσατο λέγων
“Οὐτε⁸ οἶδα, οὔτε ἐπίσταμαι⁹. σὺ¹⁰ τί λέγεις;”
1 (D ll s^a omit) 2 (s^a omits, D ll + πρὸς αὐτόν) 3 (NC
παιδίσκη) 4 (Euseb. l αὐτόν) 5 (s^a omits) 6 (D^s omits)
7 (D ll Ναζορηνοῦ, l Nazoreo) 8 (C Οὐκ) 9 (l Nescio,
l Nescio sed nec novi) 10 (D ll omit)

49 b. Second Denial.

71 ἐξελθόντα δὲ¹ εἰς τὸν πυλῶνα²
εἶδεν αὐτὸν ἄλλη³ †
καὶ λέγει τοῖς⁴ ἐκεί
“Ὁὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου].” (i)
72 καὶ πάλιν ἡρνήσατο [μετὰ ὅρκου] ὅτι⁶
“Οὐκ οἶδα τὸν ἄνθρωπον.”
1 (C l + αὐτόν, D ll ἐξελθόντος δὲ αὐτοῦ) 2 (ll ianua or
ianuam) 3 (D ll + παιδίσκη) 4 (C αὐτοῖς) 5 (C ll + Καὶ)
6 (N omits, D ll λέγων)

[καὶ¹ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον².] (ii)
69 καὶ³ ἡ παιδίσκη ἰδοῦσα αὐτόν⁴
ἤρξατο πάλιν λέγειν⁵ τοῖς παρεστῶσιν⁶ ὅτι
“Ὁὗτος⁸ ἐξ αὐτῶν ἐστίν.”
70 ὁ δὲ πάλιν ἡρνεῖτο⁹.]
* * * *
1 (D^s omits) 2 (D^s τὴν *προσαυλήν, CD ll + καὶ ἀλέκτωρ
ἐφώνησεν) 3 (D ll πάλιν ± δὲ) 4 (D † + ὁ δὲ πάλιν ἡρνήσατο
καὶ) 5 B εἶπεν (D ll omit πάλιν) 6 (D παρεστηκόσιν)
7 (D ll + Καὶ) 8 (D^s Αὐτός) 9 (D † omits, but see above
note 4, G ll ἡρνήσατο)

49 c. Third Denial.

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες εἶπον τῷ Πέτρῳ
“Ἀληθῶς¹ καὶ σὺ² ἐξ αὐτῶν εἶ,
καὶ γὰρ³ ἡ λαλιά σου ὁμολογᾷ σε ποιεῖ⁴.”
74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι
“Οὐκ οἶδα τὸν ἄνθρωπον.”
1 (D omits, ll omit καὶ) 2 (C + Γαλιλαῖος εἶ καὶ)
3 (D ll s^a ὁμοιάζει)

[καὶ¹ μετὰ μικρὸν πάλιν οἱ παρεστῶτες² ἔλεγον³ τῷ Πέτρῳ⁴ (ii)
“Ἀληθῶς⁵ * * * ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖος εἶ⁷.”
71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν⁸ ὅτι
“Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον⁹ ὃν λέγετε¹⁰.”]
1 (N omits) 2 (D - ηκότες) 3 (3 ll dixerunt, l dicunt)
4 (D l omit) 5 (l omits) 6 (M l + καὶ σὺ) 7 (l omits,
A l + καὶ ἡ λαλιά σου ὁμοιάζει) 8 (NC ὀμνύειν, D ll λέγειν)
9 (ND^s omit) 10 (N l omit, l quem dicis)

^a Mark xiv. 54.

^b Mark xiv. 67.

S. LUKE.

the evening, when our Lord was in the house of Hanan, the second and third later when he was in the house of Caiaphas, but it would appear from the narrative that there was no change of house, for S. Peter was introduced into the house with difficulty, in consequence of S. John's personal acquaintance with the high-priest which carried with it authority over the slaves there, and when once he was locked up inside he was most anxious to escape, but was not allowed to do so. It is hardly probable that he would have been locked up a second time. To this objection we reply that if our Lord was transferred from one house to the other S. Peter may have been treated as a prisoner and forcibly taken. But it seems more probable that there was really only one house, viz. the official residence of the high-priest, built by Hanan on the Mount of Olives and called the Booths of Hanan. It is notorious that Hanan, though deposed and succeeded by seven of his sons or sons in law, retained a good deal of power throughout the whole period, so that S. Luke hesitates whether to call him or Caiaphas high-priest. This will be the more intelligible, if he occupied apartments in the same palace. Our Lord was then transferred—in chains—from a room in the basement to the upper room over the gateway; we need not suppose that His chains had been removed while he stood before Hanan.

S. JOHN.

xxii. 56—62.

56 Ἰδοῦσα¹ δὲ αὐτὸν παιδίσκη τις }
 καθήμενον πρὸς τὸ φῶς^{2a} } †
 καὶ ἀτενίσασα^c αὐτῷ εἶπεν
 “Καὶ οὗτος σὺν αὐτῷ ἦν³.”
 57 ὁ δὲ ἠρνήσατο⁴ λέγων
 “Οὐκ οἶδα αὐτόν, [γύναι⁵.]”

1 (D *Iδούσ) 2 (l omits) 3 (l tu cum illo eras, ll hic de eis est qui cum ipso erant, ll + semper) 4 (D + αὐτόν, ll + ei) 5 (D omits)

(From a different source?)

58 καὶ¹ [μετὰ βραχὺ]² ἕτερος³ ἰδὼν αὐτόν⁴
 ἔφη
 “Καὶ σὺ ἐξ αὐτῶν εἶ⁵,”
 ὁ δὲ Πέτρος⁶ ἔφη⁷
 “[Ἀνθρῳπε,]⁸ οὐκ εἰμί^{9,10}.”

1 (ll + iterum) 2 (l omits) 3 (l alia) 4 (l + egressum ad ianuam) 5 (D s^c εἶπεν τὸ αὐτό, ll dixit “Homo, et tu cum illo eras semper,” l ait “Et hic fuit cum Ihesu Nazareno”) 6 (D ll omit) 7 (D εἶπεν, ll respondit) 8 (ll omit) 9 (l novi hominem) 10 (l et rursus negavit cum iure iurando)

(From a different source, with scrap from the deutero-Mark?)

59 καὶ [διαστάσης¹ ὥσει² ὥρας μιάς]³ ἄλλος⁴ τις⁵ [δυσχυρίζετο]
 λέγων
 “Ἐπ’ ἀληθείας⁶ καὶ οὗτος μετ’ αὐτοῦ ἦν⁷,
 καὶ γὰρ Γαλιλαῖός ἐστιν.”
 60 εἶπεν δὲ ὁ Πέτρος
 “[Ἀνθρῳπε,] οὐκ οἶδα ὁ⁸ λέγεις.”

1 (D s^c + διαστήσας) 2 (s^c omits) 3 (l paullo post) 4 (l omits) 5 (l + cum vidisset) 6 (D Ἐπ’ ἀληθείας λέγω) 7 (S † omits) 8 (S D ll τί)

^c ἀτενίζω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.

xviii. 17, 25—27.

17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός

“Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;”
 λέγει ἐκείνος
 “Οὐκ εἰμί.”

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος^b.

εἶπον¹ οὖν αὐτῷ
 “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν τοῦ² εἶ³,”
 ἠρνήσατο ἐκείνος καὶ εἶπεν
 “Οὐκ εἰμί.”

1 (A l εἶπεν) 2 (C εἰ ἐκείνου)

26 λέγει [εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως,
 συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὥτιον,
 “Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;”]
 27 πάλιν οὖν ἠρνήσατο¹ Πέτρος

1 (S + ὁ)

C lacks Luke xxii. 20—xxiii. 24.
D — John xviii. 14—xx. 13 a.
8° — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvi. (74) καὶ εὐθὺς
ἀλέκτωρ ἐφώνησεν·

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος¹ ὅτι²
“Πρὶν ἀλέκτορα φωνῆσαι
τρὶς ἀπαρνήσῃ³ με,” †
καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

1 (C 311+αὐτῶ) 2 (D11 omit) 3 (C -σει)

xxvii. 1—26.

† Πρωίας δὲ γενομένης συμβούλιον ἔλαβον¹
πάντες (ι) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ * * *
κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι² αὐτόν].

S. MARK.

49 d. Conclusion.

xiv. 72 [καὶ εὐθὺς¹] [ἐκ δευτέρου]² (ii, iii)
[ἀλέκτωρ ἐφώνησεν· (ii)]

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
ὡς³ εἶπεν αὐτῷ ὁ Ἰησοῦς⁴ ὅτι †
“Πρὶν ἀλέκτορα [δὲ⁵ a] [φωνῆσαι (ii, iii, ii)
τρὶς με ἀπαρνήσῃ⁶,”
καὶ ἐπιβαλὼν ἔκλαιεν⁷ B.]

1 (C omits) 2 (N1 omit) 3 (D11 δ) 4 (D8 † Ἰησοῦν)
5 (NC? 11 omit) 6 (D1 omit) 7 (NC ἐκλαυσεν) 8 (D11
ἤρξατο κλαλεῖν)

50. THE SANHEDRIN PASSES SENTENCE OF DEATH AND PILATE SIGNS THE WARRANT.

xv. 1—15.

50 a. The Trial before the Sanhedrin.

† Καὶ εὐθὺς¹ πρῶτῃ συμβούλιον ποιήσαντες²
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ³ γραμματέων
καὶ ὅλων (ι) τὸ συνέδριον

(For the parallels with Luke xxii. 66—71 see § 48 e.)

2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν⁸ Πειλάτῳ
[τῷ ἡγεμόνι].

1 (D11 ἐποίησαν) 2 (D ἵνα θανατώσουσιν) 3 (C11
+ Ποντίῳ)

4 δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν⁵ καὶ παρέδωκαν Πειλάτῳ.

1 (211 s^a omit) 2 NC ἐτοιμάσαντες, (D11 ἐποίησαν)
3 (ND + τῶν) 4 (D11 + καὶ) 5 (CD ἀπήγαγον, D11 + εἰς
τὴν αὐλήν)

50 b. The Repentance of Judas.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδούς¹ αὐτὸν ὅτι κατεκρίθη μετα-
μεληθεὶς² ἔστρεψεν³ τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
πρεσβυτέροις λέγων 4 “Ἡμαρτον παραδοῦς αἷμα δίκαιον⁴.” οἱ δὲ
εἶπαν “Τί πρὸς ἡμᾶς; σὺ δὲ ψῆ.” 5 καὶ ῥίψας τὰ⁵ ἀργύρια εἰς τὸν
ναὸν⁶ ἀνεχώρησεν⁷, καὶ ἀπελθὼν ἀπήγγεατο. 6 Οἱ δὲ ἀρχιερεῖς
λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
κορβανᾶν⁸, ἐπεὶ τιμὴ αἱματός ἐστιν.” 7 συμβούλιον δὲ λαβόντες
ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.
8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος⁹ Ἀγρὸς Αἵματος ἕως τῆς σήμερον.
9 Τότε¹⁰ ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου¹¹ τοῦ προφήτου λέγοντος
Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τιτι-
μημένου ὃν ἐτίμησαντο ἀπὸ γίῶν Ἰσραὴλ, 10 καὶ
ἔδωκαν¹² αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
κυνέταξέν μοι Κύριος b.

1 NC παραδίδους 2 (N μετεμελήθη καὶ) 3 (C11 ἀπ-)
4 NBC ἀθῶν 5 (N + τριάκοντα) 6 (C11 ἐν τῷ ναῷ)
7 (C ἀπεχ.) 8 (B11 Κορβάν) 9 (11 + Acheldemach, quod
est) 10 (N Καὶ) 11 (C Ἱηρεμ., 211 s^a omit, 1 Esaiam)
12 N s^a ἔδωκα

^a Mark xiv. 30.

S. LUKE.

(From a different source, with scrap from the deutero-Mark ?)

xxii. (60) καὶ παραχρήμα [ἔτι λαλοῦντος αὐτοῦ]¹
ἐφώνησεν ἀλέκτωρ. †

61 [καὶ στραφεὶς ὁ κύριος² ἐνέβλεψεν τῷ Πέτρῳ,]

καὶ ὑπεμνήσθη³ ὁ Πέτρος⁴ τοῦ ῥήματος⁵

τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι⁶

“ Πρὶν⁶ ἀλέκτορα⁷ φωνῆσαι [σήμερον]⁸

ἀπαρνήσῃ με τρίς⁹. ” †

62 (καὶ ἐξελθὼν ἔξω¹⁰ ἔκλαυσεν πικρῶς.)¹¹

1 (ss omit) 2 (D ss Ἰησοῦς) 3 (D omits) 4 (D λόγου)
5 (D ll omit) 6 (B + ἡ) 7 (s^c + twice) 8 (D ll s^c omit)
9 (D^s ll + μὴ εἰδέναι με) 10 (A ll + ὁ Πέτρος) 11 6 ll omit

xxii. 66—71, xxiii. 1—25.

66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἄρχιερεῖς τε¹ καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον
αὐτῶν,]

λέγοντες

“ Εἰ² σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῖν.]³ ”

67 [εἶπεν δὲ⁴ αὐτοῖς [“ Ἐὰν ὑμῶν⁵ εἰπω οὐ μὴ πιστεύσητε·
68 Ἐὰν δὲ⁵ ἐρωτήσω οὐ μὴ ἀποκριθῇτε⁶. ”

69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ γίος τοῦ ἀνθρώπου⁷ καθήμενος ἐκ δεξιῶν τῆς δυνάμεως⁸ [τοῦ θεοῦ]⁹. ”

70 [εἶπαν δὲ πάντες] “ Σὺ [οὖν]⁹ εἶ ὁ υἱὸς τοῦ θεοῦ; ”
ὁ δὲ [πρὸς αὐτοὺς] ἔφη¹⁰ “ [Τμείς λέγετε ὅτι] ἐγὼ εἰμι. ”

71 οἱ δὲ εἶπαν

“ Τί ἔτι ἔχομεν μαρτυρίας¹¹ χρεῖαν; †

[αὐτοὶ γὰρ] ἠκούσαμεν¹² [ἀπὸ τοῦ στόματος αὐτοῦ]. ”

xxiii. 1 Καὶ ἄναστὰν

ἄπαν τὸ πλῆθος αὐτῶν^{13 14}

ἤγαγον αὐτὸν¹⁵ ἐπὶ τὸν¹⁶ Πιλάτον.

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (ss
omits) 5 (D ll omit, A l + καὶ) 6 (l omits, D ll ss + μοι ἡ
ἀπολύσῃτε ± me) 7 (s^c omits) 8 (2 ll omit) 9 (D 2 ll
omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll
ἠκούσαμεν γὰρ) 13 (l omits) 14 (D ἀναστάντες) 15 (D
† + αὐτὸν) 16 (D omits)

(Another account of the death of Judas is given in Acts i. 18 f.

IV. § 9.)

S. JOHN.

xviii. (27) καὶ εὐθέως
ἀλέκτωρ ἐφώνησεν.

Though Κύριε is frequently applied to our Lord in S. Matthew and twice in S. Mark, the use of ὁ κύριος as a substitute for Ἰησοῦς is found only in SS. Luke and John. The change must be attributed to the growth of reverence for our Lord's person and may be compared with the use of 'our Lord' in the modern pulpit.

On Luke xxii. 66—71 see the introductory note on page 148.

xviii. 28—40, xix. 1, 4—16^a.

[28 Ἀγουσιν οὖν¹ τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα² εἰς τὸ
πραιτώριον³. ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
ἵνα μὴ μανθῶσιν ἄλλα φάγωσιν⁴ τὸ πάσχα.

1 (2 ll δὲ, l omits) 2 (l a Caiphan, ll ad Caiphan, l ad
Caipham et ad Pilatum, s^a + and brought Him) 3 (s^a + to
deliver Him to the governor) 4 (L ll ἀλλ' ἵνα φάγ., s^a whilst
they were eating)

^b LXX. Zech. xi. 13, καὶ ἔλαβον τοὺς τριάκοντα ἀργυροὺς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.
^c LXX. Dan. vii. 13, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Ps. cx. 1, “ κάθου ἐκ δεξιῶν μου.”

C lacks Luke xxii. 20—xxiii. 24.
 ——— John xviii. 36—xx. 15.
 D ——— John xviii. 14—xx. 13 a.
 s^a ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

50 c. *Our Lord is taken before Pilate, who hesitates.*

xxvii. 11 [Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος]
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”
 ὁ δὲ [Ἰησοῦς] ἔφη¹ “Σὺ λέγεις².”
 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
 [καὶ πρεσβυτέρων³ οὐδὲν ἀπεκρίνατο⁴].
 13 τότε λέγει αὐτῷ ὁ Πειλᾶτος †
 “Οὐκ ἀκούεις πόσα⁵ σου καταμαρτυροῦσιν;”
 14 καὶ οὐκ ἀπεκρίθη [αὐτῷ πρὸς οὐδὲ⁶ ἐν ῥῆμα],
 ὥστε θαυμάζειν τὸν ἡγεμόνα [λαὸν].
 1 B ll s^a + αὐτῷ 2 (l dixisti) 3 (s^a Pharisees) 4 (D s ll
 ἀπεκρίνετο) 5 (B ὅσα, D τόσα, s^a πόσοι) 6 (D ll omit)

xv. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος¹ *
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”
 ὁ δὲ² ἀποκριθεὶς³ αὐτῷ⁴ λέγει⁵ “Σὺ λέγεις.”
 [3 καὶ κατηγοροῦν⁶ αὐτοῦ οἱ ἀρχιερεῖς πολλά. (ii)
 7
 4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα⁸ αὐτὸν (λέγων)⁹
 “Οὐκ ἀποκρίνη οὐδὲν¹⁰; ἴδε¹¹ πόσα σου καταμαρτυροῦσιν.”
 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,
 ὥστε θαυμάζειν τὸν Πειλᾶτον.]
 1 (2 ll + dicens) 2 (D l καὶ) 3 (l omits) 4 (ll omit)
 5 (2 ll dixit) 6 (D s κατηγοροῦσιν) 7 (2 ll s^a + but He answered
 nothing) 8 (NCD ll -τησεν) 9 (s l omit, (s^a † + to them)
 10 (B omits) 11 (s^a dost Thou not see?)

Luke xxiii. 11. The phrase ἐσθῆς λαμπρά is used only by SS. Luke and James, ἐχθρα by SS. Luke, Paul and James. In Mark xv. 17 (= Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. There is perhaps some assimilation between these passages and the mockery in S. Luke before Herod. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (= Matt. xxvii. 14, cf. John xix. 9).

v. 12. If the coolness between Pilate and Herod arose when Pilate “mingled the blood of some of Herod’s subjects with their sacrifices” (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

S. LUKE.

S. JOHN.

xxiii. 2 [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες “Τοῦτον εὐραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κωλύοντα φέροντας Καίσαρι διδόναι³ καὶ⁴ λέγοντα αὐτὸν⁵ χριστὸν βασιλέα εἶναι.”]

3 ὁ δὲ Πειλᾶτος⁶ ἠρώτησεν⁷ αὐτὸν λέγων †

“Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”

ὁ δὲ ἀποκριθεὶς αὐτῷ⁸ εἶπεν^{9,10} “Σὺ λέγεις.”

1 (D^s †εὐρον) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα, see v. 5) 4 (A 2 ll omit) 5 (N^l αὐτὸν) 6 (II + audiens) 7 (D ἐπ-) 8 (II omit) 9 (N λέγει) 10 (D I ἀπεκρίθη αὐτῷ ± λέγων)

50d. 1. Our Lord is referred to Herod.

[xxiii. 4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους “Οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.” 5 οἱ δὲ ἐπίσχυον¹ λέγοντες ὅτι² “Ἀνασεῖς³ τὸν λαὸν⁴ διδάσκων⁵ καθ’ ὅλης τῆς Ἰουδαίας⁶, καὶ⁷ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε⁸.” 6⁸ Πειλᾶτος δὲ ἀκούσας⁹ ἐπρώτησεν εἰ¹⁰ (ὁ)¹⁰ ἀνθρώπος¹¹ Γαλιλαῖος¹² ἔστιν¹³, 7 καὶ ἐπιγινώσκων¹⁴ ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου¹⁵ ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς¹⁶ Ἡρώδη, ὅντα καὶ αὐτὸν^{17,18} ἐν Ἱεροσολύμοις ἐν ταῖταις¹⁷ ταῖς ἡμέραις¹⁸. 8¹⁹ Οὐ δὲ¹⁹ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη²⁰ λίαν, ἦν γὰρ ἔξ ἱκανῶν χρόνων²¹ θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦν²² περὶ αὐτοῦ, καὶ ἠλπίζεν²³ τι σημεῖον ἰδεῖν ἐν²⁴ αὐτοῦ γινόμενον. 9 ἐπρώτα δὲ¹⁹ αὐτὸν ἐν λόγῳ ἱκανοῖς²⁵ αὐτὸς δὲ οὐδὲν²⁶ ἀπεκρίνατο αὐτῷ²⁷. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς²⁸ εὐθὺς κατηγόροντες αὐτοῦ. 11 ἐξουθενήσας δὲ²⁹ αὐτὸν³⁰ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν³¹ ἐσθῆτα λαμπρὰν ἀνέπεμψεν³² αὐτὸν τῷ Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι³³ ὁ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ³⁴ μετ’³⁵ ἀλλήλων³⁶. προὔπῃρχον³⁷ γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς³⁸.]

1 (D ἐνισχ.) 2 (D ll omit) 3 (N †ἀνασεῖ) 4 (N ὄχλον) 5 (N ll omit) 6 (D γῆς) 7 (2 ll + et filios nostros et uxores avertit a nobis, non enim baptizantur sicut (± et) nos ± nec se mundant, see v. 2) 8 (D + ὁ) 9 (D ll s^c + τὴν Γαλιλαίαν) 10 B omits 11 (I omits) 12 (D ll ἀπὸ τῆς Γαλιλαίας) 13 (s^c omits) 14 (B + τὸν) 15 (N * ταυτὸν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (N αὐταῖς, D ll s^c ἐκεῖνας) 18 (s^c + of unleavened bread) 19 (N omits) 20 (A ll ἐξ ἱκανοῦ ± χρόνον, I omits) 21 (A ll + πολλὰ) 22 (N D οὐκ) 23 (D + οὐδὲν, I + quasi non audiens, s^c + as though He had not been there) 24 (s^c rulers) 25 (N τε) 26 (N omits), N ll + καὶ 27 (D ll + αὐτὸν) 28 (N I ἐπεμψεν) 29 (I hora) 30 (II omit) 31 (N * -ῃρχοντο) 32 (D I ὄντες δὲ ἐν ἀγῆρα ὁ Πειλᾶτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s^c omits vv. 10—12))

50d. 2. Pilate resumes the examination.

[xxiii. 13 Πειλᾶτος δὲ¹ συνκαλεσάμενος² τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας³ καὶ⁴ τὸν λαὸν⁵ 14 εἶπεν πρὸς αὐτούς “Προσηνέγκατέ⁶ μοι τὸν ἀνθρώπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ⁷ ἐνώπιον ὑμῶν ἀνακρίνας⁸ οὐθὲν⁹ εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ¹⁰ αἴτιον ὧν κατηγορεῖτε κατ’¹¹ αὐτοῦ¹². 15 ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς¹³, καὶ ἰδοὺ¹⁴ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον¹⁵ αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω¹⁶.”]

1 (D ὁ δὲ II.) 2 (D -έσας) 3 (D I + πάντα) 4 (II populi or plebis, I omits) 5 (D s^c I Κατ-) 6 (D κάγω δέ) 7 (I omits) 8 (D οὐδὲν) 9 (D αὐτῷ) 10 (N omits) 11 (D omits) 12 (D ll ss ἀνέπεμψα γὰρ ὑμᾶς (ss αὐτὸν) πρὸς αὐτόν) 13 (D + ἐν) 14 (N D ll ss + 17 ἀνάγκην δὲ εἶχεν (ss he was wont) κατὰ ἐορτὴν ἀπολύειν αὐτοῖς ἕνα, —D s^c put this after verse 19—, 2 ll + δέσμιον, I + quemcumque voluisset populus)

xviii. 29 ἐξήλθεν οὖν ὁ Πειλᾶτος ἐξω¹ πρὸς αὐτοὺς καὶ φησιν² “Τίνα κατηγοροῦν φέρετε³ τοῦ ἀνθρώπου τούτου;” 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ “Εἰ μὴ ἦν οὗτος κακὸν ποιῶν⁴, οὐκ ἂν⁵ σοι παρεδώκαμεν⁶ αὐτόν.” 31 εἶπεν οὖν⁷ αὐτοῖς⁸ Πειλᾶτος “Ἀνάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν⁹.” εἶπον¹⁰ αὐτῷ οἱ Ἰουδαῖοι “Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.” 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν¹¹ σημαίνων ποῶς θανάτῳ ἡμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ

“Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”

34¹² ἀπεκρίθη¹³ Ἰησοῦς “Ἀπὸ σεαυτοῦ σὺ¹⁴ τοῦτο λέγεις¹⁵ ἢ ἄλλοι εἰπὼν σοι περὶ ἐμοῦ;” 35 ἀπεκρίθη ὁ Πειλᾶτος “Μῆτι¹⁶ ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς¹⁷ παρέδωκάν σε ἐμοί· τί ἐποίησας;” 36 ἀπεκρίθη Ἰησοῦς “Ἡ βασιλεία ἡ ἐμὴ¹⁸ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ¹⁹, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν²⁰, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ²¹ οὐκ ἔστιν ἐντεῦθεν.” 37 εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος “Οὐκοῦν βασιλεὺς εἶ σύ;”

ἀπεκρίθη ὁ Ἰησοῦς “Σὺ λέγεις

ὅτι βασιλεὺς εἰμι²². ἐγὼ²³ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω²⁴ τῇ ἀληθείᾳ²⁵. πᾶς ὁ ὢν ἐκ¹¹ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.” 38 λέγει αὐτῷ ὁ Πειλᾶτος “Τί²⁶ ἐστὶν ἀλήθεια;” Καὶ τοῦτο εἰπὼν πάλιν ἐξήλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς “Ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ αἰτίαν·

1 (A I omit) 2 (A ll εἶπεν, s^c + to them) 3 (C II + κατὰ) 4 (N κακὸν ποιήσας, C I κακοποιῶν, A ll κακοποιός) 5 (s^c + εὐεν) 6 (N * -κειμεν) 7 (II omit) 8 (N + ὁ) 9 (N I omit) 10 (N ll + οὖν) 11 (N omits) 12 (II + et) 13 (N I + αὐτῷ, N C + ὁ) 14 (N ll omit) 15 (N εἶπας) 16 (N M ἢ) 17 (N ll ὁ ἀρχιερεῖς) 18 (N ἡ ἐμὴ β.) 19 (N + καὶ) 20 (B omits) 21 (A ll + ἐγὼ) 22 (I omits) 23 (N † -ση) 24 (N περὶ τῆς ἀληθείας) 25 (N † TIs)

C lacks Luke xxii. 20—xxiii. 24.
 — John xviii. 36—xx. 15.
 D — John xviii. 14—xx. 13 a.
 s^a — John xviii. 32—xix. 39.
 s^c — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

50e. Barabbas.

xxvii. 15 Κατὰ δὲ¹ ἑορτὴν εἰώθει [ὁ ἡγεμὼν] ἀπολύειν
 ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.² †
 16 εἶχον³ δὲ τότε⁴ δέσμιον [ἐπίσημον]⁵ λεγόμενον⁶ Βαραβ-
 βᾶν.⁷]

xv. 6 Κατὰ δὲ¹ ἑορτὴν ἀπέλυεν²
 αὐτοῖς ἓνα δέσμιον ᾧ ὃν παρηγοῦντο³.

8
 17 [συνηγμένων οὖν⁹ αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλᾶτος †
 “[Τίνα] θέλετε ἀπολύσω ὑμῖν¹⁰,
 [6 (τὸν)¹¹ Βαραββᾶν⁷ ἢ Ἰησοῦν] τὸν [λεγόμενον] Χριστόν;”
 18 ᾗ δὲ γὰρ ὅτι
 διὰ φθόνον παρέδωκεν αὐτόν.
 [19 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
 ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”]
 20 “Οἱ δὲ ἀρχιερεῖς¹² [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους
 ἵνα αἰτήσωνται τὸν Βαραββᾶν⁷ [τὸν δὲ Ἰησοῦν ἀπολέσωσιν],
 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †
 [“Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;” οἱ δὲ εἶπαν “Τὸν¹³
 Βαραββᾶν.” 22 λέγει αὐτοῖς ὁ Πειλᾶτος]
 “Τί οὖν ποιήσω¹⁴ [Ἰησοῦν] τὸν λεγόμενον Χριστόν;”

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
 δεδεμένος οἷτινες ἐν τῇ στάσει φόνον⁴ πεποιήκεισαν⁵.
 8 καὶ ἀναβὰς⁶ ὁ ὄχλος ἤρξατο αἰτεῖσθαι⁷ καθὼς⁸ ἐποίει
 αὐτοῖς.

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων¹⁰
 “Θέλετε ἀπολύσω ὑμῖν¹⁰
 τὸν βασιλέα τῶν Ἰουδαίων;”
 [10 ἐγίνωσκον¹¹ γὰρ ὅτι
 (ii)
 διὰ φθόνον παραδεδώκεισαν¹² αὐτόν (οἱ ἀρχιερεῖς)¹³.

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον¹⁴
 ἵνα μᾶλλον τὸν¹⁵ Βαραββᾶν ἀπολύσῃ αὐτοῖς.
 12 ὁ δὲ Πειλᾶτος πάλιν¹⁶ ἀποκριθεὶς ἔλεγεν¹⁷ αὐτοῖς

“Τί οὖν¹⁸ ποιήσω (ὃν)¹⁹ λέγετε²⁰ τὸν βασιλέα²¹ τῶν
 Ἰουδαίων;”]

13 οἱ δὲ πάλιν²² ἔκραξαν²³ “Σταύρωσον αὐτόν.”

λέγουσιν [πάντες] “Σταυρωθήτω.”
 1 (D + τὴν) 2 (N παρηγοῦντο) 3 (2 ll εἶχεν) 4 (N † τὸν
 τε) 5 (D + τὸν) 6 (5 cursives s^a + Ἰησοῦν) 7 (1 sⁱ Βα-
 ραββᾶν) 8 (s^a + and he was cast into prison on account
 of evils which he had done and he had committed murder)
 9 (D ll δὲ, 1 omits) 10 (1 + de duobus) 11 ND omit
 12 (ll Princeps autem sacerdotum) 13 (D omits) 14 (D^s
 ποιήσωμεν, 1 faciemus, 1 * faciem)

1 (D + τὴν) 2 (1 consueverat remittere, 11 solebat dimittere)
 3 (C ὄναρ, D ll ὃν ἄν, CD ll ἠτοῦντο) 4 (N + τινὰ) 5 (s^a And
 there was a prisoner, a man, a malefactor, called Barabbas;
 and there was (or, he was) a man who worked evil and wrought
 murder, so 4 ll read qui...fecerat for οἷτινες.....πεποιήκεισαν)
 6 (1 omits, C ἀναβήσας, s^a answered...and, D 2 ll + ὅλος) 7 (D 1
 + αὐτόν) 8 (CD ll + ἀεὶ) 9 (D ll ἀποκριθεὶς λέγει αὐτοῖς)
 10 (D 1 omit) 11 (N ἐγνώκει, D ᾗ δὲ) 12 (D 1 παρέδωκεν,
 1 tradebant) 13 B s^a omit 14 (D ll s^a ἔπεισαν τῷ ὄχλῳ)
 15 (D omits) 16 (D 2 ll omit) 17 (D 1 εἶπεν) 18 (D ll s^a
 + θέλετε) 19 B omits 20 (D ll omit) 21 (D βασιλεῖ)
 22 (3 ll omit) 23 (D ll + λέγοντες)

50f. Pilate protests but gives way.

xxviii. 23 “ὁ δὲ ἔφη¹ “Τί γὰρ κακὸν ἐποίησεν;”

xv. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς¹ “Τί γὰρ ἐποίησεν
 κακόν;” †

οἱ δὲ περισσῶς ἔκραζον² [λέγοντες]³
 “Σταυρωθήτω α^{7,4}.”

οἱ δὲ περισσῶς ἔκραξαν²
 “Σταύρωσον αὐτόν α.”

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
 λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι⁵ τοῦ ὄχλου λέγων
 “Ἀθῶνός εἰμι⁶ ἀπὸ τοῦ αἵματος⁷ τούτου· ὑμεῖς⁸ ὀψέσθε.” 25 καὶ
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
 τέκνα ἡμῶν.”

25 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι^{27,4}
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 καὶ⁵ παρέδωκεν τὸν Ἰησοῦν¹⁶ φραγελλώσας⁷
 ἵνα σταυρωθῇ.

26 τότε
 ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
 τὸν δὲ Ἰησοῦν φραγελλώσας⁹ παρέδωκεν¹⁰
 ἵνα σταυρωθῇ¹¹. †
 1 (D ll λέγει αὐτοῖς ὁ ἡγεμὼν) 2 (D^s ἔκραξαν) 3 (2 ll omit)
 4 (1 omits) 5 N ἀπ- 6 (D ll + ἐγώ) 7 N ll + τοῦ δικαίου
 8 (N + δὲ) 9 (D * φλαγ.) 10 (D ll + αὐτοῖς) 11 (D ll
 σταυρώσων αὐτόν)

1 (N omits) 2 (D ll ἔκραζον, N 1 + λέγοντες) 3 (B ποιεῖν)
 4 (D 2 ll omit) 5 (1 omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,
 D τὸν δὲ Ἰ. π.) 7 (D * φλαγ.)

^a Cf. Acts xiii. 28, “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἠτήσαντο Πειλᾶτον ἀναιρεθῆναι αὐτόν.” Cf. Acts iii. 13, iv. 27;
 1 Tim. vi. 13.

S. LUKE.

S. JOHN.

[xxiii. 18 ἀνέκραγον¹ δὲ πανπληθεὶς] λέγοντες “[Αἶρε τοῦτον,]²
ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββᾶν” 19 ὅστις ἦν διὰ στάσιν τινὰ
[γεννομένην
ἐν τῇ πόλει] καὶ φόνον βληθεὶς⁸ ἐν τῇ φυλακῇ⁴.

20 [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς⁵,
[θέλων ἀπολύσαι τὸν Ἰησοῦν.]

1 (D ll ἀνέκραξαν) 2 (D + αἶρε τοῦτον) 3 (D βεβλημένος,
N omits) 4 (D εἰς φυλακὴν + v. 17 (see above)) 5 (D αὐτοῖς)

xviii. 39 “ἔστιν δὲ συνήθεια ὑμῶν¹ ἵνα ἕνα ἀπολύσω ὑμῶν² (ἐν)³ τῷ
πάσχα”

βούλεσθε οὖν⁴ ἁπολύσω ὑμῖν²
τὸν βασιλέα τῶν Ἰουδαίων;”

40 ἐκραύγασαν οὖν⁵ πάλιν⁶ λέγοντες¹
“Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν.”
ἦν δὲ ὁ Βαραββᾶς⁷ ληστής.

1 (ll omit) 2 (l omits) 3 B omits 4 (N + ἵνα)
5 (l autem, 3 ll omit) 6 (ll πάντες or + πάντες) 7 (l + in-
signis)

xix. 1 Τότε οὖν ἔλαβεν¹ ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ 2 ἐμαστίγωσεν³.
(For verses 2, 3 see p. 161.)

xxiii. 21 οἱ δὲ ἐπεφώνουν¹ λέγοντες² “Σταύρου [σταύρου]³
αὐτόν⁴.”

xxiii. 22 ὁ δὲ [τρίτον] εἶπεν πρὸς αὐτούς “Τί γὰρ κακὸν
ἐποίησεν οὗτος; [οὐδὲν⁵ αἰτιον⁶ θανάτου εὑρον⁷ ἐν αὐτῷ· παι-
δεύσας οὖν αὐτὸν ἀπολύσω.]”

23 οἱ δὲ ἐπέκειντο⁸ φωναῖς μεγάλαις
αἰτοῦμενοι αὐτὸν σταυρωθῆναι⁹,
καὶ κατίσχυον αἱ φωναὶ αὐτῶν¹⁰ a.

24 καὶ Πειλᾶτος [ἐπέκρινεν¹¹ γενέσθαι τὸ αἷμα αὐτῶν·
25 ἀπέλυσεν δὲ¹² τὸν Ἰησοῦν καὶ φόνον¹³
βεβλημένον εἰς¹⁴ φυλακὴν ἣν ἦτοῦντο¹⁵,
τὸν δὲ Ἰησοῦν παρέδωκεν
τῷ θελήματι αὐτῶν¹⁵.]

1 (D l ἐκραξαν) 2 (D omits) 3 (ll omit) 4 (D † τὸν)
5 (ll + enim) 6 (D ll οὐδεμίαν αἰτίαν) 7 (D ll εὐρίσκω)
8 (N † ἐκείντο) 9 B σταυρῶσαι (ll crucifige) 10 (D ll ss
+ καὶ τῶν ἀρχιρέων) 11 (D l ἐπέκρινεν δὲ ὁ Π.) 12 (K ll
+ αὐτοῖς) 13 (D ἕνεκα φόνου) 14 (C + τῇν) 15 (3 ll
+ suscepunt ergo Iesum et portans (± sibi or suam) crucem
ducebatur)

4 Καὶ⁴ ἐξήλθεν⁵ πάλιν⁶ ἔξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς “Ἴδε ἄγω
ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω⁷ ἐν αὐτῷ.”
5 ἐξήλθεν οὖν (ὁ)⁸ Ἰησοῦς ἔξω⁶, φορῶν τὸν ἀκάνθινον στέφανον καὶ
τὸ² πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς “Ἴδού ὁ⁹ ἄνθρωπος¹⁰.”
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν¹¹ λέγοντες¹² “Σταύρωσον¹³ σταύρωσον¹⁴.” λέγει
αὐτοῖς ὁ Πειλᾶτος “Ἀδελφε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” 7 ἀπεκρίθησαν αὐτῷ¹² οἱ Ἰουδαῖοι
“Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον¹⁵ ὀφείλει ἀποθανεῖν, ὅτι
υἱὸν θεοῦ ἐάντων ἐποίησεν.” 8 “Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσήλθεν εἰς τὸ πραιτώριον πάλιν²
καὶ λέγει τῷ Ἰησοῦ “Πόθεν εἰ σὺ;”

ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
10 λέγει οὖν¹⁶ αὐτῷ ὁ Πειλᾶτος “Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;”
11 ἀπεκρίθη αὐτῷ¹⁷ Ἰησοῦς¹⁸ “Οὐκ εἶχες¹⁹ ἐξουσίαν κατ’ ἐμοῦ οὐδε-
μίαν εἰ μὴ ἦν δεδομένος σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι
μείζονα ἁμαρτίαν ἔχει.” 12²⁰ ἐκ τούτου ὁ Πειλᾶτος²¹ ἐζήτηε ἀπο-
λύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες²² “Ἐάν τοῦτον
ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἐάντων ποιῶν
ἀντιλέγει τῷ Καίσαρι.” 13 “Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων
τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον
λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ² Γαββαθᾶ²³. 14 ἦν δὲ παρα-
σκευῇ τοῦ πάσχα, ὥρα²⁴ ἦν²⁵ ὡς ἔκτε. καὶ λέγει τοῖς Ἰουδαίοις
“Ἴδε ὁ βασιλεὺς ὑμῶν.” 15 ἐκραύγασαν οὖν ἐκείνοι²⁶ 27 “Ἄρον
ἄρον²⁶ σταύρωσον αὐτόν.” λέγει αὐτοῖς ὁ Πειλᾶτος “Τὸν βασιλέα
ὑμῶν σταυρώσω;” ἀπεκρίθησαν οἱ ἀρχιερεῖς “Οὐκ ἔχομεν βασιλέα
εἰ μὴ Καίσαρα.”

16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς
ἵνα σταυρωθῇ.

1 (N λαβών) 2 (N omits) 3 (ll + eum) 4 (N ll omit
5 (E 2 ll + οὖν) 6 (2 ll omit) 7 (N ll αἰτίαν οὐχ εὐρίσκω)
8 B omits 9 (B omits) 10 (3 ll omit) 11 (N ἐκραξαν)
12 (N ll omit) 13 (ll + eum) 14 (N ll + αὐτόν. καὶ) 15 (A l
+ ἡμῶν) 16 (N l omit) 17 (A ll omit, N + ὁ) 18 (ll + et
dixit) 19 (N ἔχεις) 20 (ll + et) 21 (l omits)
22 (N ἔλεγον, A ll ἐκραύγαζον λέγ.) 23 (ll Gabbata, Gabbtha,
Gennetha, Gennatha, Gennesar or Gennaesa, N † Γολγοθᾶ)
24 (E l + δὲ) 25 (ll omit) 26 (l omits) 27 (N οἱ δὲ
ἐλεγον)

C lacks John xviii, 36—xx, 15.
D — John xviii, 14—xx, 13 a.
S^a — John xviii, 32—xix, 39.
S^c — Matt. xxiii, 25—xxviii, 20.
— Mark except xvi, 17—20.
— John xiv, 29—xxi, 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

51. THE CRUCIFIXION.

xv, 16—20^a.

xxvii, 27—31^a.

27 Τότε οἱ στρατιῶται [τοῦ ἡγεμόνος] παραλαβόντες [τὸν
Ἰησοῦν] εἰς τὸ πραιτώριον
συνήγαγον¹ [ἐπ' αὐτὸν] ὅλην τὴν σπεῖραν.
28 καὶ [ἐκδύσαντες² αὐτὸν³
χλαμύδα⁴] κοκκίνην περιέθηκαν αὐτῷ⁵,
29 καὶ πλέξαντες⁶ στέφανον ἐξ ἀκανθῶν [ἐπέθηκαν⁷
ἐπὶ τῆς κεφαλῆς⁸] αὐτοῦ καὶ [κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ],
καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ⁹ (4)
λέγοντες “Χαῖρε, βασιλεῦ⁹ τῶν Ἰουδαίων,”
30 καὶ ἐμπτύσαντες εἰς αὐτὸν
ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν } † (3)
αὐτοῦ.
31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν¹⁰ αὐτὸν τὴν [χλαμύδα]

καὶ¹¹ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

1 (D ^s †συνήγαγεν)	2 BD11s ^a ἐνδύσαντες	3 (D11 s ^a
+ ἱμάτιον πορφυροῦν καὶ)	4 (D *χλαμύδαν)	5 (S ^a omits)
6 (11 omit)	7 (B περι-)	8 (D τὴν κεφαλὴν)
9 S ^a ὁ	10 (S ^a ἐκδύσαντες)	11 (S ^a omits)

51a. *Mockery by the soldiers.*
[16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν (ii)
ἔσω¹ τῆς αὐλῆς¹², ὃ ἐστὶν¹³ πραιτώριον,
καὶ συνκαλοῦσιν⁴ ὅλην τὴν σπεῖραν.
17 καὶ
ἐνδιδύσκουσιν⁵ αὐτὸν πορφύραν καὶ περιτιθέασιν⁶ αὐτῷ (1)
πλέξαντες⁷ ἀκάνθινον στέφανον. † (2)
18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν⁸
“Χαῖρε, βασιλεῦ⁹ τῶν Ἰουδαίων”
19 καὶ ἔτυπον αὐτοῦ⁹ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον¹⁰
αὐτῷ, (3)
† καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ¹¹. (4)
20 καὶ ὅτε ἐνέπαιξαν αὐτῷ¹², ἐξέδυσαν αὐτὸν τὴν πορ-
φύραν
καὶ ἐνέδυσαν αὐτὸν τὰ¹³ ἱμάτια αὐτοῦ¹⁴.]

1 (11 omit)	2 (D11 εἰς τὴν αὐλήν, 1 omits)	3 (1 in)
4 (D ^s καλοῦσιν)	5 (D *ἐνδιδύσκουσιν)	6 (D11 ἐπι-)
7 (D omits)	8 (S1 + καὶ λέγειν)	9 (D11 αὐτὸν + εἰς)
10 (C? ἐνέπτυσαν)	11 (D1 omit)	12 (D omits)
13 (S ^a + ἰδια)	14 (D ^s omits)	

xv, 20^b—41.

51b. *Simon the Cyrenian bears the Cross.*

xxvii, 31^b—42, 44—51, 54—56.

(31) καὶ¹ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.
32 [Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον]
Κυρηναῖον² [ὀνόματι] Σίμωνα
τοῦτον ἡγγάρευσαν } †
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (D omits) 2 (D11 + εἰς ἀπάντησιν αὐτοῦ)

(20) Καὶ ἐξάγουσιν¹ αὐτὸν² ἵνα σταυρώσωσιν³ αὐτόν⁴.
21 καὶ ἀγγαρεύουσιν⁵ παραγοντά τινα^{6,7}
Σίμωνα⁸ Κυρηναῖον
ἐρχόμενον ἀπ' ἀγροῦ,
[τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου¹²,] (iii)
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (1 abduxerunt)	2 (1 omits)	3 (CD -συνισιν)	4 (SD11
omit)	5 (B ^a ἐγγαρεύ-)	6 (D τὸν)	7 (S ^a omits)
8 (D + τὸν)			

51c. *Our Lord is offered myrrhed wine* *(wine mingled with gall).*

xxvii, 33 Καὶ ἑλθόντες εἰς¹ τόπον¹ [λεγόμενον]² Γολγοθᾶ, †
ὃ ἐστὶν Κρανίου Τόπος λεγόμενος³, †
1 (B + τὸν) 2 (S^a omits) 3 (D11 s^a omit)

xv, 22 καὶ φέρουσιν¹ αὐτὸν ἐπὶ τὸν² Γολγοθᾶν³ τόπον⁴,
ὃ⁵ ἐστὶν μεθερμηνευόμενος⁶ Κρανίου Τόπος¹⁷.

1 (D φέρουσιν)	2 (CD omit)	3 (CD11 Γολγοθᾶ, S ^a which
is called Golgotha)	4 (S1 omit)	5 (S ^a δπερ)
6 SCD	7 (S ^a a skull)	

S. LUKE.

From the Gospel of S. Peter. iii.

Καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸς μᾶς τῶν ἀξύμων, τῆς ἐορτῆς αὐτῶν. οἱ δὲ λαβόντες τὸν κύριον ὥθουν αὐτὸν τρέχοντες, καὶ ἔλεγον “Σύρωμεν τὸν υἱὸν τοῦ θεοῦ, ἐξουσίαν αὐτοῦ ἐσχηκότες.” καὶ πορφύραν αὐτὸν περιέβαλλον, καὶ ἐκάθισαν¹ αὐτὸν ἐπὶ καθέδραν κρίσεως, λέγοντες “Δικαίως κρῖνε, βασιλεῦ τοῦ Ἰσραὴλ.” καὶ τις αὐτῶν ἐνεγκὼν στέφανον ἀκάνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου· καὶ ἕτεροι ἐστῶτες ἐνέπτυνον αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισσαν· ἕτεροι καλάμῳ ἔνυσσον αὐτόν, καὶ τινες αὐτὸν ἐμάστιζον λέγοντες “Ταύτῃ τῇ τιμῇ τιμῶμεν τὸν υἱὸν τοῦ θεοῦ.”

1 Cf. John xix. 13 where καθίζω may be transitive as it is in 1 Cor. vi. 4, Eph. i. 20.

(Compare the mockery by Herod's soldiers, Luke xxiii. 11.)

xix. 2, 3.

(Slightly different order.)

2 καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν¹ (2)αὐτοῦ τῇ κεφαλῇ²,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, (1)

3 καὶ

ἤρχοντο πρὸς αὐτὸν καὶ³ ἔλεγον“Χαῖρε, ὁ βασιλεὺς⁴ τῶν Ἰουδαίων.”

καὶ ἐδίδοσαν αὐτῷ ῥάπισματα.

1 (N + -κεν) 2 (A 211 ἐπὶ τὴν κεφαλὴν) 3 (211 omit)
4 (N βασιλεῦ)

In Romans xvi. 13 we read ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. One or two Alexanders are mentioned in S. Paul's history, but as they figure as his enemies they are probably distinct from the Alexander here.

xxiii. 26—49.

26 Καὶ ὡς ἀπήγαγον¹ αὐτόν,

ἐπιλαβόμενοι

Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν² ὁπισθεν³ τοῦ Ἰησοῦ⁴.
27 Ἐκολούθει δὲ αὐτῷ πολλὸς⁵ πλῆθος τοῦ λαοῦ καὶ γυναικῶν⁶ αἱ⁷
ἐκόπτοντο καὶ ἐθρήνουσαν αὐτόν⁸. 28 στραφεῖς δὲ πρὸς αὐτὰς⁹ Ἰησοῦς
εἶπεν “Θυγατέρες Ἱερουσαλὴμ¹⁰, μὴ κλαίετε ἐπ’¹¹ ἐμέ¹². πλὴν¹³ ἐφ’¹¹
ἐάντας κλαίετε καὶ ἐπὶ¹¹ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ¹⁴ ἔρχονται¹⁵
ἡμέραι ἐν αἷς ἐροῦσιν “Μακάριαι αἱ² στεῖραι καὶ αἱ¹⁶ κοιλίαι αἱ οὐκ
ἐγέννησαν καὶ μαστοὶ¹⁷ οἳ οὐκ ἔθρεψαν¹⁸.” 30 τότε ἄρξονται λέγειν
τοῖς ὄρεσιν “Πέσατε ἐφ’ ἡμᾶς,” καὶ τοῖς βοῦνοῖς
“Καλύψατε ἡμᾶς¹⁹.” 31 ὅτι ἐν¹⁹ ὑγρῷ ξύλῳ ταῦτα²⁰ ποιοῦσιν,
ἐν τῷ ξηρῷ τί γένηται²¹.” 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο²²
σὺν αὐτῷ ἀναιρεθῆναι.]

1 B 11 ἀπήγον 2 (N omits) 3 (D* ὁπίσθεν) 4 (I
eius) 5 (D 11 τὸ) 6 (D 11 ss γυναῖκες) 7 (I et, N omits)
8 (11 omit) 9 (CD + ὁ) 10 (I + tacete) 11 (D 11 omit)
12 (D + μηδὲ πενθεῖτε) 13 (D 11 ἀλλ’)
14 (D 11 ss ἐλεῶσονται) 15 (D omits) 16 (D μαστοί,
C μαστοί) 17 (D 1 ἐξ-) 18 (D + τῷ 20 (C τοῦτο) 21 (D 11
γενήσεται) 22 (I + Iothas et Maggairas)

33 Καὶ ὅτε ᾤλθαν ἐπὶ τὸν τόπον

τὸν καλούμενον¹ Κρανίον,

1 (C λεγόμενον)

εἰς τὸν³ λεγόμενον Κρανίου Τόπον,ὃ λέγεται⁴ Ἑβραϊστὶ⁵ Γολγοθά⁶,

1 (N 11 οἱ δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν) 2 (N
ἐαυτῷ, A 1 ἐαυτοῦ) 3 (E 11 τόπον) 4 (11 omit) 5 (11
+ autem) 6 B Γολγοθ

* LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν “Καλύψατε ἡμᾶς,” καὶ τοῖς βουνοῖς “Πέσατε ἐφ’ ἡμᾶς.”

C lacks Matt. xxvii. 12—44.
 — John xviii. 36—xx. 25.
 D — John xviii. 14—xx. 13b.
 S^a — John xviii. 32—xix. 39.
 S^c — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 34 ⁴ἔδωκαν αὐτῷ [πιεῖν]⁵
 οἶνον⁶ μετὰ χολῆς μεμιγμένον^a. †
 καὶ [γευσάμενος] οὐκ ἠθέλησεν πιεῖν⁵.
 4 (D + καὶ) 5 (ND πείν) 6 (All ὅξος)

xxvii. 35 σταυρώσαντες^b δὲ αὐτὸν
 διμερίσαντο¹ τὰ ἱμάτια αὐτοῦ
 βάλλοντες² κλῆρον^c,
 1 (B διμερίσαν) 2 ND βαλόντες 3 (All + ἵνα πληρωθῇ
 τὸ ῥηθὲν διὰ τοῦ προφήτου· “Διμερίσαντο τὰ ἱμάτιά μου αὐτοῖς
 καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον”)

51e. S. Mark seems to have derived the hour of the crucifixion from S. John's oral teaching. In our present text of S. John we read that it was the sixth hour when our Lord stood before Pilate, but from very early times this was reckoned a transcriptional error (F for Γ); see 'N.T. Problems' p. 156.

xxvii. 36 [καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ¹.]
 37 καὶ ἐπέθηκαν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ
 γεγραμμένην²
 ΟΥΤΟΣ [ΕΣΤΙΝ ΙΗΣΟΥΣ¹] Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
 ΔΑΙΩΝ. †
 1 (ll omit) 2 (l + Hebraice, Graece et Latine)

xxvii. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, †
 εἷς ἐκ δεξιῶν¹ καὶ εἷς ἐξ εὐωνύμων².
 1 (l + nomine Zoatham or -an) 2 (l + nomine Camma or
 -atha)

xxvii. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
 κινῶντες τὰς κεφαλὰς¹ αἰτῶν² καὶ λέγοντες
 “^{2c}Ὁ καταλύων τὸν ναὸν³
 καὶ ἐν⁴ τρισὶν ἡμέραις οἰκοδομῶν⁵, †
 σῶσον σεαυτόν.
 [εἰ νῦν⁶ εἰ τοῦ θεοῦ⁷,] κατὰβηθὶ ἀπὸ τοῦ σταυροῦ.”
 41 ὁμοίως⁷ (καὶ)⁸ οἱ ἀρχιερεῖς ἐμπαίζοντες⁹
 μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων¹⁰] ἔλεγον¹¹
 1 (D τὴν κεφαλὴν) 2 (D ll + Οὐὰ) 3 (ll + Dei) 4 (l omits)
 5 (ll + illut) 6 B θεοῦ εἰ, (ND ll S^a + καὶ) 7 (D S¹ + δὲ)
 8 Nl omit 9 (S^a + Him and insulting Him) 10 (D ll S^a
 Φαρισαίων, l + καὶ Φαρισαίων) 11 (D S¹ λέγοντες)

^a LXX. Ps. lxi. 22, καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.
^b The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9;
 Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 3, iii. 15, xvii. 3. See also the two following lists.
 The cross is mentioned 1 Cor. i. 17f., 23, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 13, v. 11, vi. 12ff.; Phil. ii. 8,
 iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 36, iv. 10, v. 30, x. 39, xiii. 29; Rev. xi. 8.
 The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 30, xv. 8; 2 Cor. v. 14, 18ff.; Gal. i.
 4, ii. 20f., iii. 13; Rom. iii. 24ff., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 25; 1 Tim.
 i. 15; Tit. ii. 14; Hebr. i. 3, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18ff., ii. 21, iii. 18;
 Acts viii. 32, xx. 28.

S. MARK.

[xv. 23 καὶ ἐδίδουν αὐτῷ⁸ (ii)
 ἐσμυρνισμένον οἶνον,
 ὃς δὲ¹⁹ οὐκ ἔλαβεν.]
 8 (D ll + πείν) 9 (C ὁ δὲ, D ll καὶ)

51d. The soldiers part His garments.

xv. 24 καὶ σταυροῦσιν αὐτὸν^b
 καὶ^{17c} διμερίζονται τὰ ἱμάτια αὐτοῦ³, } (i)
 βάλλοντες κλῆρον ἐπ' αὐτὰ^c [τίς τί ἄρῃ¹⁴]. } (iii)

1 (l omits) 2 (NCD S¹ ll σταυρώσαντες αὐτὸν) 3 (N
 † ἐαυτοῦ) 4 (D ll S^a omit)

51e. The superscription on the Cross.

[xv. 25 ἦν δὲ ὥρα τρίτη¹ καὶ ἐσταύρωσαν² αὐτόν.] (iii)
 26 καὶ ἦν ἡ¹³ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ }
 ἐπιγεγραμμένη } (2)
 Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. }
 1 (S^p marg Aeth ἔκτῃ) 2 (D ll ἐφύλασσον) 3 (D l ἦν δὲ)
 4 (D S^a + Οὗτός ἐστιν, l + Iesus)

51f. The two malefactors.

xv. 27 Καὶ σὺν αὐτῷ σταυροῦσιν¹ δύο ληστές², }
 ἓνα ἐκ δεξιῶν³ καὶ ἓνα ἐξ εὐωνύμων⁴ αὐτοῦ⁵. } (3)
 1 (B ll ἐσταύρωσαν, D S¹ † σταυροῦνται) 2 (D S¹ † λησταί)
 3 (l + nomine Zoathan) 4 (l + nomine Chammatha)
 5 (D ll omit, EF ll + 28 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· “Καὶ
 μετὰ ἀνόντων (Eutyches νεκρῶν) ἐλογίσθη”)

51g. Blasphemous revilings.

[xv. 29 Καὶ οἱ παραπορευόμενοι^{17c} ἐβλασφήμουν αὐτὸν (ii)
 κινῶντες τὰς κεφαλὰς αἰτῶν^{3c} καὶ λέγοντες
 “Οὐὰ⁴ ὁ καταλύων τὸν ναὸν
 καὶ οἰκοδομῶν (ἐν)⁵ τρισὶν ἡμέραις,
 3c σῶσον σεαυτὸν
 καταβὰς⁶ ἀπὸ τοῦ σταυροῦ.”]
 31 ὁμοίως⁷ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες ᾠδὴν⁸ ἀλλήλους¹⁴
 μετὰ τῶν γραμματέων ἔλεγον

1 (D παράγοντες) 2 (S^a omits) 3 (D 2 ll omit) 4 (2 ll
 omit) 5 D S¹ 2 ll omit 6 (C ll S^a καὶ κατὰβα) 7 (D ll S^a
 omit) 8 (D S¹ εἰς)

S. LUKE.

S. JOHN.

On the two offerings of wine (Mark xv. 23, 36) and the numerous changes which have been made in the several Gospels to secure the fulfilment of Psalm lxxix. 22, see 'Composition of the Gospels,' pp. 124—127.

N.B. vv. 34 and 38 are slightly misplaced.

xxiii. (33) [ἐκεῖ] ἐσταύρωσαν^b αὐτὸν
καὶ τοὺς κακούργους²,
ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν³. } (3)
34 ^aΔιαμερίζομενοι⁵ δὲ τὰ ἱμάτια αὐτοῦ } (1)
ἔβαλον⁶ κλῆρον^c.

2 (D + ὁμοῦ, 1 + αὐτος) 3 (C εὐωνύμων) 4 (NC II s^c + ὁ δὲ
Ἰησοῦς ἔλεγεν "Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν")
5 (D 1 διμερίζοντο) 6 (D 1 βαλόντες) 7 (A II κλήρους)

xxiii. 38 ἦν δὲ καὶ¹ ἐπιγραφὴ² ἐπ' αὐτῷ³ } (2)
Ἦ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ^{4,5}.

1 (CD + ἡ) 2 (C II + γεγραμμένη, D II + ἐπιγεγρ.) 3 (ND II
+ γράμμασιν Ἑλληνικοῖς, Ῥωμαϊκοῖς, Ἑβραϊκοῖς) 4 (C I omit,
D II ss + ἐστιν) 5 (A II Οὗτός ἐστιν (± Ἰησοῦς) ὁ βασιλεὺς
τῶν Ἰουδαίων)

xxiii. 33 (see above).

xxiii. 35 [καὶ εἰσθήκει ὁ λαὸς θεωρῶν¹.]
ἐξεμυκτήριζον^{2f} δὲ³ καὶ⁴ οἱ ἄρχοντες⁵ λέγοντες⁶

1 (D ὁρῶν) 2 (D ἐμυκ-) 3 (D II + αὐτὸν) 4 (ND II
omit) 5 (D omits, A I ss + σὺν αὐτοῖς, 1 + intra se) 6 (D I
καὶ ἔλεγον ± αὐτῷ)

xix. 18 ὅπου αὐτὸν ἐσταύρωσαν.....23 Οἱ οὖν στρατιῶται ὅτε ἐσταύ-
ρωσαν¹ τὸν Ἰησοῦν² ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα³
μέρη, ἐκάστω στρατιῶτῃ μέρος, καὶ τὸν χιτῶνα⁴. ἦν δὲ ὁ χιτῶν
ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου· 24 εἶπαν οὖν πρὸς ἀλλή-
λους⁵ "Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται."
ἵνα ἡ γραφὴ πληρωθῇ⁶

Διμερίσαντο τὰ ἱμάτιά μου ἑαγτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον^c.]
Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν⁷.

1 (N ol σταυρώσαντες) 2 (I eum) 3 (B τέσσαρα) 4 (N II
omit) 5 (N αὐτούς) 6 (A II + ἡ λέγουσα) 7 (I omits)

[xix. 14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἣν ὡς ἔκτη^a.....
19 ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ·
ἦν δὲ γεγραμμένον

ΙΗΣΟΥΣ [Ο ΝΑΖΩΡΑΙΟΣ]¹ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
20 τούτων οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν ὁ τόπος² τῆς πόλεως ὅπου² ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
γεγραμμένον Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ. 21 ἔλεγον οὖν τῷ
Πειλᾶτῳ οἱ ἀρχιερεῖς³ τῶν Ἰουδαίων⁴ "Μὴ γράφῃ 'Ο βασιλεὺς
τῶν Ἰουδαίων'⁴, ἀλλ' ὅτι ἐκεῖνος εἶπεν 'Βασιλεὺς τῶν Ἰουδαίων
εἰμί'." 22 ἀπεκρίθη ὁ Πειλᾶτος "Ὁ γέγραφα γέγραφα."

1 (II Nazarenes) 2 (I omits) 3 (I sacerdotes, 1 + et
principes) 4 (N † omits from end of v. 19)

xix. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο
ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

^c LXX. Ps. xxii. 19, διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

^a Cf. Mark xv. 25, 33.

^d LXX. Ps. xxii. 7, ἐκίνησαν κεφαλὴν, οἱ x. 25, ἐσάλευσαν κεφαλὰς αὐτῶν.

^f LXX. Ps. xxii. 7, πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με.

C lacks Matt. xxvii, 12—44.
 ——— John xviii. 36—xx. 25.
 D ——— John xviii. 14—xx. 13 b.
 s^a ——— John xviii. 32—xix. 39.
 s^c ——— Matt. xxiii. 25—xxviii. 20.
 ——— Mark except xvi. 17—20.
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 42 “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.
 12 βασιλεὺς Ἰσραὴλ ἔστιν,
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
 καὶ πιστεύσομεν” 13 [ἐπ’ αὐτόν] 14.
 43 15 πέποιθεν ἐπὶ τὸν θεόν 16, ῥγσάσθω νῦν 17 εἰ θέλει
 ἀγτόν 18. εἶπεν γὰρ οὗτος “Θεοῦ εἰμι υἱός.”
 12 (A ll + εἰ) 13 (N -τεύσωμεν, A ll -τεύομεν) 14 (D ll
 αὐτῶ) 15 (D ll + εἰ) 16 B ll τῶ θεῶ (ll domino)
 17 (l omits, D ll + αὐτόν) 18 (3 ll omit)

xxvii. 44 [τὸ δ’ αὐτόν] καὶ [οἱ λησταί] οἱ συνσταυρωθέντες^a
 σὺν αὐτῶ
 ὠνείδιζον αὐτόν.
 1 (D ‡ αὐτοί) 2 (D σταυρ.)

xxvii. 45 Ἐκ τῆς 71 ὥρας †
 σκότος ἐγένετο ἔτι πᾶσαν τὴν γῆν 72
 ἕως 3 ὥρας ἐνάτης.
 1 (3 ll Et postquam crucifixus est, a sexta) 2 (N l omit)
 3 (B ‡ ε)

xxvii. 46 [περὶ] δὲ τὴν ἐνάτην 1 ὥραν
 ἐβόησεν 2 ὁ 3 Ἰησοῦς φωνῇ μεγάλῃ
 [λέγων] “Ἐλωεὶ 4 ἔλωεὶ 5 λεμὰ 6 σαβακτάνει 6,”
 “τοῦτ’ ἔστιν
 Θεέ μοι Θεέ μοι, ἵνα τί με ἐγκατέλιπες 7; †
 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων 8 ἀκούσαντες ἔλεγον
 “οὗτος 9 Ἡλείαν φωνεῖ [οὗτος].”
 48 καὶ εὐθέως δραμὼν εἰς [ἔξ αὐτῶν 10 καὶ λαβὼν] σπόγγον
 πλήσας τε 11 ὄζοις 12 b καὶ περιθεὶς καλὰ μῶ ἐπότιζεν
 αὐτόν. †

49 οἱ δὲ λοιποὶ εἶπαν 13
 “Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σῶσαι 14 αὐτόν 15.”
 1 (D ἐνν-) 2 (N D ll ἀν-) 3 (D omits) 4 (D ll s^a
 Ἡλεῖ) 5 (D ll λαμὰ, ll lamina or lima, s^a lemana) 6 (N ll
 σαβαχθάνει, (D l † αφθάνει, l zaptani or zahthani) 7 (s^a omits)
 8 (D ἐστώτων) 9 (N D ll s^a? omit) 10 (N omits) 11 (D
 omits) 12 (D * ὄζου) 13 (N C ll ἔλεγον) 14 (N 2 ll σῶσαι,
 D 2 ll καὶ σώσει, l et liberat) 15 (N B C + ἄλλος δὲ λαβὼν
 λόγχην ἐνύξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα

S. MARK.

xv. (31) “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.” (4)
 32 ὁ χριστὸς ὁ βασιλεὺς 9 Ἰσραὴλ *
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
 ἵνα ἴδωμεν καὶ πιστεύσωμεν 10.”
 9 (C + τοῦ) 10 (D ll + αὐτῶ)

51 h. Behaviour of the malefactors.

xv. (32) καὶ οἱ συνσταυρωμένοι σὺν 1 αὐτῶ 72
 ὠνείδιζον αὐτόν.
 1 (C omits) 2 (D s omits)

51 i. The darkness at midday.

xv. 33 Καὶ γενομένης ὥρας ἑκτῆς
 σκότος ἐγένετο ἕξ 3 ὅλην τὴν γῆν 71
 ἕως ὥρας ἐνάτης.
 1 (D ὅλης τῆς γῆς)

51 k. The cry of despair.

[xv. 34 καὶ τῇ ἐνάτῃ ὥρᾳ 71 (ii)
 ἐβόησεν 2 ὁ 3 Ἰησοῦς φωνῇ μεγάλῃ 4
 “Ἐλωεὶ 5 ἔλωεὶ 6 λεμανὰ 6 σαβακτάνει 7,”
 ὃ ἔστιν μεθερμηνευόμενον
 “Ὁ θεός μοι (ὁ θεός μοι) 8, εἰς τί ἐγκατέλιπές 9 με 2;
 35 καὶ τινες τῶν παρεστηκότων 10 ἀκούσαντες 11 ἔλεγον
 “Ἰδε 12 Ἡλείαν φωνεῖ 13.”
 36 δραμὼν δὲ τις 14 γεμίσας 15 σπόγγον 16 ὄζοις } (5)
 ἔπεριθεὶς 17 καλὰ μῶ 71 ἔπότιζεν 18 αὐτόν,
 λέγων 19 720

“Ἄφετε 21 ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν.”
 1 (C τῇ ὥρᾳ τῇ ἐνάτῃ, l omits) 2 (D ἐφώνησεν) 3 (D l s^a
 omit) 4 (C ll + λέγων) 5 (D ll Ἡλεῖ) 6 (N C ll λεμὰ)
 B D ll λαμὰ 7 (B l † αβαφθάνει, D l † αφθάνει, l zaphani) C ll
 σαβαχθάνει 8 B omits 9 (D s 3 ll ὠνείδισας) 10 B ἐσθηκ.,
 (N D παρεστώτων) 11 (C omits) 12 (C οὗτος, D ll s^a omits)
 13 (D 2 ll + οὗτος) 14 (C D ll εἰς, N C D ll + καὶ) 15 (D πλήσας)
 16 (D σφόγγον) 17 (D ἐπε, C ll + τε) 18 (l omits)
 19 (s^a and they say) 20 (D s † omits) 21 (N D ll Ἄφες)

^a LXX. Ps. xxii. 2, ὁ θεός, ὁ θεός μου, (+ πρόσχες μοι) ἵνα τί ἐγκατέλιπές με;

S. LUKE.

xxiii. (35) “* Ἀλλους ἔσωσεν, σωσάτω ἑαυτὸν¹⁷,
 εἰ οὗτός⁸ ἔστιν ὁ¹⁹ χριστός¹⁰ [τοῦ θεοῦ¹¹, ὁ¹² } (4)
 ἐκλεκτός¹²³].”
 36 ἐνέπαιξαν¹³ δὲ αὐτῷ καὶ¹⁴ οἱ στρατιῶται } (5)
 προσερχόμενοι,
 ὄζος^b προσφέροντες αὐτῷ¹⁵
 37 καὶ¹⁶ λέγοντες¹⁷ [“Εἰ¹⁸ σὺ εἶ¹⁹ ὁ βασιλεὺς τῶν Ἰουδαίων],
 ὁ σῶσον σεαυτὸν²⁰.”

7 (D1 ἔσωσας, σεαυτὸν σῶσον) 8 (BD υἱός, 1 tu) 9 (D
 εἰ τοῦ θεοῦ, εἰ, 1 es) 10 (N + δ) 11 (D εἰ, ss transpose,
 putting τοῦ θεοῦ after ὁ ἐκλεκτός) 12 (l omits) 13 (CD ll
 ἐνέπαιζον) 14 (N omits) 15 (D ll ὅς τε προσέφερον αὐτῷ,
 ss omit) 16 (D ll omit) 17 (D1 ss + Χαῖρε) 18 (3 ll
 omit) 19 (D1 omit) 20 (D ss *περιτεθέντες αὐτῷ (ss υἱοῦ
 His head) καὶ ἀκάνθινον στέφανον 1 + imposuerunt autem &c.)

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων
 ἐβλασφήμη αὐτὸν²

[“Οὐχί³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς⁴.” 40 ἀπο-
 κριθεὶς δὲ ὁ ἔτερος ἐπιτιμῶν αὐτῷ ἐφῆ⁵ “Οὐδὲ⁶ φοβῆ⁷ σὺ τὸν θεόν,
 ὅτι ἐν τῷ αὐτῷ κρίματι εἶ⁸; 41 καὶ⁹ ἡμεῖς μὲν δίκαιως, ἄξια γὰρ ὧν
 ἐπράξαμεν ἀπολαμβάνομεν⁹. οὗτος δὲ οὐδὲν ἀποπον¹⁰ ἔπραξεν.”
 42 καὶ¹¹ ἔλεγεν¹² “Ἰησοῦ¹³, μνήσθητί μου ὅταν ἔλθῃς ἑἰς τὴν
 βασιλείαν¹⁴ σου¹⁵.” 43 καὶ εἶπεν αὐτῷ¹⁶ “Ἔμῃ σοι λέγω¹⁷,
 σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”]

1 (D omits) 2 (N CD ll + λέγων) 3 (A 3 ll Εἰ) 4 (D1
 omit, 1 Qui destruebas templum et in tribus diebus reedificabas
 *illum, saluum te fac nunc et descende de cruce) 5 (D ll
 ss ἐπετίμα...λέγων ± ὅτι) 6 (N D 2 ll Οὐ) 7 (l omits, C ss
 ἔσμεν, D † + καὶ ἡμεῖς ἐσμέν) 8 (C omits) 9 (C ll ἀπελά-
 βαμεν) 10 (D πονηρόν) 11 (D + στραφεὶς πρὸς τὸν κύριον)
 12 (D ll εἶπεν) 13 (A ll τῷ Ἰησοῦ, D αὐτῷ, A ll + Κύριε)
 14 (N CD ll ἐν τῇ βασιλείᾳ) 15 (D ἐν τῇ ἡμέρᾳ τῇς ἐλεύσεώς σου)
 16 (D + τῷ * ἐπλήσονται, 1 + “Credis?”) 17 (D Θάρσει)

xxiii. 44 Καὶ ἦν ἡδὴ¹ ὥσεί ὥρα ἔκτῃ

καὶ² σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν

ἕως ὥρας ἐνάτης 45 [τοῦ ἡλίου ἐκλείποντος]³,

1 (N D ll omit) 2 (N omits) 3 (N C? τ. ἡ. ἐκλείποντος,
 D ll ss ἐσκοτίσθη δὲ ὁ ἥλιος)

In S. Mark (34) I have written λευανὰ on the authority of s^a. The ζαφθάνει of the Western text is an attempt to restore the Hebrew זָפְתָנִי.

There is a discrepancy of tradition about the speaker. According to S. Mark (36) the man who offered the vinegar told his companions to wait for Elijah to come; according to S. Matthew the bystanders said this. S. Luke's account of the soldiers offering vinegar in mockery (36) may be a different tradition of this circumstance.

S. JOHN.

xix. 28 [Μετὰ τοῦτο εἰδώς¹ ὁ² Ἰησοῦς ὅτι ἦδη³ πάντα τετέλεσται
 ἵνα τελεωθῇ⁴ ἡ γραφὴ λέγει “ΔΙΨΩ^b.” 29 σκευὸς⁵ ἔκειτο ὄξους
 μεστὸν ἡ σπόγγον οὖν μεστὸν τοῦ⁶ ὄζου^c 7⁷⁸ ὑσώπω περιθέντες
 προσήνεγκαν αὐτοῦ τῷ στόματι^b.

1 (E1 ἰδὼν) 2 B omits 3 (l omit) 4 (N πληρωθῇ)
 5 (Y ll + οὖν, N + δέ) 6 (N omits) 7 (2 ll aceto cum felle)
 8 (A 3 ll oi δὲ πλῆσαντες σπόγγον ὄξους καὶ, 1 omits)

^b LXX. Ps. lxx. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξους.

C lacks John xviii. 36—xx. 25.
D — John xviii. 14—xx. 13 b.
s⁸ — John xviii. 32—xix. 39.
s⁹ — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

511. Our Lord yields up His Spirit.

xxvii. 50 ὁ δὲ Ἰησοῦς [πάλιν¹] κράξας φωνῇ μεγάλῃ ἀφή-
κεν τὸ πνεῦμα.

51 Καὶ [ἰδοὺ] τὸ καταπέτασμα² τοῦ ναοῦ ἐσχίσθη
(ἀπ' ³) ἄνωθεν ἕως κάτω εἰς δύο^{4,7}, †

[καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα
ἀνεψύχθησαν^{6,7} καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρ-
θησαν⁸, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ
εἰσῆλθον^{7,9} εἰς τὴν ἁγίαν πόλιν καὶ⁷ ἐνεφανίσθησαν¹⁰ πολλοῖς.]

1 (l omits) 2 (Gospel acc. to Hebrews superliminare)
3 N omits 4 (D11+μέρη) 5 (s⁸ omits) 6 (C ἡνεψύχθη)
7 (N omits) 8 (C ἠγέρθη) 9 (D11 ἦλθον) 10 (D ἐφά-
νησαν)

xv. 37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. (6)

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη }
εἰς δύο¹ ἀπ' ἄνωθεν ἕως κάτω. } (7)

1 (D11+μέρη)

From the Gospel of S. Peter. vi.

Καὶ τότε ἀπέσπασαν τοὺς ἥλους ἀπὸ τῶν χειρῶν τοῦ κυρίου, καὶ
ἐθηκαν αὐτὸν ἐπὶ τῆς γῆς· καὶ ἡ γῆ πᾶσα ἐσεισθη καὶ φόβος μέγας
ἐγένετο. τότε ἥλιος ἐλαμψε καὶ εὐρέθη ὥρα ἐνάτη. ἐχάρησαν δὲ
οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ ἵνα αὐτὸ θάψῃ,
ἐπειδὴ θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν. λαβὼν δὲ τὸν κύριον
ἐλουσε καὶ εἴλησε σινδόνι καὶ εἰσῆγαγεν εἰς ἰδίον τάφον καλούμενον
Κήπον Ἰωσήφ.

51 n. The Centurion's confession.

xxvii. 54 Ὁ δὲ ἑκατόνταρχος¹ [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν
Ἰησοῦν

ιδόντες τὸν σεισμόν καὶ τὰ γινόμενα² ἐφοβήθησαν σφόδρα],
λέγοντες “Ἀληθῶς³ θεοῦ υἱὸς ἦν⁴ οὗτος.” †

1 (ND-ἀρχης) 2 (NC γινόμενα) 3 (N+τοῦ) 4 (C 2 ll
ἐστιν)

xv. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἔξ ἐναντίας
αὐτοῦ¹

ὅτι² οὕτως³ ἐξέπνευσεν⁴

εἶπεν⁵ “Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.”

1 (D11 ἐκεῖ) 2 (D omits) 3 (s⁸ omits, C11 s⁸+κράξας,
D †+αὐτὸν κράξαντα καὶ) 4 (l exclamavit) 5 (D † omits)

51 o. From a comparison of the lists of names in the four Gospels it is commonly assumed (1) that Salome was the wife of Zebedee, (2) that Salome was a sister of the Virgin Mary, (3) that Mary the wife of Clopas was the mother of James and Joses. These deductions, however probable, are not certain. Many women were present, and we have no right to assume that the same are meant in different lists. S. Jerome's conclusions (see Lightfoot, *Galatians*, Dissertation II.), though unfortunately accepted in the English Book of Common Prayer, are now generally abandoned as untenable. Mary of Magdala is mentioned, as being present at the crucifixion, in four Gospels, the Virgin Mary in S. John only and Joanna in S. Luke only. Joanna is also named in Luke viii. 3. (S. Luke's list is in xxiv. 10.)

51 o. Names of women who were present.

xxvii. 55 Ἦσαν δὲ [ἐκεῖ]¹ γυναῖκες [πολλαὶ (8)] ἀπὸ
μακρόθεν θεωροῦσαι², (8)
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας³ }
διακονοῦσαι αὐτῷ. } (10)

56 ἐν αἷς ἦν Ἡ Μαρία⁴ ἡ⁵ Μαгдаληνὴ
καὶ⁷ Μαρία⁷ ἡ⁸ τοῦ Ἰακώβου καὶ⁹ Ἰωσήφ¹⁰ μήτηρ¹¹ } (9)
καὶ ἡ μήτηρ¹² τῶν υἱῶν Ζεβεδαίου^a.

1 (N κακεῖ, D καὶ) 2 (3 ll omit) 3 (1 a Cana Galilea)
4 C (καὶ) Μαριάμ 5 (D omits) 6 (N omits) 7 (C Μαριάμ)
8 (s⁸+daughter) 9 (N+ἡ Μαρία ἡ) 10 BC Ἰωσὴ 11 (N 2 ll
omit) 12 (N Μαρία ἡ)

xv. 40 Ἦσαν δὲ¹ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, (8)

[ἐν αἷς² καὶ³ Μαριάμ⁴ ἡ⁵ Μαгдаληνὴ (ii)
καὶ Μαρία ἡ⁶ Ἰακώβου τοῦ μικροῦ καὶ⁷ Ἰωσήτος⁸ }
μήτηρ } (9)

καὶ Σαλώμη,]

41 αἱ⁹ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν¹⁰ αὐτῷ }
καὶ διηκόνουν αὐτῷ¹¹, } (10)
καὶ ἄλλαι πολλαὶ¹² (8)

[αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.] (iii)

1 (C+ἐκεῖ) 2 (CD11+ἦν) 3 (D11 omit) 4 (ND Μαρία)
5 (D omits) 6 (D omits, s⁸+daughter) 7 (B+ἡ) 8 (NC
Ἰωσὴ, 11 Ioseph) 9 (C1 καὶ, D1+καὶ) 10 (D^s ἠκολούθησαν)
11 (CD1 omit) 12 (s⁸ who came with Him from Galilee and
many others, who were ministering unto Him)

^a Matt. xx. 20.

S. LUKE.

S. JOHN.

SS. Luke and John differ about the last words. With S. John's "Τετέλεσται" may be compared S. Luke's "τὸ περὶ ἐμοῦ τέλος ἔχει" (Luke xxii. 37).

xxiii. (45) ἔσχισθη δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσον]⁷¹.
(7)

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς [εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι² τὸ πνεῦμά μου"]^b. τούτου³ δὲ εἰπὼν⁷⁴ ἐξέπνευσεν. (6)

1 (D omits μέσον and places this clause after ἐξέπνευσεν)
2 (D παρατίθημι) 3 (A 2 ll ταῦτα) 4 (1 et, ss omit)

xxiii. 47 Ἰδὼν δὲ ὁ ἑκατοντάρχης¹
τὸ γενόμενον²⁷³

[ἐδόξαζεν⁴ τὸν θεὸν^c] λέγων⁵ "Ὁντως ὁ ἄνθρωπος οὗτος
δίκαιος ἦν⁶." †

48 [καὶ πάντες οἱ συναγαγενομένοι οἱ δόξαι ἐπὶ τὴν θεωρίαν ταύτην¹⁷,
θεωρήσαντες τὰ γενόμενα, τύποντες τὰ στήθη¹⁸ ὑπέστρεφον⁹.]

1 (CD -όνταρχος, 3 ll + et qui cum eo erant) 2 (C γεγονός)
3 (D Καὶ ὁ ἐκ. φωνήσας) 4 (C 2 ll ἐδόξασε, 1 magnificat,
11 magnificabant) 5 (11 dicentes, 8 + ὅτι) 6 (1 est)
7 (D 1 ἐπὶ θεωρίᾳ, ss omit) 8 (D + καὶ τὰ μέτωπα, 1 frontes
suas) 9 (ss omit, 1 ss + dicentes "Vae nobis, quae facta
sunt [ss vae nobis, 1 hodie] propter peccata nostra 1 + appropinquavit enim desolatio Hierusalem")

xxiii. 49 εἰστήκεισαν δὲ [πάντες οἱ γνωστοὶ αὐτῷ¹] ἀπὸ²
μακρόθεν^a καὶ ³γυναῖκες (8) †

αἱ συνακολουθοῦσαι⁴ αὐτῷ ἀπὸ τῆς Γαλιλαίας, (10)
δρῶσαι [ταῦτα]. (8)

1 (8CD ll αὐτοῦ, ss of Jesus) 2 (C omits) 3 B + αἱ
4 (D ll -θήσασαι)

^b LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

^c Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 31; Luke ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

^d LXX. Ps. lxxxviii. 8, ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ: xxxviii. 11, οἱ ἐγγιστά μου μακρόθεν ἔστησαν.

^e LXX. Ex. xii. 46 (spoken of the Paschal lamb), ὅστων οὐ συντρίψετε ἀπ' αὐτοῦ. Cf. Numb. ix. 12.

^f LXX. Zech. xii. 10, ἐπιβλέψονται πρὸς με ἄνθ' ὧν κατωρχήσαντο.

xix. 30 ὅτε οὖν⁹ ἔλαβεν τὸ ὄξος Ἦ² Ἰησοῦς¹⁰ εἶπεν "Τετέ-
λεσται," καὶ κλῖνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.]

9 (1 omits) 10 (8 1 omit)

51 m. Breaking of the legs of the malefactors.

xix. 31 [Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῇ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ¹ ἡμέρα ἐκείνου² τοῦ σαββάτου, ἠρώτησαν³ τὸν Πιλάτον ἵνα καταγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθώσιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ⁴ 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον⁵ ἡδη⁶ αὐτὸν τεθηκῶτα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν στρατιω-
τῶν λόγῳ αὐτοῦ τὴν πλευρὰν ἐνυξεν⁸, καὶ ἐξῆλθεν εὐθὺς⁷ αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινῶς⁸ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκείνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε¹⁷. 36 ἐγένετο γὰρ ταῦτα⁹ ἵνα ἡ γραφὴ πληρωθῇ Ὅστω¹⁰ οὐ σὺντριβήσεται¹⁰ αὐτοῦ⁹. 37 καὶ πάλιν ἑτέρα γραφὴ λέγει⁷ Ὅψονται εἰς ὃν ἐξεκέντησαν¹¹.]

1 (8 + omits) 2 B ll ἐκείνη 3 (8 + οὖν) 4 (8 1
εὐρον...καὶ) 5 (3 ll omit) 6 (2 ll aperuit = ἥνοιξεν,
1 percussit et perfodit) 7 (1 omits) 8 (8 ἀληθῆς) 9 (1 + illi)
10 (11 confringetis, 8 ll + ἀπ')

From the Gospel of S. Peter. vii. viii.

Τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς, γνόντες οἶον κακὸν ἑαυτοῖς ἐποίησαν, ἤρξαντο κόπτεσθαι καὶ λέγειν "Οὐαὶ ταῖς ἀμαρτίαις ἡμῶν" ἡγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλήμ." ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλυπούμην, καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυβόμεθα· ἐζητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναὸν θέλοντες ἐμπρῆσαι· ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν, καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου. Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσ-
βύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὰ στήθη λέγοντες ὅτι "Εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν".

(Continued on p. 168)

xix 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ αὐτοῦ¹ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία² ἡ τοῦ Κλωπᾶ³ καὶ Μαρία³ ἡ Μαгдаλην⁴].

26 [Ἰησοῦς οὖν ἰδὼν τὴν μητέρα¹⁵ καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα⁶ λέγει τῇ μητρὶ "Γύναι, ἴδε⁷ ὁ υἱός σου." 27 εἰτα λέγει τῷ μαθητῇ "Ἴδε, ἡ μήτηρ σου." καὶ⁸ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.]

1 (1 + Maria) 2 (8 Μαριάμ) 3 (1 + et Maria Iacobi)
4 (1 omits) 5 (8 + omits) 6 (8 + καὶ) 7 (8 ἰδοὺ) 8 (2 ll
omit)

C lacks John xviii. 36—xx. 25.
D ——— John xviii. 14—xx. 13 b.
s^a ——— John xviii. 32—xix. 39.
s^c ——— Matt. xxiii. 25—xxviii. 20.
——— Mark except xvi. 17—20.
——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

52. THE BURIAL.

52 a. Joseph's request.

xv. 42—47.

xxvii. 57 Ὁψίας δὲ γενομένης
ἦλθεν
ἄνθρωπος [πλούσιος] ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ,

42 Καὶ ἡδὴ ὁψίας γενομένης,
[ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον¹⁷², (1)] (iii)
43 ἔλθων³
Ἰωσήφ⁴ ἀπὸ Ἀριμαθαίας (2) εὐσχήμων βουλευτής,

ὃς καὶ αὐτὸς ἐμαθητεύθη¹ τῷ Ἰησοῦ·
58 οὗτος προσελθὼν² τῷ Πιλάτῳ
ῆτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
1 B ἐμαθήτευσεν 2 (D ll προσήλθεν...καὶ)

ὃς⁵ καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,
6 τολμήσας εἰσῆλθεν⁷ πρὸς τὸν⁸ Πιλάτον
καὶ ῆτήσατο τὸ σῶμα⁹ τοῦ Ἰησοῦ.

1 (D + ll πρὶν σάββατον) 2 (s^a it was on the Sabbath)
3 (D ll ἦλθεν) 4 NC + ὁ (1 Ioses) 5 (s omits) 6 (ll + et,
ll + hic) 7 (D ἦλθεν) 8 (CD omit) 9 (D^s πτώμα)

52 b. Pilate's doubt.

xxvii. (58) τότε ὁ Πιλάτος

xv. 44 [ὁ δὲ Πιλάτος] [ἐθαύμασεν¹ εἰ ἡδὴ τέθνη- (ii, iii)
κεν², καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-
ρώτησεν αὐτὸν εἰ ἡδὴ³ ἀπέθανεν⁴⁷⁵. 45 καὶ γνοὺς
ἀπὸ⁶ τοῦ κεντυρίωνος⁷⁵] [ἐδωρήσατο τὸ πτώμα⁷ (ii)
τῷ Ἰωσήφ⁸¹⁵.]

ἐκέλευσεν ἀποδοθῆναι¹.

1 (C ll + τὸ σῶμα)

1 (ND ll ἐθαύμαζεν) 2 (D ἐτεθνήκει) 3 NC πάλαι (s^a omits)
4 (D τεθνήκει) 5 (1 omits) 6 (D παρὰ) 7 (C ll σῶμα,
D 1 s^a + αὐτοῦ) 8 (B Ἰωσή)

52 c. The entombment.

xxvii. 59 καὶ [λαβὼν¹ τὸ σῶμα ὁ² Ἰωσήφ]
ἐνετύλιξεν αὐτὸ (ἐν)³ σινδόνι [καθαρᾶ⁴],
60 καὶ ἔθηκεν αὐτὸ⁵ ἐν τῷ καινῷ (3) [αὐτοῦ] μνημείῳ
ὃ ἐλατόμνησεν ἐν τῇ πέτρᾳ,
καὶ προσκυλίσας λίθον μέγαν⁶ τῇ θύρᾳ τοῦ μνημείου
[ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ] Μαριάμ⁷ ἡ⁸ Μαγδαληνὴ
καὶ ἡ⁹ ἄλλη Μαρία †
[καθήμεναι ἀπέναντι⁸ τοῦ τάφου].

xv. 46 καὶ¹ ἀγοράσας σινδόνα
καθελὼν⁸ αὐτὸν ἐνείλησεν τῇ σινδόνι¹⁴
καὶ ἔθηκεν⁵ αὐτὸν ἐν⁶ μνήματι²⁷
ὃ ἦν λελατομνημένον ἐκ⁸ πέτρας,
καὶ προσεκύλισεν⁹ λίθον¹⁰ ἐπὶ τὴν θύραν τοῦ μνημείου¹¹.
47 Ἡ δὲ Μαρία ἡ¹² Μαγδαληνὴ
καὶ Μαρία ἡ¹³ Ἰωσήτος¹⁴
ἐθεώρουσαν ποῦ¹⁵ τέθειται¹⁶.

1 (D παραλ.) 2 (D omits) 3 NC 1 omit 4 (s^a new)
5 (s omits) 6 (A ll + ἐπὶ) 7 (D Μαρία) 8 (D κατέν.)

1 (D ll ὁ δὲ Ἰωσήφ, 1 Ioses autem) 2 (C 1 + καὶ) 3 (D s^a
λαβὼν, 1 acceptum) 4 (D 1 eis τὴν σινδόνα) 5 (C κατέθηκεν)
6 (D + τῷ) 7 (CD μνημείῳ) 8 (D + τῆς) 9 (D^s προσκυλίσας)
10 (s + μέγαν) 11 (D + καὶ ἀπῆλθεν) 12 (D † omits) 13 (D
omits) 14 (D ll Ἰακώβου, A 1 Ἰωσήφ, 1 Iacobi et Ioseph,
1 Iacobi et Maria Ioseph, s^a the daughter of James, C Ἰωσή)
15 (D ll ἐθεόσαντο τὸν τόπον θπου) 16 (s omits two lines and
part of xvi. 1)

52 d. Setting the watch.

[xxvii. 62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνή-
χθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες
“Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν¹ ὡς
τρεῖς ἡμέρας ἐγείρομαι.” 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον
ἕως τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταί³ κλέψωσιν⁴
αὐτὸν καὶ εἰπωσιν⁵ τῷ λαῷ⁶ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν,⁷ καὶ ἔσται ἡ
ἐσχάτη πλάνη χειρῶν⁷ τῆς πρώτης.” 65 ἔφη⁸ αὐτοῖς ὁ Πιλάτος
“Ἐχετε κουστῶδιον⁹ ὑπάγετε ἀσφαλίσαθε ὡς οἴδατε.” 66 οἱ δὲ
πορευθέντες ἠσφαλίσαντο¹⁰ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ
τῆς κουστῶδας¹¹.]

From the Gospel of S. Peter. viii.

ἐφοβήθησαν οἱ πρεσβύτεροι, καὶ ἦλθον πρὸς Πιλάτον δεόμενοι
αὐτοῦ καὶ λέγοντες “Παράδος ἡμῖν στρατιώτας, ἵνα φυλάξω[μεν] τὸ
μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταί αὐτοῦ
κλέψωσιν αὐτὸν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ
ποιήσωσιν ἡμῖν κακά.” ὁ δὲ Πιλάτος παραδέδωκεν αὐτοῖς Περρώνιον
τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν
αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα, καὶ κυλί-
σαντες λίθον μέγαν κατὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῦ
πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνήματος, καὶ ἐπέ-
χρισαν ἐπτά σφραγίδας, καὶ σκηνὴν ἐκεῖ πῆξαντες ἐφύλαξαν.

1 (D + ὅτι) 2 (D omits) 3 CD ll + αὐτοῦ 4 (s
κλέψουσιν) 5 (D + εἰποῦσιν) 6 (2 ll + ὅτι) 7 (s χείρων,
D * χείρω) 8 NCD + δὲ 9 (D ll φύλακας, 1 milites)
10 (D -φάλισαν) 11 (D ll τῶν φυλάκων)

S. LUKE.

S. JOHN.

The trito-Mark (42) and S. Luke (54) seem to have derived from S. John's oral teaching (42) the fact that the day was Friday.

xxiii. 50—55.

xix. 38—42.

50 Καὶ [ιδού]

38 Μετὰ δὲ ταῦτα

ἀνὴρ ὀνόματι Ἰωσήφ βουλευτὴς [ὑπάρχων,
¹ἀνὴρ² ἀγαθὸς καὶ³ δίκαιος⁴,—51 οὗτος οὐκ ἦν συνκατατεθειμένος⁵
 τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,—]
 ἀπὸ Ἀριμαθαίας [πόλεως τῶν Ἰουδαίων⁶], (²)
 ὃς⁶ προσεδέχετο⁷ τὴν βασιλείαν τοῦ θεοῦ⁸,
⁵² οὗτος⁹ προσελθὼν τῷ Πειλάτῳ
 ᾤτησεν τὸ σῶμα τοῦ Ἰησοῦ,
 1 (NC1+καὶ, C+δ) 2 (D11 omit) 3 B omits 4 (1
 omits) 5 NCD -τιθέμενος 6 (A1+καὶ) 7 (A 211+καὶ
 αὐτὸς) 8 (ss of the heavens) 9 (D^s omits, 1 et)

1 (1+Pilatus autem cum audisset quia exspiravit, clarificavit dominum et donavit corpus Ioseph).

ἠρώτησεν τὸν Πειλάτον Ἰωσήφ¹ ἀπὸ Ἀριμαθαίας,
 ὃν μαθητὴς (τοῦ)² Ἰησοῦ [κεκρυμμένος δὲ
 διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ³.

1 (N+δ) 2 B omits 3 (1 Ihesum)

xix (38) καὶ ἐπέτρεψεν ὁ Πειλάτος.

[ἦλθεν¹ οὖν καὶ ἦρεν² τὸ σῶμα αὐτοῦ³.

39 ἦλθεν δὲ⁴ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν⁵ νυκτὸς τὸ
 πρῶτον, φέρων⁶ ἑλγυμα⁷ σμύρνης⁸ καὶ ἀλός⁹ ὡς λίτρας ἑκατὸν.]

1 (N11 ἦλθον) 2 (N11 ἦραν) 3 (N11 αὐτόν) 4 (E11 οὖν)
 5 (N11 τὸν Ἰησοῦν) 6 (N ἔχων) 7 A μίγμα 8 (N σμύρνης)

xix. 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ

καὶ ἔδωκαν αὐτὸ¹ ὀθονίοις² μετὰ τῶν ἀρωμάτων,

[καθὼς ἔθος ἐστίν³ τοῖς Ἰουδαίοις ἐνταφιάζειν· 41 ἦν δὲ ἐν
 τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ]

μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· (3)
 [42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων⁴, (1) ὅτι ἐγγὺς
 ἦν τὸ μνημεῖον,]

⁵ ἔθηκαν τὸν Ἰησοῦν.

1 (A 1+ἐν) 2 (211 omit) 3 (1 Moyses iussit, N ἔθος ἦν)
 4 (311 omit) 5 (N †+ὅπου)

From the Gospel of S. Peter. ii.

Ἰσθήκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πειλάτου καὶ τοῦ κυρίου, καὶ
 εἰδὼς ὅτι σταυρίσκειν αὐτὸν μέλλουσιν, ἦλθεν πρὸς τὸν Πειλάτον
 καὶ ᾔτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφὴν. καὶ ὁ Πειλάτος πέμψας
 πρὸς Ἡρώδην ᾔτησεν αὐτοῦ τὸ σῶμα, καὶ ὁ Ἡρώδης ἔφη “Ἀδελφε
 Πειλάτε, εἰ καὶ μὴ τις αὐτὸν ᾔτηκει, ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ
 καὶ σάββατον ἐπιφώσκει· γέγραπται γὰρ ἐν τῷ νόμῳ ἡλίου μὴ
 δύναι ἐπὶ πεφονευμένῳ.”

xxiii. 53 καὶ
 καθελὼν¹ ἐνετύλιξεν αὐτὸ² σινδόνι,
 καὶ ἔθηκεν αὐτὸν³ ἐν μνήματι
 λαξευτῷ⁴ οὗ οὐκ ἦν οὐδεὶς οὐπώ⁵ κείμενος⁶. (3)
 54 Καὶ ἡμέρα ἦν παρασκευῆς⁷, καὶ σάββατον ἐπέφωσ-
 κεν⁸. (1)
 55 Κατακολουθήσασαι⁹ δὲ αἱ¹⁰ γυναῖκες, αἵτινες ἦσαν
 συνελθυθῆναι ἐκ¹¹ τῆς Γαλιλαίας αὐτῷ¹², ἐθεάσαντο
 τὸ μνημεῖον¹³ καὶ ὡς ἐτέθη τὸ σῶμα¹⁴ αὐτοῦ.

1 (1+corpus, 1+illut, 1+illum) 2 (11 omit, 1 eum, D τὸ
 σῶμα τοῦ Ἰησοῦ, D11+ἐν) 3 (A 1 αὐτό, 1 omits) 4 (D μνη-
 μείῳ λελατομημένῳ) 5 (NC οὐδέπω) 6 (D1+καὶ θέντος αὐτοῦ
 ἐπέθηκεν τῷ μνημεῖῳ λίθον ὃν μόγις εἴκοσι ἐκύλιον, 1+ibi sepe-
 lierunt corpus Ihesu) 7 (A11 παρασκευῇ) 8 (D1 ἦν δὲ ἡ
 ἡμέρα προσαββάτου) 9 (D11 Κατὰκολουθήσαν...καὶ) 10 (D11
 δύο, NC omit) 11 (D11 ἀπὸ) 12 (C? D1 omit) 13 (D
 μνήμα) 14 (D omits)

S. Luke (53) seems to have derived from S. John's oral teaching (41) the fact that no one had been laid in the sepulchre; S. Matthew borrows the fact that it was new but adds that it was Joseph's.

^a Cf. Rom. vi. 4, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος. Acts xiii. 29, ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.

^b For similar geographical notes cf. Luke i. 26, iv. 31, viii. 26.

^c Matt. xxviii. 1.

^d Luke xxiii. 49.

C lacks John xviii. 36—xx. 25.
D — John xviii. 14—xx. 13 a.
s^a — John xviii. 32—xix. 39.
s^c — Matt. xxiii. 25—xxviii. 20.
— Mark except xvi. 17—20.
— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

53 a. S. Matthew's "Late on Saturday night, at dawn of Sunday morning" seems to indicate about 4 a.m. on Sunday, for though the Jewish day legally ended at sunset, the Jews always spoke of 'yesterday' and 'to-morrow' exactly as we do, with reference to the night's sleep. S. Mark's "Very early on the first day of the week" will mean much the same thing, for *πρωί* is strictly speaking the fourth watch of the night (3—6 a.m.), and although we cannot restrict its popular use to that period any more than *ὅψε* is restricted to the first watch, yet *λίαν πρωί* in an ancient author could hardly be much later than 4 a.m. When therefore the trito-Mark immediately adds "when the sun had risen" he so conspicuously contradicts the proto-Mark, that I have assumed a primitive corruption of the text, supposing the words 'not yet' to have been lost. (Continued on page 171.)

xxviii. 1—20.

Conflation.

1 [Ὁψὲ δὲ σαββάτων,] τῇ ἐπιφωσκούσῃ^a εἰς μίαν σαββά-
των, (2)
ἦλθεν Μαρία¹ ἡ² Μαγδαληνῇ } (1)
καὶ ἡ ἄλλη Μαρία }
[θεωρήσαι τὸν τάφον].
1 NC Μαριάμ 2 (D omits)

From the Gospel of S. Peter. viii. ix.

Πρωίως δέ, ἐπιφώσκοντος τοῦ σαββάτου, ἦλθεν ὄχλος ἀπὸ Ἱερου-
σαλὴμ καὶ τῆς περιχώρου ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον.
Τῇ δὲ νυκτὶ ἡ ἐπέφωσκεν ἡ κυριακή, φυλασσόντων τῶν στρατιωτῶν
ἀνὰ δύο δύο κατὰ φρουράν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ
καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας
ἐκείθεν, πολὺ φέγγος ἔχοντας, καὶ ἐγγίσσαντας τῷ τάφῳ. ὁ δὲ λίθος
ἐκείνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἐαυτοῦ κυλισθεὶς ἐπεχώρησε
παρὰ μέρος, καὶ ὁ τάφος ἠνολγῇ καὶ ἀμφοτέροι οἱ νεανίσκοι εἰσῆλθον.
ἰδόντες οὖν οἱ στρατιῶται ἐκείνοι ἐξύπνισαν τὸν κεντρύλιονα καὶ τοὺς
πρεσβυτέρους, παρῆσαν γὰρ καὶ αὐτοὶ φυλάσσοντες· καὶ ἐξηγου-
μένων αὐτῶν ἃ εἶδον, πάλιν ὁρῶσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς
ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορβούντας, καὶ σταυρὸν ἀκολουθούντα
αὐτοῖς· καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ,
τοῦ δὲ χειραγωγουμένου ὑπ' αὐτῶν ὑπερβαίνουσαν τοὺς οὐρανοὺς.
καὶ φωνῆς ἦκουον ἐκ τῶν οὐρανῶν λεγούσης "Ἐκλήρυξας τοῖς κοιμω-
μένοις·" καὶ ὑπακοὴ ἠκούετο ἀπὸ τοῦ σταυροῦ [δ]τι "Ναί."

xxviii. 2 καὶ [ἰδοὺ σεισμός ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου
[καταβάς ἐξ¹ οὐρανοῦ καὶ² προσελθὼν³] ἀπεκύλισε τὸν λίθον⁴
[καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ⁵ ὡς ἀστραπὴ]
καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν⁶ [ὡς⁷ χιών b. 4 ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν¹³ ὡς⁷ νεκροί.]
5 [ἀποκριθεὶς] δὲ⁸ ὁ ἄγγελος εἶπεν [ταῖς γυναῖξιν]⁹
"Μὴ φοβεῖσθε¹⁰ [ὑμεῖς,
οἶδα γὰρ ὅτι] Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †
6 οὐκ ἔστιν ὧδε, ἡγέρθη c [γὰρ¹¹ καθὼς εἶπεν †
δεῦτε] ἴδετε τὸν τύπον ὅπου ἔκειτο¹².
7 καὶ [ταχὺ] πορευθεῖσαι¹¹ εἶπατε τοῖς μαθηταῖς αὐτοῦ
ὅτι "Ἠγέρθη ἁπὸ τῶν νεκρῶν¹⁸, καὶ ἰδοὺ¹⁸
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,
ἐκεῖ αὐτὸν ὄψεσθε·"
Ἰδοὺ εἶπον ὑμῖν.¹⁴

1 (D ἀπ') 2 (D omits) 3 (s^a omits) 4 (C 2 ll + ἀπὸ
τῆς θύρας) 5 (N † omits) 6 (ll omit) 7 (C ὡσεὶ) 8 (C ?
omits) 9 (N omits) 10 (N φοβηθήτε) 11 (l omits)
12 (CD ll + ὁ κύριος) 13 (D ll s^a omit) 14 (l sicut dixit
vobis: W. H. favour this reading)

^a Luke xxiii. 54, καὶ σάββατον ἐπέφωσκεν.

^c The Resurrection is alluded to in 1 Thess. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4; Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20,

S. MARK.

53. THE RESURRECTION.

xvi. 1—8 [9—20].

53 a. Women (SS. Peter and John) visit
the tomb.

1 Καὶ διαγενομένου τοῦ σαββάτου¹

†(ῆ)² Μαρία ἡ Μαγδαληνῇ } (1)
καὶ Μαρία ἡ³ (τοῦ)² Ἰακώβου [καὶ Σαλώμῃ⁴]} (iii)
ἡγόρασαν⁵ ἀρώματα ἵνα ἐλθοῦσαι⁶ ἀλείψωσιν αὐτόν.
2 καὶ λίαν⁷ πρωί⁸ (τῇ)⁹ μιᾷ¹⁰ τῶν¹¹ σαββάτων¹² (2)
ἔρχονται ἐπὶ τὸ μνημεῖον¹³
[? μήν¹⁴ ἀνατελειαντος¹⁵ τοῦ ἡλίου. (iii)
3 καὶ ἔλεγον πρὸς ἐαυτάς¹⁶
"Τίς ἀποκυλίσει¹⁷ ἡμῖν¹⁸ τὸν λίθον
ἐκ¹⁹ τῆς θύρας τοῦ μνημείου²⁰;"]
4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται²¹ ὁ λίθος,
[ἦν γὰρ μέγας σφόδρα²².] (iii)

1 (D l omit) 2 NC omit 3 (s^a + daughter of) 4 (D ll
πορευθεῖσαι) 5 (2 ll attulerunt) 6 (D ll s^a omit) 7 (D 3 ll
omit) 8 (2 ll omit) 9 BD omit (C τῆς) 10 (CD μᾶς)
11 (C omits) 12 (D ll σαββάτου) 13 (NC μνήμα)
14 (added by conjecture A. W.) 15 D ll ἀνατελλαντος (2 ll +
iam) 16 (D † ἐαυτοῖς) 17 (D s^a † ἀποκαλύψει corrected
to -κυλίσει) 18 (D † ἡμῶν) 19 (CD ll ἀπὸ) 20 (l + subito
autem ad horam tertiam tenebrae diei factae sunt per totum
orbem terrae et descenderunt de caelis angeli et surgent(es)
in claritate vivi dei simul ascenderunt cum eo et continuo lux
facta est) 21 (C ἀπο-) 22 (D ll s^a ἦν γὰρ μέγας σφόδρα·
καὶ ἔρχονται καὶ εὗρισκουν ἀποκεκυλισμένον τὸν λίθον)

53 b. Vision of an Angel (two Angels).

xvi. 5 καὶ εἰσελθοῦσαι¹ εἰς τὸ μνημεῖον
εἶδον νεανίσκον καθήμενον² [ἐν τοῖς δεξιούσι] (iii)
περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν³.

[6 ὁ δὲ⁴ λέγει αὐταῖς⁵ (ii)

"Μὴ ἐκθαμβεῖσθε⁶.

7 Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν⁸ τὸν ἐσταυρωμένον·
ἡγέρθη c, οὐκ ἔστιν ὧδε·

† ἴδε ὁ τόπος⁹ ὅπου ἔθηκαν αὐτόν·

7 ἀλλὰ ὑπάγετε¹⁰ εἶπατε τοῖς μαθηταῖς αὐτοῦ
[καὶ τῷ Πέτρῳ] ὅτι (iii)

Ἐκεί¹¹ ὑμᾶς εἰς τὴν Γαλιλαίαν (3)·

ἐκεῖ αὐτὸν¹² ὄψεσθε,

καθὼς εἶπεν¹³ ὑμῖν.¹⁴"]

1 B ἐλθοῦσαι 2 (l omits, l + et) 3 (D ἐθάμβησαν)
4 (D ll καὶ) 5 (D s^a † αὐτοῖς, D l + ὁ ἄγγελος) 6 (D l φοβεῖσθε)
7 (D + τὸν) 8 (ND omit) 9 (D s^a ἴδετε ἐκεῖ τόπον αὐτοῦ)
10 (CD s^a l + καὶ) 11 (D s^a Ἰδοὺ προάγω, l Praecedo) 12 (D s^a l με)
13 (D s^a ll εἶρηκα)

^b Cf. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς.

S. LUKE.

Mr Kennett suggests that the difficulty may arise from translation. The original Aramaic may have run ܠܝܠܬ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ 'on the eve of the first day of the week.' This phrase S. Matthew has rendered τῇ ἐπιφωσκούσῃ *eis mian sabbaton* and S. Luke (54) *σάββατον ἐπέφωσκεν*. These renderings imply 'light' and are therefore inadequate and misleading, for although the word ܠܝܠܬ signifies 'dawn,' yet in practice it was applied to the whole night, exactly as in English 'Christmas eve' means the whole of the day before Christmas, though it ought to mean the period of twilight only. We have had reason already to doubt whether the trito-Mark was a Semitic scholar; if his knowledge of Aramaic was slight, he might be misled by the root meaning of the word, even though he produces a self-contradiction.

If this view be accepted, we shall see here another example in which S. John silently corrects S. Mark, for his words "while it was yet dark" can hardly have been inserted for any other purpose.

xx. 1—xxi. 23.

xxiii. 56—xxiv. 3.

xxiii. 56 ὑποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα [καὶ μύρα.Καὶ τὸ μὲν σάββατον ἡσύχασαν ἡ κατὰ τὴν ἐντολήν¹².]xxiv. 1 τῇ δὲ μῆ³ τῶν σαββάτων ὄρθρου⁴ βαθέωςἐπὶ τὸ μνήμα⁵ ἦλθαν⁶[φέρονσαι ἃ ἡτοίμασαν ἀρώματα⁷.]1 τῇ δὲ μῆ τῶν σαββάτων¹Μαρία² ἡ Μαγδαληνήἔρχεται πρὸς³ σκοτίας ἔτι οὐσῃς

εἰς τὸ μνημεῖον,

2 εὐρον δὲ⁸ τὸν λίθον ἀποκεκλισμένον ἄπο τοῦ μνημεῖου⁹,

1 (C omits) 2 (D omits) 3 (D μῆ δὲ) 4 (NC ‡ ὄρθου)

5 (NC μνημεῖον) 6 (D ἦρχοντο) 7 (D ll ss καὶ times (ss other

women came or were) σὺν αὐταῖς) 8 (D l ἐλογίζοντο δὲ ἐν

ἐαυταῖς "Τίς ἄρα ἀποκυλίσκει τὸν λίθον;" ἐλθοῦσαι δὲ εὐρον)

9 (l omits, C ἐκ for ἀπό)

S. Luke gives no account of this visit of SS. Peter and John to the tomb, but he alludes to it without giving names in xxiv. 24.

xxiv. 3 εἰσελθοῦσαι δὲ [οὐχ¹⁰ εὐρον τὸ σῶμα¹¹].4 καὶ [ἐγένετο¹² ἐν τῷ ἀπορείσθαι αὐτὰς περὶ τούτου¹³ καὶ¹⁴ ἰδοὺ]ἄνδρες δύο ἐπέστησαν¹⁵ αὐταῖς¹⁶ ἐν ἐσθῇ¹⁷ ἄστραπτούσῃ¹⁷.

5 ἔμφόβων δὲ γενομένων αὐτῶν

[καὶ κλινουσῶν¹⁸ τὰ πρόσωπα¹⁹ εἰς τὴν γῆν²⁰²¹ εἶπαν πρὸς αὐτάς"Τί ζήτεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;²²6 μνήσθητε²³ ὡς²⁴ ἐλάλησεν ὑμῖν ἔτι ὦν ἐν τῇ Γαλιλαίᾳ (3),7 λέγων²⁵ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖραςἀνθρώπων ἀμαρτωλῶν²⁶ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-στῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ²⁷.]

10 (NC * οὐκ) 11 NBC 2 ll + τοῦ κυρίου Ἰησοῦ (1 ss + of Jesus)

12 (ss omit) 13 (D αὐτοῦ) 14 (D ll ss omit) 15 (C παρ-

ειστήκεισαν) 16 (s^a there appeared to them two men, s^a they

saw two men) 17 (C plural) 18 (D l ἔμφοβοι δὲ γενόμεναι

ἐκκλιναν) 19 (A ll τὸ πρόσωπον, C l + αὐτῶν) 20 (ss + for their

fear) 21 (D l + οἱ δὲ, ss + the men) 22 (l Quem quaeritis

Iesum Nazarenum, resurrexit a mortuis,) NBC ll ss + οὐκ ἔστιν

ᾧδε ἀλλὰ (C l omit ἀλλὰ) ἡγέρθη 23 (D l + δὲ) 24 (D l ss δσα)

25 (D l omit) 26 (l omits, D ll omit ἀμαρτωλῶν) 27 (ll

ss horum)

ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 3, 21, iii. 21; Acts i. 3, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33, v. 30, x. 40 f., xiii. 30 ff., xvii. 3, 18, 31, xxvi. 23.

C lacks Luke xxiv. 8—46.
 — John xviii. 36—xx. 25.
 D — John xviii. 14—xx. 13 a.
 s^a — Matt. xxviii. 8—20.
 — John xviii. 32—xix. 39.
 s^c — Matt. xxiii. 25—xxviii. 20.
 — Mark except xvi. 17—20.
 — John xiv. 29—xxi. 25.

S. MATTHEW.

xxviii. 8 καὶ ἀπελθοῦσαι¹⁵ ταχὺ ἀπὸ τοῦ μνημείου
 μετὰ φόβου καὶ χαρᾶς μεγάλης
 ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ⁶.

15 (D ll ἐξελ-)

FIRST DIVISION.

S. MARK.

xvi. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου,
 εἶχεν γὰρ¹² αὐτὰς τρόμος¹³ καὶ ἔκστασις·
 καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ...¹⁴

12 (C δὲ) 13 (D^s ll φόβος) 14 The Gospel stops here abruptly in the middle of a sentence, the last leaf having apparently been frayed away before any copy had been made. So testify the most ancient Greek MSS. B and N, also the Syriac palimpsest s^a. In the *textus receptus* twelve verses follow which are certainly ancient, but non-Markan. Eusebius declares that most MSS. of his day did not contain them, and they are strongly condemned by internal evidence. In L, 7¹², ρ, ψ, 579 (Gregory), and in the Old Latin *k* a shorter conclusion is found of much later style. For a full discussion the reader may consult Dr Hort.

53 c. First appearance, to Mary of Magdala
 (and other women), early on Easter day.

[xxviii. 9 ¹καὶ ἰδοὺ² Ἰησοῦς ὑπὴντησεν³ αὐταῖς λέγων “Χαίρετε.” αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς Ἰδ’ Ἰησοῦς⁴ “Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖlate τοῖς ἀδελφοῖς μου⁵ ἵνα ἀπέλθωσιν⁶ εἰς τὴν⁸ Γαλιλαίαν, κακεῖ με εὑρονται⁹.”]

1 (C 2 ll + ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς ± αὐτοῦ)
 2 (D + ὁ) 3 (D ἀπὴντ.) 4 (2 ll omit) 5 (N omits)
 6 (N ll ἔλθωσιν) 7 (l quia praecedo vos) 8 (D omits)
 9 (D 2 ll ὅψεσθε)

Pseudo-Mark.

(Written by Aristion?) a

xvi. 9 [“Ἀναστὰς δὲ¹ πρῶτῃ σαββάτου [ἐφάνη] πρῶτον¹² Μαρίᾳ³ τῇ⁴ Μαγδαληνῇ, παρ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια b. 10 ἐκείνη⁵ πορευθεῖσα⁶ ἀπήγγειλεν τοῖς⁷ μετ’ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κακεῖνοι⁸ ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς ἡπίστησαν.”]

1 (C ? Καὶ ἀναστὰς) 2 (D^s † ἐφανέρωσεν πρῶτοις) 3 (C Μαριάμ) 4 (D^s omits) 5 (C ? ll + δὲ) 6 (K l ἀπελθοῦσα, l videns) 7 (D αὐτοῖς τοῖς, ll eis or his or illis, qui) 8 (C ll ἐκείνοι δὲ)

From the Gospel of S. Peter. x.

Συνεσκέπτοντο οὖν ἄλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσαι ταῦτα τῷ Πειλάτῳ. καὶ ἔτι διανοομένων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἄνθρωπος τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνῆμα. ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν πρὸς Πειλάτον, ἀφέντες τὸν τάφον ὃν ἐφύλασσον, καὶ ἐξηγήσαντο πάντα ἃ περ εἶδον, ἀγωνιῶντες μεγάλως καὶ λέγοντες “Ἀληθῶς υἱὸς ἦν θεοῦ.” ἀποκριθεὶς δὲ Πειλᾶτος ἔφη “Ἐγὼ καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ, ὑμῖν δὲ τοῦτο ἐδοξεν.” εἰτα προσελθόντες πάντες ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεύσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον· “συμφέρι γάρ,” φασίν, “ἡμῖν ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ, καὶ μὴ ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι.” ἐκέλευσεν οὖν ὁ Πειλᾶτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

53 d. Bribing the Watch.

11 [Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν¹ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε² λαβόντες³ ἄργύρια ἱκανὰ¹⁴ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες “Εἰπατε ὅτι ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων.’ 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ⁵ τοῦ ἡγεμόνος, ἡμεῖς πελομεν⁶ καὶ ὑμᾶς ἡμερίμους ποιήσομεν⁷.” 15 οἱ δὲ λαβόντες⁸ ἄργύρια ἐποίησαν ὥς ἐδιδάχθησαν. Καὶ διεφημίσθη⁹ ὁ λόγος οὗτος παρὰ¹⁰ Ἰουδαίους μέχρι¹¹ τῆς σήμερον (ἡμέρας)¹².]

1 (N D ἀνήγγ.) 2 (D omits) 3 (N † ἐποίησαν) 4 (D ll ἀργύριον ἱκανόν) 5 BD ll ὑπὸ 6 (CD ll + αὐτὸν) 7 (N † ποιήσωμεν) 8 D + τὰ 9 N ἐφημ- 10 (D + τοῖς) 11 (N D ἕως) 12 N l omit

^a See F. C. Conybeare, *Expositor* iv. viii. 241 ff.
^b Luke viii. 2.

S. LUKE.

VARIOUS.

xxiv. 9 καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς
λοιποῖς³.10 ἦσαν δὲ⁴ ἡ Μαγδαληνὴ Μαρία⁵ [καὶ Ἰωάννα] καὶ Μαρία
ἡ⁶ Ἰακώβου· (1) [καὶ αἱ λοιπαὶ σὺν αὐταῖς ⁷ἔλεγον πρὸς τοὺς⁸
ἀποστόλους ταῦτα⁹. 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν¹⁰ ὥστε
λῆρος τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίσταν αὐταῖς¹².]1 D ll omit 2 (ss words) 3 (ss+of the disciples)
4 (D ss omit, K ll ἦν δὲ) 5 (N Μαριάμ) 6 (ss+daughter of)
7 (K ll +at) 8 (D s + αὐτοῖς) 9 (l omits) 10 (l Apostolis)
11 (A l αὐτῶν) 12 B N ll ss + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνᾳ (N omits
μόνα)· καὶ ἀπήλθεν πρὸς αὐτὸν (N αὐτὸν) θαυμάζων τὸ γεγονός.

From the Gospel of S. Peter. xi.

“Ὁρθρον δὲ τῆς κυριακῆς Μαριάμ ἡ Μαγδαληνὴ, μαθήτρια τοῦ
κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς
ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν ποιεῖν αἱ
γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπωμένοις αὐταῖς),
λαβοῦσα μεθ’ αὐτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθεῖς.
καὶ ἐφοβοῦντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ ἔλεγον “Εἰ καὶ μὴ ἐν
ἐκείνῃ τῇ ἡμέρᾳ ἡ ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ
νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. τίς δὲ ἀποκυλίσαι
ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα
εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;
μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μὴ τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ
δυνάμεθα, κἂν ἐπὶ τῆς θύρας βάλλωμεν ἃ φέρομεν εἰς μνημοσύνην
αὐτοῦ, κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν,”
καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἡνεωγμένον· καὶ προσελθοῦσαι
παρέκυναν ἐκεῖ, καὶ ὀρώσιν ἐκεῖ τινα νεανίσκον καθεζόμενον μέσῳ
τοῦ τάφου, ὥραιο καὶ περιβεβλημένον στολὴν λαμπροτάτην, ὅστις
ἔφη αὐταῖς “Τί ἤλθατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκείνον;
ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ ἴδατε
τὸν τόπον ἔνθα ἔκειτο, ὅτι οὐκ ἔστιν· ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ
ὅθεν ἀπεστάλη.” τότε αἱ γυναῖκες φοβηθεῖσαι ἐφυγον.

53 e. Second appearance, to S. Peter, on
Easter day.xxiv. (33) [καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας¹ ὅτι “Ὁντως² ἡγήρηθ ὁ κύριος καὶ ὤφθη Σίμωνι.”]

1 (D λέγοντες) 2 (3 ll omit)

With S. Luke's *ἠπίσταν αὐταῖς* (11) compare Matt. xxviii.
17, *οἱ δὲ ἐδίστασαν*, and pseudo-Mark xvi. 11, 13; also John xx.
25, Luke xxiv. 22 ff. Our Lord had counselled scepticism
(Mark xiii. 21) and the disciples were but obeying Him, as
was right. The Evangelists unite in emphasizing the fact
that they were not weakly credulous on this all-important
question.

S. John xx. 11—18.

11 [Μαρία¹ δὲ εἰσῆλκε πρὸς² τῷ μνημείῳ ἔξω³ κλαίονσα. ὡς οὖν
ἐκλαίεν παρέκυνεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο⁴ ἀγγέλους ἐν
λευκοῖς καθεζόμενους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν,
ὅπου ἔκειτο ἡ τὸ σῶμα τοῦ Ἰησοῦ⁵. 13 καὶ⁶ λέγουσιν αὐτῇ ἐκεῖνοι
“Γύναι, τί κλαίεις⁶,” ἡ λέγει αὐτοῖς⁷ ὅτι “Ἦραν τὸν κύριόν μου, καὶ
οὐκ οἶδα ποῦ ἔθηκαν⁸ αὐτόν.” 14 ταῦτα εἰπούσα ἐστράφη εἰς τὰ
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς
ἐστίν. 15 λέγει⁹ αὐτῇ¹⁰ Ἰησοῦς “Γύναι, τί κλαίεις; τίνα ζητεῖς;”
ἐκείνη¹¹ δοκοῦσα ὅτι ὁ κηπουρὸς ἐστὶν λέγει αὐτῷ “Κύριε, εἰ σὺ
ἐβάστασας¹² αὐτόν, εἰπέ μοι ποῦ ἔθηκες⁸ αὐτόν, καὶ γὰρ αὐτόν¹³ ἄρῶ.”
16 λέγει αὐτῇ¹⁴ Ἰησοῦς “Μαριάμ¹⁵,” ἡ στραφεῖσα¹⁶ ἐκείνη¹⁷ λέγει¹⁸
αὐτῷ Ἑβραϊστὶ¹⁹ “Ραββουνεῖ²⁰,” ἡ λέγεται²¹ Διδάσκαλε²². 17
17 λέγει αὐτῇ¹⁴ Ἰησοῦς “Μὴ μου ἄπτου, οὐπω γὰρ ἀναβέβηκα
πρὸς τὸν πατέρα²³. ἡ πορεύου δὲ²⁴ πρὸς τοὺς ἀδελφούς μου²⁵ καὶ
εἰπὲ αὐτοῖς²⁶ “Ἀναβαίνω πρὸς τὸν πατέρα μου²⁷ καὶ πατέρα ὑμῶν
καὶ θεὸν²⁸ μου καὶ θεὸν²⁸ ὑμῶν.” 18 ἔρχεται Μαριάμ¹⁵ ἡ Μαγδα-
ληνὴ ἀγγέλλουσα²⁹ τοῖς μαθηταῖς³⁰ ὅτι “Ἐώρακα³¹ τὸν κύριον” καὶ
ἡ ταῦτα εἶπεν αὐτῇ^{32, 33}.]

1 (N Μαριάμ) 2 (N ἐν) 3 (N ll s^a omit) 4 (N l omit)
5 (l s^a Iesus) 6 (D s^a + τίνα ζητεῖς; B s^a + καὶ) 7 (l quae
dixit) 8 (D τέθεικ-) 9 (l + autem) 10 (D + ὁ) 11 (N
2 ll + δὲ) 12 (D ll ἦρες, N εἰ ὁ βαστάσας) 13 (s^a + will
go and) 14 (N + ὁ) 15 (D Μαρία) 16 (N D ll + δὲ)
17 (s^a omits) 18 (s^a and she understood Him and answered
saying) 19 (ll s^a omit) 20 (D ll Ραββουνεῖ) 21 (D 2 ll
+ Κύριε) 22 (l s^a + and she ran towards Him to touch Him.)
23 (A ll + μου) 24 (D l οὖν) 25 (N D l omit) 26 (N s^a +
“Ἰδοὺ) 27 (l omits) 28 (2 ll dominum) 29 (D s^a ἀπαγγ-)
30 (D + αὐτοῦ) 31 (D ll -κεν) 32 (l omits, 2 ll mihi)
33 (D l s^a αὐτῇ εἰπεν αὐτῇ ἐμήνυσεν αὐτοῖς, l et quia haec dixit et
manifestavit eis)

1 Cor. xv. 3 [παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, 4 καὶ
ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ¹ κατὰ τὰς γραφάς,
5 καὶ ὅτι ὤφθη Κηφᾷ].

1 (FG τῇ τρίτῃ ἡμέρᾳ)

xvi. 12.

12 [Μετά δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν
 ἑτέρῳ μορφῇ πορευομένοις εἰς ἀγρόν·]

1 (D+Kal)

The reader may be cautioned against exaggeration of the differences in the accounts of the appearances of the risen Lord, but we must neither ignore nor seek to minimize those differences. They are full of meaning for us.

Though the Resurrection itself is made the central fact of the Christian faith, the records of the appearances are neither of the highest antiquity nor of the widest diffusion. According to our reckoning eleven appearances are recorded, some by only one authority, most by but few. We must not however assume that the list is complete; S. Luke's language in Acts i. 3 leaves room for many others. Nor must we disparage the testimony of one man; many of the most important sections of the Gospels have no better attestation.

(1) The proto-Mark, though it contains at least two predictions of the Resurrection (viii. 31, x. 32—34, 'N.T. Problems,' pp. 115—124) together with an account of the empty tomb and of the vision of angels, seems to have contained none of the appearances, or else they would have passed into SS. Luke and Matthew. Although S. Mark's Gospel would be unintelligible without the Resurrection, the proto-Mark can hardly have recorded anything beyond the bare fact.

(2) S. Paul therefore is our earliest authority for the appearances. His account of them is exceedingly brief, giving no hint of time, place or attendant circumstances. There are no conversations and no revelations. We are entitled to infer that he has narrated as many as he knew and that he has put them, as far as he could, into chronological sequence. He has given six out of the eleven appearances; two of them (that to S. James certainly, and that to the five hundred probably) are not mentioned elsewhere. S. Paul expressly states that his information came from tradition and not from revelation—so we understand *παρέλαβον* both here and in 1 Cor. xi. 23—and we must remember that he had already conversed with SS. Peter and James (Gal. i. 18, 19), presumably also with some of the five hundred. The historical value therefore of his testimony stands high. In the year 57 A.D., within 28 years of the Ascension, a man of S. Paul's integrity is able to appeal to these appearances as to unquestioned facts, so generally familiar that he deems it unnecessary to give a detailed account of them. His testimony also has been accepted in the Church ever since, for we cannot allow the existence of the Church to be ignored.

(3) The deutero-Mark (xiv. 28) gives a prediction of that journey into Galilee which plays so prominent a part in SS. Matthew and John, that in S. Matthew it is one of the two appearances which are recorded in that Gospel, while in S. John it forms a supplement to the Gospel. Now since the deutero-Mark foretells that this journey would happen, the deutero-Mark must certainly have described how it did happen, in those pages which have been lost. Nay more, as S. Matthew elsewhere so closely follows S. Mark, we are entitled to suppose that his account of this appearance has been taken from S. Mark and that without more changes than are usual. This consideration enables us in great measure to restore the lost pages of S. Mark.

(4) The other detailed appearances are recorded in SS. Luke and John. Full of life and graphic detail is the account of the journey to Emmaus in S. Luke. His description of the appearance on the same evening to the Eleven is from an independent source and includes the statement that the Lord ate with His disciples. This statement S. Luke confirms in the Acts—certainly in x. 41, probably also in i. 4, where *συναλιζόμενος* is taken by the Latin version to mean "eating salt with them" (*convivens, Vulgate convescens*). For the fact that the risen Lord ate, S. Luke is our sole authority.

(5) All the appearances which are recorded in S. Luke's Gospel appear to have taken place upon Easter Day, the separation at Bethany with which the Gospel concludes being, as Bishop Westcott taught, quite distinct from the Ascension. But S. John tells us of an appearance on the next Sunday. The journey also to and from Galilee with the appearance there must have cost the Apostles at least ten days. In the Acts (i. 3) S. Luke fixes the period of the appearances at forty days. It seems clear however that S. Luke, and presumably S. Paul, knew nothing of the journey into Galilee which is made so much of in the other Gospels. Not only are they silent about it, but S. Luke's language seems to exclude it. Unless we assume an interval of nearly a fortnight between Luke xxiv. 43 and the next verse (for which there is not the slightest warrant in the narrative), the command to tarry in Jerusalem until Pentecost was given to the Apostles upon Easter Day and excludes the journey into Galilee. This command is repeated in Acts i. 4, where however the exact date of it is uncertain. We hold this to be a good example of the limitations in S. Luke's information.

(6) The first appearance of all, that to Mary of Magdala, is apparently unknown to SS. Luke and Paul, but is recorded at length in S. John in his inimitable style. S. Luke is so fond of giving honour to women, that we cannot suppose him to have wittingly suppressed this notable case of it. Ignorance alone will satisfactorily account for his and S. Paul's silence. We believe that an epitome of this appearance passed from S. John's oral teaching not only into the pseudo-Mark (xvi. 9) but also into S. Matthew (xxviii. 9, 10). Those who agree with me that Matt. xxi. 14 gives an epitome of S. John's oral teaching respecting the healing of the man born blind and of the lame man at the pool of Bethzatha ('Comp. of the Gospels,' p. 23), may be ready to admit that S. Matthew's account of the appearance to the women is but an epitome of S. John's account of the appearance to Mary of Magdala, for S. Matthew gives nothing new but merely repeats the old order to go into Galilee. Nay more, those who keep in mind S. Matthew's tendency to heighten events by doubling or multiplying the number of actors (see p. 135, note) may even be disposed to suspect that the same thing has been done here, thus removing some serious difficulties, for S. Luke, though he records the vision of angels, says nothing about any appearance to the women. The deutero-Mark can hardly have contained this appearance, for S. Mark's declaration (xvi. 8) that the women said nothing to anyone expressly excludes it.

S. LUKE.

VARIOUS.

53 f. *Third appearance, to Cleopas and another, at Emmaus, on Easter day.*

xxiv. 13—35.

1. *The journey.*

13 [Ἐκ τῶν δὲ δύο ἐξ αὐτῶν ἑνὶ αὐτῇ τῇ ἡμέρᾳ¹² ἦσαν^{13 4} πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου⁵ ἐξήκοντα⁶ ἀπὸ Ἱερουσαλὴμ, ἣν ὀνομα⁷ Ἔμμαους⁸, 14 καὶ αὐτοὶ ὡμίλουν¹⁹ πρὸς ἀλλήλους¹¹⁰ περὶ πάντων τῶν¹¹ συμβεβηκότων τούτων. 15 καὶ ἐγένετο¹ ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν¹² (καὶ)¹³ αὐτὸς^{14 15} Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς¹⁶, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.]

1 (ss omit) 2 (N ss ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D1⁴ Ἦσαν δὲ δύο κ.τ.λ. ss *And He appeared to two etc.*) 4 (N ‡ + δὲ) 5 (N1 Euseb + ἐκατόν) 6 (1 septem) 7 (D11 ὀνόματι) 8 (D Οὐλαμμάους, 11 Ammaus = et Cleopas) 9 (D 211 ὡμίλουν δὲ) 10 (D πρὸς ἑαυτοὺς, 11 omit) 11 (D ‡ omits) 12 (s^o omits) 13 B ss omit 14 (D ὁ, 1 ss omit, B αὐτοὺς) 15 (2 11 omit) 16 (N * αὐτοῖσιν)

2. *The conversation.*

xxiv. 17 [Ἐἶπεν δὲ¹¹ πρὸς αὐτοὺς¹² “Τίνας οἱ λόγοι οὗτοι τοὺς ἀντιβάλλετε πρὸς ἀλλήλους¹³ περιπατοῦντες;” καὶ² ἐστάθησαν⁴ σκυθρωποί.¹⁵ 18 ἀποκριθεὶς δὲ¹⁶ εἰς⁷ ὀνόματι⁸ Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ⁹ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ¹⁰ ἐν ταῖς ἡμέραις ταύταις⁶,” 19 καὶ εἶπεν¹¹ αὐτοῖς¹¹ “Ποῖα;” οἱ δὲ εἶπαν αὐτῷ¹² “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹³, ὃς ἐγένετο ἀνὴρ¹⁴ προφήτης¹⁰ δυνατὸς ἐν ἔργῳ καὶ¹⁵ λόγῳ ἐναντίον¹⁶ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε¹⁷ παρέδωκεν αὐτόν¹⁸ οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν¹⁹ εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν²⁰ ὅτι αὐτὸς ἔστω²¹ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ἴσιν πᾶσιν τούτοις²² τρίτην ταύτην²³ ἡμέραν ἀγεί²⁴ ἀφ’ οὗ ταῦτα²⁵ ἐγένετο²⁶. 22 ἀλλὰ καὶ γυναῖκες τινες²⁷ ἐξ ἡμῶν¹² ἐξέστησαν ἡμᾶς, γενόμεναι²⁷ ὀρθριναί⁶ ἐπὶ τὸ μνημεῖον²⁸ 23 καὶ μὴ εὐροῦσαι⁶ τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ²³ ὀπτασίαν⁶ ἀγγέλων ἐωρακέναι²⁹, οἱ³⁰ λέγουσιν αὐτόν ζῆν. 24 καὶ ἀπῆλθάν τινες³¹ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς³² αἱ γυναῖκες εἶπον, αὐτόν δὲ οὐκ εἶδον³³.”]

1 (D11 ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοὺς, N + ‡ λους, ss omit) 4 (N11 ἐστὲ, D omits) 5 (ss *which ye speak being sad*, 6 11 omit περιπατοῦντες) 6 (ss omit) 7 (A ὁ εἶς, 11 ss + ex eis) 8 (D11 ὃ ὄνομα) 9 (D11 omit, N + ταῦτα) 10 (1 omits) 11 (D αὐτῷ) 12 (D omits, 11 omit αὐτῷ) 13 (D1 Ναζωραίου, 11 Nazoreno, &c.) 14 (11 omit) 15 (A1 + ἐν) 16 (D11 ἐνώπιον) 17 (D ὡς, 11 quomodo, ss and) 18 (D11 τοῦτον, 1 omits) 19 (3 11 omit, 1 et * omnes populus, s^o omits ἡμῶν) 20 (N 2? 11 ἐλπ., B * ἠλπίζαμεν) 21 (D 211 ἦν) 22 (2 11 ss omit) 23 (D11 omit) 24 (N ‡ omits, D11 + * σημεῖον) 25 (1 ss + omnia) 26 (D γέγονεν) 27 (B * γενόμεναι) 28 (ss + *where He had been laid*) 29 (ss + *there*) 30 (s^o and) 31 (D11 + ἐκ) 32 (D ὡς, N + καὶ) 33 (D1 εἶδομεν)

v. 24. The allusion apparently is to the visit of SS. Peter and John to the tomb. This visit is recorded at length in S. John but nowhere else—a proof that the silence of S. Luke does not necessarily prove ignorance; perhaps it does prove that he had no details.

C lacks Luke xxiv. 8—46.
—— John xviii. 36—xx. 25.
s^c — Mark except xvi. 17—20.
—— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

xvi. 13 [καὶ ἐκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνους¹
ἐπίστευσαν.]

1 (Ll ἐκεῖνοι)

S. LUKE.

VARIOUS.

3. *The recognition.*

xxiv. 25 [Ἐκ αὐτῶν¹¹ εἶπεν πρὸς αὐτοὺς “Ὁ ἀνέητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν¹² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ³ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ⁴;” 27 καὶ⁵ ἀρξάμενος⁶ ἀπὸ Μωυσέως⁷ καὶ ἀπὸ⁸ πάντων τῶν προφητῶν διερμήνευσεν⁹ αὐτοῖς¹⁰ ἐν πάσαις¹¹ ταῖς γραφαῖς τὰ περὶ αὐτοῦ¹². 28 Καὶ ἤγγισαν¹³ εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο¹⁴ πορρώτερον¹⁵ πορεύεσθαι. 29 καὶ παρεβιάσαντο¹⁶ αὐτὸν λέγοντες “Μείνων μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἔστιν καὶ¹⁷ κέκλικεν ἡ δὴ⁸ ἡμέρα.” καὶ εἰσῆλθεν¹⁸ τοῦ² μείναι¹⁷ σὺν αὐτοῖς¹⁸. 30 Καὶ ἐγένετο¹⁹ ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν²⁰ λαβὼν τὸν² ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδου²¹ αὐτοῖς· 31 αὐτῶν δὲ²² διηνοίχθησαν²³ οἱ ὀφθαλμοί²⁴ καὶ ἐπέγνωσαν αὐτόν²⁵. καὶ αὐτὸς ἀφανὸς ἐγένετο ἀπ’ αὐτῶν. 32 καὶ²⁶ εἶπαν πρὸς ἀλλήλους²⁷ “Οὐχὶ ἡ καρδία ἡμῶν καιομένη²⁸ ἦν²⁹ ὥς ἐλάλει ἡμῶν³⁰ ἐν τῇ ὁδῷ, ὥς διήνοιγεν³¹ ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες³² αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας 33 ὅτι “Ὀντως³⁴ ἡγέρθη ὁ κύριος καὶ ᾤφθη³⁵ Σίμωνι.” 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὥς³⁶ ἐγνώσθη αὐτοῖς¹⁹ ἐν τῇ κλάσει τοῦ ἄρτου.]

On the significance of v. 35 see p. 140, § 46 c, note on Breaking bread.

1 (Dl Ὁ δὲ, ss *Then Jesus*) 2 (D omits) 3 (D ὅτι)
4 (ss omits) 5 (D ll + ἦν) 6 (ss + to speak to them)
7 (ND Μωσέως) 8 (D ll omit) 9 (N † καὶ † διερμηνεύειν,
D ἐρμηνεύειν, A1 διερμήνευεν, ll interpreters) 10 (N + τὴν ἡν)
11 (ND1 omit) 12 (D1 αὐτοῦ) 13 (B ἡγγικαν) 14 (P1
προσεποιήτο) 15 (ND πορρωτέρω, N † + τέρω) 16 (D * παραβ-)
17 (2 ll omit) 18 (D μετ’ αὐτῶν) 19 (ss omit) 20 (D1
omit) 21 (D προσεδ-, N κλ. ἐδίδου) 22 (D ll Origen
λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, ss + immediately) 23 (D
* ἡνύγησαν, N * διηνύγησαν) 24 (D ll + αὐτῶν) 25 (N omits)
26 (D 2 ll οἱ δὲ) 27 (D αὐτοῖς) 28 (D ll κεκαλυμμένη,
ss *heavy or burning* ? only the difference of a dot) 29 N ll
+ ἐν ἡμῖν 30 (ll ss omit) 31 (BN * διήνυγεν, D * ἡνυγεν)
32 (D ll + λυπούμενοι) 33 (D λέγοντες) 34 (3 ll omit)
35 (N + τῷ) 36 (D 2 ll ὅτι)

53 g. *Fourth appearance, to the Apostles, in Jerusalem, on Easter day.*1. *Appearance to the Eleven.*

xxiv. 36 [Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 Ἐπτοήθηντες δὲ⁴ καὶ ἐμφοβοὶ γενόμενοι ἐδόκουν πνεῦμα⁵ θεωρεῖν. 38 καὶ⁶ εἶπεν αὐτοῖς “Τί τεταραγμένοι ἐστέ, καὶ διὰ⁷ τί διαλογισμοὶ ἀναβαλίνουσιν ἐν τῇ καρδίᾳ⁸ ὑμῶν; 39 Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου⁹ ὅτι ἐγὼ εἰμι αὐτός¹⁰ ψηλαφήσατέ με¹¹ καὶ ἴδετε, ὅτι¹² πνεῦμα¹³ σάρκα¹⁴ καὶ ὁστέα¹⁵ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε¹⁶ ἔχοντα.”¹⁷

1 (H1 + ὁ κύριος, A1 + ὁ Ἰησοῦς, l *Jesus*, ss omit) 2 (D
ἐστῆθη, ss was found standing) 3 BNG ll ss + καὶ λέγει αὐτοῖς
“Εἰρήνη ὑμῖν.” (G ll + ἐγὼ εἰμι, μὴ φοβεῖσθε”) 4 B ὁρη-
θέντες δὲ (D αὐτοὶ δὲ πτοηθ-, N φοβηθέντες δὲ) 5 (D φάντασμα,
Gosp. Hebr. incorporale daemonium) 6 (D 2 ll οἱ δὲ) 7 (D
ἴνα, B omits) 8 (N1 ss ? ταῖς καρδίαις) 9 (ll omit) 10 (l
αὐτοὶ) 11 (D ll ss omit) 12 (D^s. T^o) 13 (B + καὶ)
14 (ND σάρκας) 15 (D ὁστέα) 16 (D βλέπετε) 17 B^s
3 ll + 40 καὶ τοῦτο εἰπὼν ἐδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

1 Cor. xv. (5) Εἶτα¹ τοῖς δώδεκα².

1 N^s Ἐπειτα, (DFG ll καὶ μετὰ ταῦτα) 2 (DFG ll ἑνδεκα)

John xx. 19 [Ὁσσης οὖν ὀψίας¹ τῇ ἡμέρᾳ ἐκείνῃ τῇ² μᾶ³ σαββά-
των, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί⁴ διὰ τὸν
φόβον τῶν Ἰουδαίων, ἦλθεν ὁ⁵ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ
λέγει αὐτοῖς² “Εἰρήνη ὑμῖν.” 20 καὶ τοῦτο¹ εἰπὼν ἐδειξεν καὶ⁶ τὰς
χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν⁷ οἱ μαθηταί⁸ ἰδόντες
τὸν κύριον¹⁹].

1 (s^a omits) 2 (N omits) 3 (D + τῶν) 4 (E ll + συνηγ-
μένοι) 5 (D omits) 6 (ND ll omit) 7 (ll et gavisi sunt
or gav. autem) 8 (D + αὐτοῦ) 9 (s^a Him)

Acts i. 2 [Ἀκρι ἡς ἡμέρας ἐντεταμένος τοῖς ἀποστόλοις διὰ πνεύματος
ἀγίου οὗς ἐξελέξατο¹ ἀνελήμφθη· 3 οἷς² καὶ παρέστησεν αὐτὸν
ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι³ ἡμερῶν
τεσσαράκοντα ὁπτανόμενος⁴ αὐτοῖς καὶ λέγων τὰ⁵ περὶ τῆς βασιλείας
τοῦ θεοῦ].

1 (D + καὶ ἐκέλευσε κηρύσσειν τὸ εὐαγγέλιον) 2 (C οἱ = ὁ
Ἰησοῦς) 3 (D^s omits, l post) 4 (D^s -ένοις) 5 (D^s † τὰς)

C lacks Luke xxiv. 8—46.
 ——— John xviii. 36—xx. 25.
 D ——— John xviii. 14—xx. 13a.
 s^c ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

THE ACTS.

The old Latin rendering of συναλιζόμενος is *simul convivens*, or *convescens*, or *cum conversaretur*: two at least of these renderings point to 'eating salt with them' rather than to the derivation from ἀλής (the Ionic for ἀθρόος) 'thronged,' 'crowded.' The present tense also better suits this interpretation, which agrees with S. Luke's teaching elsewhere.

Acts i. 4 [Καὶ συναλιζόμενος¹ παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς "ἣν ἠκούσατέ² μου³. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ⁴ οὐ μετὰ πολλὰς ταύτας ἡμέρας⁵."]]

1 (D^s ‡ συναλισκόμενος μετ' αὐτῶν, Eus. Epiph. συναλιζόμενος) 2 (D^s ‡ ἤκουσα, φησὶν) 3 (D διὰ τοῦ στόματός μου)
 4 (D+καὶ ‡ ὁ μέλλετε λαμβάνειν) 5 (D+ἕως τῆς πεντηκοστῆς)

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VARIOUS.

2. *Eating before them.*

xxiv. 41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμάζοντων εἶπεν αὐτοῖς¹⁸ “Ἐχετέ τι βρώσιμον ἐνθάδε¹⁹.” 42 οἱ δὲ²⁰ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος²¹. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν²².]

18 (D ll omit, s^a + again) 19 (N ὧδε) 20 (D l καὶ)
21 (E ll s^a + καὶ ἀπὸ μελισσιῶν κηρίου) 22 (l s^a + and He took
that which was over and gave to them)

3. *The final Charge.*

xxiv. 44 [Εἶπεν δὲ πρὸς αὐτοὺς¹¹ “Οἱ τοιοῦτοι λόγοι μου² οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν¹³ σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι⁴ πάντα⁵ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως⁶ καὶ⁷ τοῖς⁸ προφήταις καὶ⁹ Ψαλμοῖς περὶ ἐμοῦ.” 45 τότε διήνοιξεν¹⁰ αὐτῶν τὸν νοῦν τοῦ συνιέναι¹¹ τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται¹² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἔκ νεκρῶν¹⁸ τῇ τρίτῃ ἡμέρᾳ¹³, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ¹⁴ μετάνοιαν εἰς¹⁵ ἀφесιν ἁμαρτιῶν εἰς¹⁶ πάντα τὰ ἔθνη, “ἀρξάμενοι¹⁷ ἀπὸ Ἱερουσαλὴμ.” 48 ὑμεῖς¹⁸ μάρτυρες τούτων. 49 καὶ ἰδοὺ¹⁹ ἐγὼ ἐξαποστέλλω²⁰ τὴν ἐπαγγελίαν τοῦ πατρὸς²¹ μου²² ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει²³ ἕως οὗ²⁴ ἐνδύσησθε ἐξ ὑψίστου δύναμιν.”].

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἡμῖν) 4 (D πλησθῆναι) 5 (B ἅπαντα) 6 (N Μωσέως) 7 (N ἐν, l + in) 8 (D omits) 9 (l + in) 10 (N * διήνυξεν) 11 (B συνιέναι) 12 (s^a ἔδει, A 2 ll + καὶ οὕτως ἔδει) 13 (ll omit) 14 (s^a μου) 15 CD ll καὶ 16 (D^s ὡς ἐπὶ, D ἐπὶ) 17 (D ? ll -μένων, A ll -μενον) 18 (D ? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, N ll ὑμεῖς ἐστὲ) 19 (ND ? ll s^a omit) 20 (NC D ? ἀποστέλλω) 21 (D l omit) 22 (l omits) 23 (A 2 ll + Ἱερουσαλὴμ) 24 (D οὗτου)

3. *Departure.*

xxiv. 50 [Ἐξήγαγεν δὲ αὐτοὺς¹ ἕως² πρὸς³ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ⁴ εὐλόγησεν αὐτοὺς. 51 καὶ ἐγένετο⁵ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη⁶ ἀπ’ αὐτῶν⁷. 52 καὶ αὐτοὶ⁸ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁹, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες¹⁰ τὸν θεόν¹¹].

1 (D ll + ἔξω) 2 (D ll omit) 3 (A ll εἰς, l omits) 4 (D l omit) 5 (s^a omits) 6 (D ll ἀπέστη) 7 BC ll + καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 8 BNC ll + προσκυνήσαντες αὐτὸν 9 (B omits) 10 (D ll αἰνοῦντες, A ll αἰνοῦντες καὶ εὐλογοῦντες) 11 (B ll + ἀμήν)

Compare Acts x. (41) “ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.”

S. JOHN.

xx. 21 [Εἶπεν οὖν¹⁰ αὐτοῖς (ὁ Ἰησοῦς)¹¹ πάλιν “Ἐλθὲν ὑμῖν¹² καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω¹³ ὑμᾶς.” 22 καὶ¹³ τοῦτο εἰπὼν¹⁴ ἐνεφύσησεν¹⁵ καὶ λέγει αὐτοῖς “Λάβετε πνεῦμα ἅγιον. 23 ἂν τινων¹⁶ ἀφῆτε τὰς ἁμαρτίας ἀφένονται¹⁷ αὐτοῖς.” ἂν¹⁸ τινων¹⁶ κρατῆτε¹⁹ κεκράτηνται²⁰].

10 (2 ll s^a omit) 11 ND ll s^a omit 12 (N l πέμψω, D ἀποστέλλω) 13 (D s^a ll omit) 14 (l omits) 15 (D + αὐτοῖς, s^a + in their faces) 16 B ll τινος 17 B ll ἀφίονται (N l ἀφεθήσεται) 18 (N ll + δέ) 19 (D ll κρατήσητε, N * κράτηνται, s^a + against him) 20 (ll future or future perfect)

53 h. *Fifth appearance, to the Apostles, on Low Sunday.*

xx. 24 [Θωμᾶς δὲ¹ εἰς ἐκ τῶν δώδεκα, ὁ² λεγόμενος Δίδυμος³, οὐκ ἦν μετ’ αὐτῶν ὅτε⁴ ἦλθεν Ἰησοῦς. 25 ἔλεγον οὖν⁵ αὐτῷ οἱ ἄλλοι⁶ μαθηταί⁷ “Γεωράκαμεν τὸν κύριον⁷.” ὁ δὲ εἶπεν αὐτοῖς “Ἐὰν μὴ ἴδω ἔν ταῖς χερσίν αὐτοῦ⁸ τὸν τύπον⁹ τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον⁹ τῶν ἥλων¹⁰ καὶ βάλω μου¹ τὴν χεῖρα¹¹ εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.” 26 Καὶ μεθ’ ἡμέρας ὅκτω πάλιν¹² ἦσαν ἔσω οἱ μαθηταί αὐτοῦ¹³ καὶ¹⁴ Θωμᾶς μετ’ αὐτῶν. ἔρχεται¹⁵ ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν “Ἐλθὲν ὑμῖν.” 27 εἰτα λέγει τῷ Θωμᾶ “Φέρε τὸν δάκτυλόν σου ὧδε³ καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε³ τὴν χεῖρά σου καὶ³ βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου¹⁶ ἄπιστος ὅτι ἀλλὰ πιστός.” 28 17 ἀπεκρίθη¹³ 18 Θωμᾶς καὶ³ εἶπεν αὐτῷ¹ “19 Ὁ κύριός μου καὶ ὁ² θεός μου.” 29 λέγει²⁰ αὐτῷ (ὁ)²¹ Ἰησοῦς “Ὅτι ἐώρακάς με²² πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες²³ καὶ πιστεύσαντες”].

1 (2 ll omit) 2 (D omits) 3 (s^a omits) 4 (N + οὖν) 5 (N omits) 6 (D + ὅτε) 7 (s^a Our Lord has come and we have seen Him) 8 (D l εἰς τὰς χεῖρας αὐτοῦ, s^a τὰς χεῖρας αὐτοῦ καὶ, N omits αὐτοῦ) 9 (ll locum = τόπον) 10 (l omits, N κ. β. μ. τ. δ. εἰς τὴν * χεῖραν αὐτοῦ) 11 (D τὰς χεῖρας) 12 (s^a on another first day of the week) 13 (N ll s^a omit) 14 (D + ὁ) 15 (D + οὖν) 16 (D ll ἴσθι) 17 (A l + καὶ) 18 (N + ὁ) 19 (2 ll + “Tu es) 20 (N εἶπεν δέ) 21 B omits 22 (2 ll omit, N 2 ll + καὶ) 23 (N s^a + με)

531. *Eighth appearance, to the Apostles, on a mountain in Galilee, time unknown.*

xxviii. 16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν¹ εἰς τὸ ὄρος² οὗ ἐτάξατο αὐτοῖς ὁ³ Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν⁴, οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς⁵ λέγων. “Ἐδόθη μοι πᾶσα ἐξουσία⁶ ἐν οὐρανῷ⁷ καὶ ἐπὶ (τῆς)⁸ γῆς· 19 πορευθέντες⁹ οὖν¹⁰ μαθητεύσατε πάντα τὰ ἔθνη¹¹, βαπτίζοντες¹² αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς } (5)
 καὶ τοῦ¹³ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες }
 αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος¹⁴.”

1 (I omits) 2 (D omits) 3 (A1+αὐτῶ) 4 (N omits)
 5 (D -νοῖς) 6 N omits 7 (D πορεύεσθέ) 8 (N omits,
 D νυν, II nunc) 9 (Euseb. + ἐν τῷ ὀνόματι μου) 10 BD
 βαπτίζοντες 11 (II+Amen)

xvi. 14 [Ἐπὶ τῷ ὄρει¹ ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνειδίσειεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον (ἐκ νεκρῶν)² οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς³ “Πορευθέντες εἰς τὸν κόσμον ἅπαντα⁴ κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει⁵ ταῦτα, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσais λαλήσουσιν⁶, 18 (καὶ ἐν ταῖς χερσίν)⁷ ὀφείλει ἀροῦσιν⁸ κἂν θανάσιμον τι πίωσιν⁹ οὐ μὴ¹⁰ αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστον χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.”]

1 ClI omit 2 D II omit 3 (D πρὸς αὐτούς) 4 (D καὶ)
 5 A παρακολ. 6 A1+καιναῖς 7 A omits 8 (I non
 timebunt) 9 (C οὐδὲν)

With S. Matthew's οἱ δὲ ἐδίστασαν (17) compare Luke xxiv. 11.

* LXX. Dan. vii. 13, ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρήν· καὶ οἱ παρεστηκότες παρήσαν αὐτῷ. 14 καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλική, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα· καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ μὴ ἀρῇ, καὶ ἡ βασιλεία αὐτοῦ, ἥτις οὐ μὴ φθαρῇ.

^b Heb. x. 22, βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ. Rom. vi. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν (Ἰησοῦν) εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. 1 Cor. xii. 13, εἰς ἐν σῶμα ἐβαπτίσθημεν. 1 Pet. iii. 21, ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σφίξει βάπτισμα.

VARIOUS.

VARIOUS.

S. Jerome, *Catal. Script. Eccl.* 'Jacobus,' writes: Evangelium quoque quod appellatur 'secundum Hebraeos'...post resurrectionem Salvatoris refert: "Dominus autem quum dedisset sindonem suam servo sacerdotis ivit ad Jacobum et apparuit ei. Juraverat enim Jacobus se non comesturum panem ab illa hora qua biberat calicem Domini donec videret eum resurgentem a mortuis." Rursusque post paululum "Afferte" ait Dominus 'mensam et panem.'" Statimque additur "Tulit panem et benedixit ac fregit et post dedit Jacobo Justo et dixit ei 'Frater mi, comede panem tuum, quia resurrexit Filius Hominis a dormientibus.'"

The following passages are collected here to show (1) that baptism was instituted early in our Lord's ministry, (2) that (in the Western Church?) baptism was simply into the name of Jesus.

John iii. 22 [Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν¹¹].
 iv. 1 [Ὡς οὖν ἔγνω ὁ κύριος² ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει (ἦ)³ Ἰωάννης, — 2 καίτοι γε⁴ Ἰησοῦς αὐτὸς¹¹ οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ].
 Acts ii. 38 [“βαπτισθήτω ἕκαστος ὑμῶν ἐν⁵ τῷ ὀνόματι⁶ Ἰησοῦ Χριστοῦ”].
 Acts viii. 16 [βεβαπτισμένοι⁷ ὑπὸν ἔρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ⁸].
 Acts x. 48 [προσέταξεν δὲ¹⁹ αὐτοῖς¹⁰ ἐν τῷ ὀνόματι⁶ Ἰησοῦ Χριστοῦ βαπτισθῆναι].
 Acts xix. 5 [ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ¹¹ κυρίου Ἰησοῦ¹²].
 Rom. vi. 3 [ἐβαπτίσθημεν εἰς Χριστόν (Ἰησοῦν)¹³].
 1 Cor. i. 13 [εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; see the context].
 Gal. iii. 27 [εἰς Χριστόν ἐβαπτίσθητε].
 Col. ii. 12 [συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι¹⁴].

1 (l omits) 2 (ND ll Ἰησοῦς) 3 B⁺ omits 4 (C καίτοι)
 5 (N ἐπὶ) 6 (D + τοῦ κυρίου) 7 (N* ἐβαπτισμένοι) 8 (D + Χριστοῦ)
 9 (D τότε πρ.) 10 (N αὐτοῖς) 11 (D omits)
 12 (D + Χριστοῦ εἰς ἀφεσιν ἁμαρτιῶν) 13 B omits 14 (BD ll βαπτισμῷ)

53 i. Sixth appearance, to above 500 brethren, time and place unknown.

1 Cor. xv. 6 [Ἐπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.]

53 k. Seventh appearance, to S. James the Lord's brother, time and place unknown.

1 Cor. xv. 7 Ἐπειτα¹ ὥφθη Ἰακώβω.

1 (DE εἶτα)

53 m. Ninth appearance, to seven Apostles, on the lake of Galilee.

1. The draught of fishes.

John xxi. 1 [Μετὰ¹ ταῦτα ἐφάνερωσεν ἐαυτὸν πάλιν² Ἰησοῦς⁴ τοῖς μαθηταῖς^{5 16} ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως¹⁶. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος¹² καὶ Ναθαναὴλ⁷ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ¹⁰ Ζεβεδαίου¹¹ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹² δύο. 3 λέγει αὐτοῖς¹³ Σίμων Πέτρος² “Ἰπάγω ἀλιεύειν.” λέγουσιν αὐτῷ “Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.” 14 ἔξηλθαν¹⁵ καὶ¹² ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν¹⁶ οὐδέν. 4 πρωίας δὲ ἦδη¹⁷ γινομένης¹⁸ ἔστη Ἰησοῦς εἰς¹⁹ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν²⁰ οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν²¹ αὐτοῖς²² Ἰησοῦς “Παιδιά, μή τι²³ προσφάγιον ἔχετε;” ἀπεκρίθησαν αὐτῷ “Οὐ.” 6 ὁ δὲ εἶπεν²⁴ αὐτοῖς “Βάλετε²⁵ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” 26 ἔβαλον οὖν²⁷, καὶ οὐκέτι αὐτὸ ἐλκύσαι²⁸ ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ὁ²⁹ Ἰησοῦς τῷ Πέτρῳ “Ὁ κύριός ἐστιν”³⁰].

1 (l + δὲ) 2 (s⁺ omits) 3 (N + ὁ) 4 (D l omit)
 5 (D ll s⁺ + αὐτοῦ) 6 (l omits) 7 (C Ναθαναὴλ) 8 (D ll δς ἦν)
 9 (l Chanah, s⁺ Catne) 10 (ND ll υἱοί) 11 (C + υἱοί)
 12 (s⁺ omits, D + τῷ) 13 (D^s τοῖς) 14 (A ll + καί)
 15 (N + οὖν) 16 (N⁺ ἐκοπίασαν) 17 (N ll s⁺ omit)
 18 (ND ll γεν-) 19 ND l ἐπὶ 20 (N ll ἐγνώσαν) 21 (D^s + οὐ,
 2 ll omit) 22 (CD + ὁ) 23 (N omits) 24 (N λέγει,
 ll omit ὁ δὲ, C omits εἶπεν) 25 (l Mitte) 26 (Cyril l + οἱ
 δὲ εἶπον “Δι’ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν” ἐπὶ δὲ
 τῷ σῷ ῥήματι βαλοῦμεν l + rete”) 27 (ND οἱ δὲ ἔβαλον, s⁺ + as
 He had said unto them) 28 (ND * ἐλκύσαι) 29 (D omits)
 30 (D + ἡμῶν)

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S. JOHN.

2. *Breakfast on the shore.*

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι “Ὁ κύριός ἐστιν,”¹ τὸν ἐπενδύτην διεξώσατο, ἦν γὰρ γυμνός², καὶ ἔβαλεν ἑαυτὸν³ εἰς τὴν θάλασσαν⁴. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ⁵ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλὰ ὡς ἀπὸ πηχῶν διακοσίων⁶,¹² σύροντες τὸ δίκτυον τῶν ἰχθύων¹². 9 Ὡς οὖν ἀπέβησαν⁷ εἰς τὴν γῆν βλέποντων⁸ ἀνθρακίαν κειμένην¹⁹ καὶ ὄψαριον ἐπικείμενον καὶ ἄρτον¹⁰. 10 λέγει αὐτοῖς (ὁ)¹¹ Ἰησοῦς “Ἐνέγκατε ἀπὸ¹² τῶν ὄψαριων ὧν ἐπιάσατε νῦν.” 11 ἀνέβη¹³ οὖν¹⁴ Σίμων Πέτρος² καὶ εἴλκυεν τὸ δίκτυον εἰς¹⁵ τὴν γῆν μεστὸν ἰχθύων μεγάλων¹⁶,¹⁷ ἑκατὸν πεντήκοντα τριῶν* καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς (ὁ)¹¹ Ἰησοῦς “Δεῦτε ἀριστήσατε.” οὐδεὶς¹⁸ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν “Σὺ τίς εἶ;” εἰδότες¹⁹ ὅτι ὁ κύριός²⁰ ἐστιν. 13 ἔρχεται²¹ Ἰησοῦς καὶ λαμβάνει²² τὸν ἄρτον καὶ²³ διδωσιν²⁴ αὐτοῖς, καὶ τὸ ὄψαριον ὁμοίως². 14 Τοῦτο²⁵ ᾗδῃ² τρίτον ἐφανερώθη²⁶ 27 Ἰησοῦς τοῖς μαθηταῖς²⁸ ἐγερεῖς ἐκ νεκρῶν].

1 (s^a + took...and) 2 (s^a omits) 3 (D^s ἤλατο, 1 + et *salivit) 4 (s^a + and was swimming and came) 5 (N + ἄλλω) 6 (l viginti) 7 (N ἀν-) 8 (Pl εἶδαν, s^a they found before Jesus) 9 (ll s^a carbones incensos = ἀνθρ. καιομένην) 10 (s^a + laid) 11 B omits 12 (D^s 1 ἐκ) 13 (N ἐν-) 14 (D ll omit, s^a δέ) 15 (D ἐπὶ) 16 (D * μεγων) 17 (s^a and they found in it great fishes) 18 (ND ll s^a + δέ) 19 (s^a believing) 20 (s^a He) 21 (s^a omits, A 2 ll + οὖν, N + ὁ) 22 (s^a and Jesus took) 23 (D^s † omits) 24 (D ll s^a εὐχαριστήσας ἔδωκεν) 25 (N + ὁ) 26 (X 4 ll ἐφάνερωσεν ἑαυτὸν) 27 (N + ὁ) 28 (D ll s^a + αὐτοῦ)

3. *S. Peter's commission.*

xxi. 15 [Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ¹ ὁ Ἰησοῦς “Σίμων Ἰωάννου², ἀγαπᾷς με πλεον τούτων¹³;” λέγει αὐτῷ “Ναί, κύριε, ὅτι οἶδας ὅτι φιλω σε¹⁴.” λέγει αὐτῷ “Βόσκε τὰ ἀρνία⁵ μου.” 16 λέγει αὐτῷ πάλιν⁶ δεύτερον⁷ “Σίμων Ἰωάννου⁸, ἀγαπᾷς με;” λέγει αὐτῷ “Ναί⁹, κύριε, ὅτι οἶδας ὅτι φιλω σε¹⁰.” λέγει αὐτῷ “Ποίμαινε τὰ προβάτιά¹¹ μου.” 17 λέγει αὐτῷ τὸ¹² τρίτον¹¹ “Σίμων Ἰωάννου⁸, φίλεις με¹³;” ἐλυπήθη¹⁴ ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον¹⁵ “Φίλεις με;” καὶ³ εἶπεν¹⁶ αὐτῷ¹⁷ “Κύριε¹, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλω σε.” 18 λέγει αὐτῷ Ἰησοῦς “Βόσκε τὰ προβάτιά¹⁹ μου. 18 ἀμὴν¹ ἀμὴν λέγω σοι¹, ὅτε²⁰ ᾗς νεώτερος, ἐξώνυνες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες* ὅταν δὲ γηράσῃς, ἔκτενεῖς τὰς χεῖράς²¹ σου, καὶ²² ἄλλος²³ ζώσει²³ σε καὶ οἴσῃ²⁴ ὅπου²⁵ οὐ²⁶ θέλεις.” 19 τοῦτο²⁷ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν²⁸. καὶ τοῦτο εἰπὼν λέγει αὐτῷ “Ἀκολουθε μοι”].

1 (s^a omits) 2 (N omits, A s^a Ἰωνᾶ, l Bariona, l Iohannes) 3 (ll s^a omit) 4 (2 ll s^a omit) 5 (CD ll πρόβατά) 6 (D 2 ll omit) 7 (N ll s^a omit, D + ὁ κύριος) 8 (A s^a Ἰωνᾶ, l Bariona, l Iohannes) 9 (N omits) 10 (l s^a omit) 11 ND ll s^a πρόβατά (l agnos) 12 (C omits) 13 (s^a + much) 14 (N l + δέ) 15 (D^s omits, but adds above line, N + καὶ) 16 (ND ll λέγει) 17 (B omits) 18 (N + καὶ) 19 ND ll πρόβατά (s^a flock) 20 (C † ὅτι) 21 (N τὴν * χεῖράν) 22 (l omits) 23 (ND plural) 24 (D^s ἀπάγουσίν σε, N ποιήσουσίν σοι) 25 (N ὅσα) 26 (D^s † σὺ) 27 (D ταῦτα) 28 (l eum)

S. PAUL.

PSEUDO-MARK.

1 Cor. xv. (7) Εἶτα¹ τοῖς ἀποστόλοις πᾶσιν.

1 NA ἔπειτα

53 o. *Eleventh appearance, to S. Paul, near Damascus, some years afterwards.*

1 Cor. xv. 8 ["Ἐσχατον δὲ πάντων ὥσπερ¹ τῷ² ἐκτρώματι ὤφθη κάμολ].

1 (D ὥσπερ)

2 (FG omit)

xxvi. 19 ["Ὁ μὲν οὖν¹⁷² κύριος (Ἰησοῦς)³ μετὰ τὸ λαλήσαι αὐτοῖς ἀνελημφθῆ εἰς τὸν οὐρανὸν² καὶ ἐκάθισεν¹ ἐκ δεξιῶν¹⁴ τοῦ θεοῦ¹⁵. 20 ἑκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων¹⁵.]

1 (C omits)

2 (1 Et)

3 A1 omit

4 (C11 ἐν δεξιᾷ)

5 (1 omits) C 211+¹ Ἀμήν

Shorter conclusion.

[[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]]

THE ACTS.

ix. 3 [Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξειν τῇ Δαμασκῷ,

ἐξέφνης τε αὐτὸν περιήστραψεν¹ φῶς ἐκ τοῦ οὐρανοῦ,

4 καὶ πεσὼν ἐπὶ τὴν γῆν

ἤκουσεν φωνὴν λέγουσαν αὐτῷ

“Σαοὺλ Σαοὺλ, τί με διώκεις;”

5 εἶπεν δὲ “Τίς εἶ², κύριε;”

ὁ δὲ³ “Ἐγὼ εἰμι Ἰησοῦς⁴ ὃν σὺ διώκεις·

6 ἀλλὰ ἀνάστηθι καὶ εἰσελθε⁵ εἰς τὴν πόλιν,

καὶ λαληθήσεται σοι¹ ὃ τί⁶ σε δεῖ ποιεῖν.”

7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐνεοί,

ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες⁷.

8 ἡγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς,

ἀνεωγμένων⁸ δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν⁹ ἐβλεπεν·

χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ¹⁰ ἔπιεν].

1 (C * περιήστραψεν)

2 (C + σύ)

3 (N + εἶπεν, E + κύριος

πρὸς αὐτόν) 4 (CE + ὁ Ναζωραῖος) 5 (B εἰσιθι) 6 (E τί)

7 (N ὁρῶντες) 8 (N * ἡνυγμ. CE ἡνεωγμ.) 9 (CE^s οὐδένα)

10 (C καὶ οὐκ)

^a LXX. 2 Kings ii. 11, καὶ ἀνελημφθῆ Ἡλειαδ ἐν συνσεισμῷ ὥς εἰς τὸν οὐρανόν.

^b LXX. Ps. cx. 1, εἶπεν ὁ κύριος τῷ κυρίῳ μου “Κάθου ἐκ δεξιῶν μου.”

4. *S. John's destiny.*

John xxi. 20 [Ἐπιστραφεὶς¹ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ² Ἰησοῦς¹³ ἀκολουθοῦντα⁴, ὁ³ καὶ ἀνέπεσεν ἐν τῷ δειπνῶ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν⁵ “Κύριε⁶, τίς ἐστὶν ὁ παραδιδούς⁷ σε;” 21 τοῦτον οὖν ἰδὼν ὁ Πέτρος⁸ λέγει⁹ τῷ¹⁰ Ἰησοῦ¹¹ “Κύριε³, οὗτος δὲ τίς;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Ἐὰν¹² αὐτὸν θέλω μένειν¹³ ἕως ἔρχομαι, τί πρὸς σέ; σύ¹⁴ μοι ἀκολουθεῖς¹⁵.” 23 Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς¹⁶ ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ¹⁷ ὁ Ἰησοῦς ὅτι¹⁸ “Οὐκ ἀποθνήσκει¹⁹,” ἀλλ’ “Ἐὰν²⁰ αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί²¹ πρὸς σέ²²;”]

1 (SD II + δέ) 2 (D omits) 3 (S omits) 4 (S1 omit)
5 (S λέγει, NCD I + αὐτῷ) 6 (C omits) 7 (D -διδών)
8 (S⁸ + ἀκολουθοῦντα) 9 (S 2 II εἶπεν) 10 (D⁸ αὐτῷ) 11 (I omits)
12 (3 II Sic) 13 (D II + οὕτως) 14 (C? + δέ)
15 (S⁸ + now) 16 (D + καὶ ἐδοξάν) 17 (D † αὐτὸ) 18 (D II omit)
19 (D I -θνήσκει) 20 (I omits, 3 II Sic) 21 (D⁸ † omits) 22 (S 2 II S⁸ omit, I + tu me sequere)

53n. *Tenth appearance, on the mount of Olives, forty days after Easter day.*

Acts i. 6 [Οἱ μὲν οὖν συνελθόντες¹ ἡρώτων² αὐτὸν λέγοντες “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις³ τὴν βασιλείαν τῷ⁴ Ἰσραὴλ;” 7 εἶπεν⁵ πρὸς αὐτοὺς “Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ (ἐν)⁶ πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἐσχάτου τῆς γῆς.” 9 “καὶ ταῦτα εἰπὼν¹⁰ βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν¹¹ αὐτὸν ἀπὸ τῶν¹² ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀπενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἑσθήσεσι λευκαῖς¹², 11 οἱ καὶ εἶπαν “Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες¹³ εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ’ ὑμῶν εἰς τὸν οὐρανόν¹⁴ οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε¹⁵ αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.”]

1 (S ἐλθόντες) 2 (C -ον, D ἐπρώτων) 3 (D⁸ ἀποκατα-
στάνεις † εἰς) 4 (D τοῦ) 5 (S + δέ, C ὁ δὲ εἶπεν, D καὶ εἶπεν)
6 CD omit 7 (S † εἰπόντων) 8 (D † κατὰ † εἰπόντος αὐτοῦ)
9 (D⁸ ἀπ-) 10 (D⁸ ὑπέβαλεν) 11 (D omits) 12 (D ἐσθῆ-
τι λευκῇ) 13 (CD ἐμβλ-) 14 (D omits) 15 (D* ἐθεάσεσθε)

Acts xxvi. 12 [“Ἐν οἷς πορευόμενος εἰς τὴν¹ Δαμασκὸν μετ’ ἐξουσίας καὶ ἐπιτροπῆς τῆς² τῶν ἀρχιερέων 13 ἡμέρας³ μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ⁴, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.”

14 πάντων τε⁵ καταπεσόντων ἡμῶν⁶ εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν⁷ πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ ‘Σαούλ⁹ Σαούλ⁹, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λατίζειν.’ 15 ἐγὼ δὲ εἶπα ‘Τίς εἶ, κύριε;’

ὁ δὲ κύριος εἶπεν¹⁰ ‘Εγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ ἀνάστηθι¹⁶ καὶ στήθι¹⁶ ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρῆσθαι σε¹¹ ὑπὲρ τὴν καὶ μάρτυρα ὦν τε εἰδὲς με¹² ὦν τε ὀφθῆσμαι σοι, 17 ἐξαιροῦμένός σε ἐκ τοῦ λαοῦ καὶ ἐκ¹³ τῶν ἐθνῶν, εἰς οὗς ἐγὼ ἀποστέλλω¹⁴ σε ἀνοίξαι ὀφθαλμοὺς αὐτῶν¹⁵, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ¹⁶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις¹⁷ πιστεῖ τῇ εἰς ἐμέ.’”]

1 (E omits) 2 (C + παρὰ) 3 (S † omits) 4 (B βασιλεὺς)
5 (C δέ) 6 (B omits) 7 (H I λαλοῦσαν) 8 (E genitive)
9 (E I Σαούλ) 10 (E + πρὸς με) 11 (S † σοι)
12 (S omits) 13 (C I omit) 14 (C ἔξαπο-) 15 (E τυφλῶν)
16 (C I + ἀπὸ) 17 (E + πᾶσιν)

xxii. 6 [“Ἐγένετο δὲ μοι πορευομένη καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν¹¹ ἐξαίφνης ἐκ² τοῦ οὐρανοῦ περιεστράφαι³ φῶς ἱκανὸν περὶ ἐμέ,

7 ἔπεσά τε¹⁴ εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι ‘Σαούλ⁵ Σαούλ⁵, τί με διώκεις;’ 8 ἐγὼ δὲ ἀπεκρίθην⁶ ‘Τίς εἶ, κύριε;’ εἶπέν⁷ τε πρὸς ἐμέ¹⁷ ‘Εγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.’ 9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο⁸ τὴν δὲ φωνὴν οὐκ ἤκουσαν⁹ τοῦ λαλοῦντός μοι. 10 εἶπον δὲ ‘Τί ποιήσω, κύριε;’

ὁ δὲ κύριος¹⁰ εἶπεν πρὸς με ‘Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται¹¹ σοι ποιῆσαι.’ 11 ὡς δὲ¹² οὐκ ἐνέβλεπον¹³ ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκεῖνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.”]

1 (D⁸ Ἐγγίζοντι δὲ μοι μεσημβρίας Δαμασκῷ) 2 (D⁸ ἀπὸ)
3 (D⁸ † περιεστράφαι) 4 (D⁸ καὶ ἔπεσον) 5 (D⁸ I Σαούλ)
6 (S + καὶ εἶπα) 7 (D⁸ δὲ πρὸς με) 8 (S † ἐθεάτο, D⁸ E + καὶ ἔμβοβοι ἐγένοντο) 9 (E⁸ ἤκουον) 10 (D⁸ omits)
11 (B ἐντέτακται) 12 (I + † surrexit...et) 13 B οὐδὲν ἐβλεπον

SECOND DIVISION

A COLLECTION OF *LOGIA* FROM S. MATTHEW'S GOSPEL, ARRANGED IN TWENTY-ONE GROUPS INCLUDING FIVE GREAT CONFLATIONS, WITH THE IDENTICAL OR EQUIVALENT PASSAGES FROM S. LUKE AND PARALLELS FROM S. MARK AND OTHER WRITERS.

1. Forty-one sections are omitted by S. Luke, viz.

3 D, 3 E 1, 3 E 1 *a*, 3 E 2, 3 E 2 *a*, 3 E 3, 3 E 4, 3 F, 3 F 1, 3 F 2, 3 F 2 *a*, 3 F 2 *γ*, 3 F 3, 3 G 4 *a*, 3 H 2, 3 I 2, 5 S, 8 C, 11 B, 11 D, 11 E, 11 F, 11 G, 11 H, 13 A, 13 B, 13 C, 14 A, 14 B, 14 C, 15, 16 C, 16 E, 17 C, 17 D, 17 G, 17 H, 17 K, 18 A, 18 H, 18 K. (But S. Luke has fragments of sections **3 D, 3 E 3, 17 D.**)

2. S. Mark touches thirteen sections, viz.

3 C, 3 F 2 *γ*, 3 G 4, 3 H 1, 5 O, 5 Q, 5 R, 6 B, 10 A, 17 D, 18 E, 18 H, 18 I *γ*.

3. S. John touches two sections, viz.

5 K, 8 B.

“Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο (οἱ συνεγράψατο), ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.” PAPIAS, bishop of Hierapolis, quoted in Eusebius, *Hist. Eccl.* III. xxxix, 16.

1. THE BAPTIST'S PREACHING^a.

If this section stood in the *Logia* with the simple preface 'John said,' it would be the duty of an editor to decide from its contents (unless he had other information) what persons were addressed. Now the phrase *γεννήματα ἐχιδνῶν* is not found in S. Mark and is found here only in S. Luke, but it occurs again in Matt. xii. 34, xxiii. 33, and in both passages is applied to the Pharisees. Hence S. Matthew seems to have very naturally inferred that it was addressed to the Pharisees here. With them he couples the Sadducees, as he does in chapter xvi. four times and as no other N. T. writer does, to make clear to the reader that the ruling classes are intended. Throughout his Gospel the guilt of the rulers is continually emphasized.

But S. Luke took an entirely different view. In all his writings the rabble—the lower orders—the illiterate noisy mischief-makers—come in for censure. To them he concluded the scathing words of the Baptist were applied.

The same discrepancy about the persons addressed exists in three other passages, in all of which S. Matthew assigns to the upper classes what S. Luke assigns to the lowest. (Matt. xii. 38 f.=Luke xi. 29; Matt. ix. 34 and xii. 24=Luke xi. 15; Matt. xvi. 1=Luke xii. 54.) This fact is most significant as showing the limitations under which the Evangelists worked.

If it be asked, Which of the Evangelists is right? the true answer may be, Neither. At any rate it is not likely to be S. Matthew, for he tells us (xxi. 25, 32) that the Pharisees rejected John's baptism, as S. Luke also expressly asserts in vii. 30.

Scores of John's disciples became Christians, and we cannot doubt that one of them supplied this and several other utterances of their revered master, which are found in the non-Marcian sections of the Synoptists.

Though the editorial notes which introduce the section differ so completely, the *Logion* itself is almost *verbatim* the same in SS. Matthew and Luke. S. Luke is nearer to the Aramaic in putting 'fruit' into the plural and preserving 'begin' rather than 'think.' This section we believe to have come to S. Luke direct, when it had already been worked up by conflation with the Marcian matter in which it is embedded in both Evangelists.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων¹ ἐρχομένους ἐπὶ τὸ βάπτισμα² εἶπεν αὐτοῖς]

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς³;

8 ποιήσατε οὖν καρπὸν ἁγίων⁴ τῆς μετανοίας·

9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

10 ἦδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται·

ἡ πᾶν οὖν¹⁴ δένδρον μὴ ποιῶν καρπὸν καλὸν⁵

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 12 “οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,

καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,

καὶ συναγάξει τὸν σῖτον αὐτοῦ⁶ εἰς τὴν ἀποθήκην,⁷

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.”

1 (8^c publicans and Pharisees and Sadducees) 2 (CD ss
 + αὐτοῦ) 3 (3 ll ss plural) 4 (8^a and every) 5 (8^a omits)
 6 (11 ss omit) 7 B ll ss + αὐτοῦ (8^c his stores)

iii. 7 [Ἐλεγεν¹ οὖν² τοῖς ἐκπορευομένοις ἔχλοις βαπτισθῆναι
 ὑπ’³ αὐτοῦ¹⁴] †

“Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς³;

8 ποιήσατε οὖν καρποὺς ἁγίων⁴ τῆς μετανοίας·

καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς⁵

‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9 ἦδη δὲ [καὶ]⁷ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται·

πᾶν οὖν⁸ δένδρον μὴ ποιῶν καρπὸν (καλὸν)⁹ 10

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

iii. 17 “οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ

διακαθαίρει¹¹ τὴν ἄλωνα αὐτοῦ

καὶ συναγαγεῖν¹² τὸν¹³ σῖτον εἰς τὴν¹⁴ ἀποθήκην αὐτοῦ¹⁵, †

τὸ δὲ ἄχυρον κατακαύσει¹⁶ πυρὶ ἀσβέστω.”

1 (8^a Ἐλεγον) 2 (D ll ss δὲ) 3 (D ll ἐνώπιον) 4 (8^c
 omits) 5 (D l singular) 6 (11 ss omit, D^a αὐτοῖς)
 7 (D ll ss omit) 8 (1 8^a δὲ, 2 ll omit) 9 ll Origen omit
 10 (D ss plural) 11 (CD ll 8^a καὶ διακαθαριεῖ) 12 (CD ll 8^a
 συνάξει) 13 (D + μὲν) 14 (D omits) 15 (D l omit)
 16 (8^a † κατασβέσει)

^a Only those parts are given here which belong to this division. For the whole conflation see I. § 1 c.

^b Cf. 1 Thess. i. 10, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, Rom. i. 18 &c.

^c Only those parts are given here which belong to this division. The words *ἡμέρας τεσσεράκοντα* are bracketed as being borrowed from the first division; see Mark i. 13=Luke iv. 2. For the reality of Temptation see Heb. ii. 18, πέπονθεν αὐτὸς πειρασθῆς. Heb. iv. 15, ἔχομεν ἀρχιερέα.....πεπειρασμένον...κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας. Luke xxii. 28, “ὕμεις δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.” Luke xi. 4 (=Matt. vi. 13), “μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.” Luke xxii. 40, 46 (=Mark xiv. 38=Matt. xxvi. 41), “προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.” 1 Cor. x. 13, πειρασμὸς ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπων. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις. i. 12, μακάριος ἄνθρωπος ὁ ὑπομένει πειρασμόν, κ.τ.λ.

^d LXX. Deut. viii. 3, οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος. ^e Matt. xxvii. 53.

^f LXX. Ps. xci. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου. ^g ἐπὶ χειρῶν ἀρουσίν σε, μὴ ποτε προσκόψῃς πρὸς λίθον τὸν πῶδα σου.

^h LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

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2. THE TEMPTATIONS^c.

The first of these three Temptations is inseparable from the forty days, but the second and third may not improbably have happened at later periods in our Lord's Ministry, to which they are better adapted. We suppose them to have been recorded, as usual, without any explanatory introduction, at widely different parts of the *Logia*. By the process of conflation they would be brought together and connected with S. Mark's brief record of Temptation, but S. Matthew arranged them in one order, S. Luke in another. This hypothesis seems more reasonable than to suppose that S. Luke received the section arranged as S. Matthew has arranged it, and deliberately tore it to shreds, that he might piece it together again according to his own idea of fitness. Similar inversions of order are seen in §§ 3, 10, and 17 of this division and in § 46 c of the first. Those in this division may be explained as independent attempts to reduce to order the chaos of the *Logia*.

S. Luke's additions (6) appear to be directed against Gnostic error, according to which Satan was the creator of this world, and not merely its temporary ruler, as in John xii. 31, "ὃν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήθησεται ἔξω." Cf. John xiv. 30, xvi. 11. Ephes. ii. 2, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος. 2 Cor. iv. 4, ὁ θεὸς τοῦ αἰῶνος τούτου.

v. 10^c. Beware of thinking that Satan has perverted Scripture by leaving out the essential words "in all thy ways," which would mean "as long as thou keepest to the path of duty"; for "The Lord is righteous in all His ways," "In all thy ways acknowledge Him," "A double-minded man is unstable in all his ways" and similar passages prove that the insertion of these words would only have heightened the meaning, which is "to keep thee wheresoever thou goest and whatsoever thou doest." Our Lord brings no charge of perversion of Scripture, but insists on the most important lesson that an isolated text must not be used to the neglect of other texts.

2. 1. First Temptation.

iv. 2 καὶ νηστεύσας [ἡμέρας τεσσαράκοντα^c ἔκαὶ
νύκτας τεσσαράκοντα¹¹] ὑστερον ἐπεινάσεν.

3 Καὶ προσελθὼν² ὁ πειράζων εἶπεν αὐτῷ

“Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.”

4 ὁ δὲ ἀποκριθεὶς εἶπεν “Γέγραπται

Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος^d,

[ἀλλ’ ἐπὶ³ παντὶ ῥήματι (ii)

ἔκπορευομένην διὰ στόματος¹⁴ θεοῦ⁵].⁶

1 (S^a omits) 2 (D ll προσῆλθεν αὐτῷ...καὶ) 3 (CD ll ἐν)

4 (D ll omit) 5 (ss the Lord) 6 (l omits)

iv. 2 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,
καὶ συντελεσθεισῶν αὐτῶν¹¹ ἐπεινάσεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

“Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.”² †

4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]¹³ “Γέγραπται [ἔτι]⁴

Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος^d.⁵”

1 (S^a after forty days that He had fasted, A 3 ll + ὑστερον)

2 (D1 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται) 3 (D ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν, A ll + λέγων) 4 (D omits) 5 (D ll + ἀλλ’ ἐν

παντὶ ῥήματι θεοῦ)

2. 2. Second (Third) Temptation.

iv. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος

εἰς τὴν ἁγίαν πόλιν^e,

καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 καὶ λέγει αὐτῷ “Εἰ υἱὸς εἶ τοῦ¹ θεοῦ,

βάλε σεαυτὸν² κάτω γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

3

καὶ ἐπὶ χειρῶν ἀροῦσίν⁴ σε,

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ^f.”

7 ἔφη αὐτῷ ὁ Ἰησοῦς “Πάλιν⁵ γέγραπται

“Οὐκ ἐκπειράσεις¹⁰ Κύριον τὸν θεόν σοῦ^g.”

1 (D omits) 2 (C S^a + ἐντεῦθεν) 3 (S^a + to keep thee)

4 (D^g αἰρουν) 5 (S^a omits) 6 (D Οὐ πειράσεις)

N.B. Inverted order.

iv. 9 Ἦγαγεν δὲ αὐτὸν

εἰς Ἱερουσαλὴμ

καὶ ἔστησεν¹ ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ)² “Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν [ἐντεῦθεν] κάτω³. 10 γέγραπται γὰρ⁴ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

[τοῦ διαφυλάξαι σε],

11 καὶ⁵ [ἔτι]⁶ ἐπὶ χειρῶν ἀροῦσίν σε

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ^{7f}.”

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ἔτι] “Εἴρηται⁸

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σοῦ^g.”

1 (D ll + αὐτὸν) 2 l omits 3 (3 ll S^a omit) 4 (S omits)

5 (ll omit) 6 (D 2 ll S^a omit) 7 (S^a omits) 8 (D ll

Γέγραπται, S^a omits)

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2. 3. *Third (Second) Temptation.*

N.B. Inverted order¹.

iv. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
εἰς ὄρος ὑψηλὸν λίαν,
καὶ δείκνυσιν¹ αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

ἡ καὶ τὴν δόξαν αὐτῶν¹², (1)
9 καὶ εἶπεν αὐτῷ “Ταῦτά σοι πάντα δώσω”[†]

ἐὰν πεσὼν προσκυνήσῃς⁴ μοι.”

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ὑπαγε⁵, Σατανᾶ·
γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις⁶
καὶ αὐτῷ μόνῳ λατρεύσεις².”

1 (8° δεικνύει, D εἰδεξεν) 2 (8° omits) 3 (8° these
kingdoms and their glory hast thou seen; to Thee will I give
them) 4 (C †-σεις) 5 (D ll 8°+ὀπίσω μου) 6 (8° †-σεις)

iv. 5 Καὶ ἀναγαγὼν αὐτὸν
2
ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης¹²
[ἐν στιγμῇ χρόνου].

6 καὶ εἶπεν αὐτῷ⁴ [ὁ διάβολος] “Σοὶ δώσω †
[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν⁵, (1)
[ὅτι ἐμοὶ παραδέδοται καὶ ὧ ἂν θέλω διδωμι⁹ αὐτήν].
7 [σὺ οὖν] ἐὰν⁸ προσκυνήσῃς⁹ ἐνώπιον ἐμοῦ,
[ἔσται σοὺ πάσα.]”

8 καὶ [ἀποκριθεὶς] ὁ¹⁰ Ἰησοῦς εἶπεν αὐτῷ¹¹
“Γέγραπται¹³ Κύριον τὸν θεόν σου προσκυνήσεις
καὶ αὐτῷ μόνῳ λατρεύσεις².”

1 (Most ll put these verses after v. 12) 2 (ll+iterum,
D ll+εἰς ὄρος ὑψηλὸν ± λίαν, l+Hierusalem . . statuit eum supra
pinnam templi et) 3 (D l τοῦ κόσμου) 4 (D ll πρὸς αὐτὸν)
5 (D* τοῦτων) 6 (8° δώσω) 7 (ll illa) 8 (ll+prociens)
9 (8°+μοι) 10 B omits 11 (l omits, A ll+“ὑπαγε ὀπίσω
± μου), Σατανᾶ) 12 (U 2 ll+γὰρ)

2. 4. *Independent Editorial Conclusions.*

iv. 11 Τότε

ἀφίησιν αὐτὸν ὁ διάβολος¹

[καὶ ἰδοὺ ἄγγελος προσήλθον καὶ διηκόνουν αὐτῷ].

1 (ss+for a season)

iv. 13 Καὶ [συντελέσας πάντα πειρασμὸν]

ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ [ἄχρι καιροῦ¹]. †

1 (D χρόνον)

3. THE SERMON ON THE MOUNT.

The proto-Matthaeus seems to have contained a sermon considerably shorter than the sermon in Luke vi., beginning with two or three short beatitudes; then came the law of Love, the rules “Judge not” &c. and the conclusion about the house on the rock and the house on the sand. From this nucleus S. Matthew has by conflation produced a sermon of 107 verses. Its general subject matter is the duty of the laity, treated as citizens of the new kingdom. In this respect it differs from the next great conflation in Matt. x., in which the duty of the clergy is set forth. Meanwhile S. Luke by the same art of conflation produced another sermon of much narrower scope, containing only 30 verses. It is in no sense an abbreviation of S. Matthew’s sermon, for it has four passages (Luke vi. 24—26, 27 c, 34—35 a, 37 b—38 a) which present no parallels to S. Matthew. Verses 39 and 40 are found in S. Matthew, but in a different context. Of S. Matthew’s 107 verses 58 have parallels in S. Luke, but only 26 of them in the sermon; the remaining 32 are distributed over 7 chapters of S. Luke. Several Marcan scraps are worked up into S. Matthew’s conflation, and we have elsewhere seen reason to think that the trito-Mark borrowed a few scraps from the *Logia*.

3. A. *Independent Introductions.*

iv. 23 [Καὶ περιήγεν ἔν ὄλῃ¹ τῇ Γαλιλαίᾳ², διδάσκων³ ἐν ταῖς
συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 ἡ καὶ
ἀπῆλθεν⁴ ἡ ἀκοὴ αὐτοῦ εἰς ὄλῃν⁵ τὴν Συρίαν⁶ καὶ προσήνεγκαν
αὐτῷ πάντας⁸ τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
συνεχομένους, ⁹ δαίμονιζομένους καὶ σεληνιαζομένους καὶ παραλυ-
τικούς, καὶ¹⁰ ἐθεράπευσεν αὐτούς¹¹. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσολύμων καὶ
Ἱουδαίας καὶ πέραν τοῦ Ἰορδάνου].

1 (8° omits) 2 (D ll ὅλην τὴν Γαλιλαίαν) 3 (8°+αὐτοῖς)
4 (8° ἐξ-) 5 (8° πᾶσαν) 6 (Γ συνορίαν) 7 (8° omits)
8 (8° many) 9 (8° ll+καὶ) 10 (ss+He laid His hand on
each of them and) 11 (D ll ss πάντας)

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἡ ἐξελθεῖν αὐτὸν² εἰς τὸ
ὄρος προσεύξασθαι³, καὶ ἦν διανυκτερεύων ἐν⁴ τῇ προσηυχῇ⁵ τοῦ
θεοῦ⁶. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁸ τοῖς μαθηταῖς
αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους
ὠνόμασεν⁷, 14 ⁸ Σίμωνα ὃν καὶ⁹ ὠνόμασεν¹⁰ Πέτρον¹¹ καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ καὶ⁹ Ἰάκωβον καὶ Ἰωάννην¹² καὶ¹³ Φίλιππον
καὶ Βαρθολομαῖον¹⁴ 15 καὶ¹³ Μαθθαῖον καὶ Θωμᾶν¹⁵ (καὶ¹⁶
Ἰάκωβον¹⁷ Ἀλφαῖον καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ¹³
Ἰούδαν¹⁸ Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ¹⁹ ὃς²⁰ ἐγένετο προδότης].

1 (D ll 8° ἐκείναις) 2 (E ll ἐξῆλθεν) 3 (D καὶ προσεύ-
χεσθαι) 4 (8° ἐπὶ) 5 (D omits) 6 (D ἐφώνησεν)
7 (D ἐκάλεσεν) 8 (D+πρώτον) 9 (ll omit) 10 (D ll ἐπ.)
11 (l omits) 12 (D+τὸν ἀδελφὸν αὐτοῦ, οὗς ἐπωνόμασεν
Βουνηργῆς, ὃ ἐστὶν Ἰδοὶ Βροντῆς, 8°+the sons of Zebedee)
13 (A ll omit) 14 (8° † omits) 15 (D+τὸν ἐπικαλούμενον
Δίδυμον) 16 B ll omit 17 (D+τὸν τοῦ) 18 (8°+son of)
19 (2 ll omit, D* ll Σκαριώθ, ll Scariotha etc.) 20 (D+καὶ)

^a LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

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v. 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ

vi. 17 καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινού, [καὶ ὄχλος πολὺς²¹ μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ²² ἀπὸ πάσης τῆς⁵ Ἰουδαίας καὶ Ἱερουσαλὴμ²³ καὶ τῆς παραλλοῦ Τύρου καὶ Σιδῶνος²⁴, 18 οἱ ἦλθαν²⁵ ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι²⁶ ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο²⁷. 19 καὶ πᾶς²⁸ ὁ ὄχλος ἐζήτουν²⁹ ἄπτεσθαι³⁰ αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.]

προσῆλθαν (αὐτῷ)¹² οἱ μαθηταὶ αὐτοῦ·² καὶ

ἄνοιξας τὸ στόμα αὐτοῦ⁷

ἔδιδασκεν¹³ αὐτοὺς λέγων¹⁴

20 Καὶ [αὐτὸς³¹

ἐπάρas³² τοὺς ὀφθαλμοὺς αὐτοῦ] εἰς τοὺς μαθητὰς αὐτοῦ³³

ἔλεγεν

12 B omits 13 (D ἐδίδαξεν) 14 (s^e He began to say to them)

21 (D ll s^e omit) 22 (N1 omit) 23 (N + καὶ * Πιραίας, ll + et trans fretum) 24 (2 ll + et aliarum civitatum) 25 (D ἄλλων πόλεων ἐληλυθότων) 26 (D ὁχλ-) 27 (l + omnes) 28 (l omits) 29 (D ll ἐζήτει) 30 (D ἄψασθαι) 31 (D1 omit) 32 (D s^e † ἐτι ἄρας) 33 (D1 omit)

3. B. The Beatitudes.

Eight short Beatitudes in the third person are followed by one longer in the second person. Of the eight only three belong to the proto-Matthaeus, being found in S. Luke; the others would be added at different dates, as recollections occurred. The eighth short Beatitude seems to be an editorial compilation, for the second half of it is repeated from the first Beatitude and the commencement is an abbreviation of the ninth. In S. Luke all the Beatitudes are in the second person and they are followed by Woes. According to S. Matthew our Lord pronounced Woes on the Pharisees, on the World, on Chorazin and Bethsaida, and on the man from whom occasion for stumbling cometh. S. Luke therefore had good authority for the Woes, but these particular Woes must either be conflated from another source, or, being merely inversions of the Blessings, they may be editorial. We regard as editorial additions the words or phrases which are enclosed in square brackets and printed in small type.

3. B. 1. Eight (three) short Beatitudes.

v. 3 “Μακάριοι οἱ πτωχοὶ^b [τῷ πνεύματι],
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν^c. (1)

4 ² μακάριοι οἱ πενθοῦντες^b,
ὅτι αὐτοὶ παρακληθήσονται. (2)

[5 μακάριοι οἱ πρᾶεῖς, (ii)
ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.^d (3)]

6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὴν δικαιοσύνην],
ὅτι αὐτοὶ χορτασθήσονται. (4)

[7 μακάριοι οἱ ἐλεημονες, (ii)
ὅτι αὐτοὶ³ ἐλεηθήσονται^e. (5)

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ^f,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται. (6)

9 μακάριοι οἱ εἰρηνοποιοί^g,
ὅτι (αὐτοὶ)⁴ υἱοὶ θεοῦ κληθήσονται. (7)

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν⁵ δικαιοσύνης,
ὅτι αὐτῶν ἐστὶν⁶ ἡ βασιλεία τῶν οὐρανῶν. (8)]

1 (D omits) 2 (D ll place v. 5 before v. 4) 3 (l omits)
4 NCD ll omit 5 (B ἕνεκα, C + τῆς) 6 (D ἔσται)

vi. (20) “Μακάριοι οἱ πτωχοί,
ὅτι ὑμετέρα² ἐστὶν ἡ βασιλεία τοῦ θεοῦ³. (1)

21 μακάριοι οἱ πεινῶντες [νῦν]⁴,
ὅτι χορτασθήσεσθε⁵. (4)

μακάριοι οἱ κλαίοντες [νῦν],
ὅτι γελᾶτε^{6,7}. (2)

1 (Q 3 ll + τῷ πνεύματι) 2 (s^e theirs) 3 (X 2 ll s^e τῶν οὐρανῶν) 4 (ll s^e qui (± nuno) esuriunt ll + et sitiunt ± iustitiam) 5 (N ll s^e χορτασθήσονται) 6 (ll s^e third person) 7 (D omits)

^b LXX. Isaï. lxi. 1, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς... 2 παρακαλεῖσαι πάντας τοὺς πενθοῦντας.

^c Cf. James ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας;

^d LXX. Ps. xxxvii. 11, οἱ δὲ πρᾶεῖς κληρονομήσουσιν τὴν γῆν.

^e Cf. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος.

^f LXX. Ps. xxiv. 4, ἀθῶος χερσὶν καὶ καθαρὸς τῇ καρδίᾳ. Cf. James iv. 8, καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, διψυχοί.

^g Cf. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

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3. B. 2. *One longer Beatitude.*

v. 11 “Μακάριοί ἐστε ὅταν ὀνειδίσωσιν¹ ὑμᾶς
 καὶ διώξωσιν²
 καὶ εἰπωσιν πᾶν πονηρὸν³ καθ’ ὑμῶν [ψευδόμενοι]⁴
ἐνεκεν⁵ ἐμοῦ⁶.
¹² χαίrete καὶ ἀγαλλιᾶσθε^a,
 ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς⁷.
οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας
 [τοὺς πρὸ ὑμῶν]⁸.

1 (D †-σουσιν) 2 (ND †-ξουσιν) 3 (C1+ῥῆμα)
 4 (D11 s^a omit) 5 (B ἐνεκα) 6 (D11 δικαιοσύνης) 7 (D11
 singular) 8 (s^a omits, D †+ὑπαρχόντων, U11 s^a+οἱ πατέρες
 αὐτῶν, 1+fratres eorum)

With Matt. v. 14 b compare the Oxyrhynchus fragment vii.
 Λέγει Ἰησοῦς, “Πόλις ψκοδομημένη ἐπ’ ἄκρον ὄρους ὑψηλοῦ καὶ
 ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι.”

3. C. *Two preliminary Comparisons, four Logia.*

We have in S. Matthew four independent *Logia*, worked up by conflation into two comparisons. The first we hold to have been borrowed by S. Mark from the *Logia*, and the last to have been taken from S. Mark. See notes on first Division. The phrase “Your Father which is in the Heavens” occurs with variations very frequently in S. Matthew and should probably be regarded usually as editorial. S. Luke gives two of the *Logia*, but in different contexts.

A [v. 13 “Ἔμεῖς ἐστέ τὸ ἄλας¹ [τῆς γῆς]· || (ii)
 εἰ ἂν δὲ τὸ ἄλας² μωρανθῇ³,
 ἐν τίνι ἀλισθήσεται;
 εἰς οὐδὲν ἰσχύει ἔτι⁴
 εἰ μὴ βληθῇ⁵ ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.]

1 (ND ἄλα) 2 (S ἄλα) 3 (11 evanuerit=μαρανθῇ)
 4 (D11 omit) 5 (D11 βληθῇ...καὶ)

|| Cf. S. Mark ix. 50^a, § 30 f., “Καλὸν τὸ ἄλας· εἰ ἂν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;”

B [v. 14 “Ἔμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. (ii)
 C Οὐ δύναται πόλις κρυβῆναι ἐπὶ ὄρους κειμένη.
 D ¹⁵ Οὐδὲ καίουσιν λύχνον ¶
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον * * * *
 ἀλλ’ ἐπὶ τὴν λυχνίαν,
 καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

Editorial Conclusion.

v. 16 “Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.]

¶ Cf. S. Mark iv. 21, § 13 a, “Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

^a Cf. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις.

vi. 22 “Μακάριοί ἐστε ὅταν μισήσωσιν⁸ ὑμᾶς οἱ ἄνθρωποι,
 [καὶ ὅταν ἀφορίσωσιν ὑμᾶς⁷] καὶ ὀνειδίσωσιν
 καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν
ἐνεκα τοῦ νιού τοῦ ἀνθρώπου.
²³ χάρητε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε,
 [ἰδοὺ] γὰρ⁷⁹ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ⁷¹⁰.
 κατὰ τὰ αὐτὰ⁷¹¹ γὰρ¹² ἐποιοῦν τοῖς προφήταις
 [οἱ πατέρες αὐτῶν].

7 (D omits) 8 (D †-σουσιν) 9 (D s^a ὅτι) 10 (B 211
 plural) 11 (S11 ταῦτα) 12 (D s^a 311 omit)

Woos (Editorial?).

[vi. 24 “Πλὴν οὐαὶ ὑμῖν τοῖς πλοῦστοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν⁴, ὅτι πεινάσετε¹².
 οὐαὶ³, οἱ γελώντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε.

²⁶ οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἰπωσιν πάντες⁷ οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ¹⁸ γὰρ¹ ἐποιοῦν⁹ τοῖς ψευδοπροφήταις¹⁰ [οἱ πατέρες αὐτῶν]¹¹.”]

1 (D11 omit) 2 (s^a omits) 3 (D11 s^a+ὑμῖν) 4 (1 omits)
 5 (D1 s^a+ὑμῖν) 6 (D ὑμῖν, 1 omits) 7 (D s^a omit)
 8 (S11 ταῦτα) 9 (1+et) 10 (311 †-προφήταις) 11 (B s^a
 omit)

xiv. 34 “Καλὸν [οὖν]¹ τὸ ἄλας²· ||

εἰ ἂν δὲ [καὶ]³ τὸ ἄλας² μωρανθῇ⁴,
 ἐν τίνι ἀρτυθήσεται;

³⁵ οὔτε εἰς⁵ [γῆν οὔτε εἰς κοπρίαν] εὐθετόν ἐστιν.
ἔξω βάλλουσιν⁶ αὐτό. †

[Ὁ ἐχων ὅτα ἀκούειν ἀκουέτω.”]

1 (D11 s^a omit) 2 (ND ἄλα) 3 (A11 s^a omit) 4 (11
 evanuerit=μαρανθῇ) 5 (D+τῆν) 6 (M 311 βαλοῦσιν)

viii. 16 “¹Οὐδεὶς δὲ² λύχνον ἄψας ¶

καλύπτει αὐτὸν³ σκεύει⁴ ἢ ὑποκάτω κλίνης τίθῃσιν,
ἀλλ’ ἐπὶ λυχνίας⁵ τίθῃσιν⁶,

ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς⁷.”

Doublet:

xi. 33 “Οὐδεὶς⁸ λύχνον ἄψας ¶

εἰς κρύπτην τίθῃσιν οὐδὲ ὑπὸ τὸν μόδιον⁹
ἀλλ’ ἐπὶ τὴν λυχνίαν,

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν¹⁰.”

1 (s^a+He spake another parable) 2 (s^a omits) 3 (11
 omit) 4 (1 sub modium, 1 sub modio, 1 omits) 5 (ND τὴν
 λυχνίαν) 6 (D τιθεῖ, 211 omit) 7 (B omits) 8 (A11+δε)
 9 (s^a omits) 10 (S †-βλέπουσιν)

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3. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

[v. 17 “Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον (ii)
 ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πλη-
 ρῶσαι· 18 ἀμὴν γὰρ¹ λέγω ὑμῖν,
 ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ^c,
 ἰῶτα ἓν ἢ μία κερέα² οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
 ἕως (ἂν)³ πάντα γένηται.
 19 ὃς ἐὰν⁴ οὖν⁵ λύσῃ⁶ μίαν τῶν ἐντολῶν τούτων τῶν
 ἐλαχίστων^d καὶ διδάξῃ οὕτως⁷ τοὺς ἀνθρώπους, ἐλάχιστος
 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἂν ποιήσῃ
 καὶ διδάξῃ, οὕτως⁸ μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν
 οὐρανῶν⁹. 20 “λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ
 ὑμῶν ἡ δικαιοσύνη πλεον τῶν γραμματέων καὶ² Φαρι-
 σαίων², οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν²
 οὐρανῶν²⁷.]

1 (ll omit) 2 (s^a omits) 3 B omits 4 (D^s omits)
 5 (ll enim) 6 (D λύσει) 7 (D omits) 8 (ll οὕτως)
 9 (ND1 omit)

Scrap from the deutero-Matthaeus.

xvi. 17 “Εὐκοπώτερον^b δέ ἐστιν
 τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν^c †
 ἢ τοῦ νόμου μίαν κερέαν πεσεῖν.” †

Our Lord's teaching with its boldness and novelty had evidently excited the hopes of the antinomians. He therefore seeks to crush their hopes by a decisive declaration. The standard of morality must rise, He insists, with every new revelation of truth, and Christianity must be better and purer than Judaism. The declaration is made in the usual way of Scripture without reservations. Yet it is obvious that our Lord by reading a higher meaning into the old precepts often set them aside in the letter while He fulfilled them in the spirit. On the whole subject compare Mark x. 23 ('N.T. Problems,' pp. 125—133).

3. E. *Six Illustrations of the higher Morality of the new Kingdom.*3. E. 1. *Murder.*

[v. 21 “Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύ- (ii)
 σεῖς^e. ὃς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
 22 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ
 ἀδελφῷ αὐτοῦ¹ ἔνοχος ἔσται τῇ κρίσει.^f ὃς δ’ ἂν
 εἴπῃ τῷ ἀδελφῷ αὐτοῦ “Ρακά²,” ἔνοχος ἔσται τῷ
 συνεδρίῳ· ὃς δ’ ἂν εἴπῃ³ “Μωρέ,” ἔνοχος ἔσται εἰς
 τὴν γέενναν τοῦ πυρός.]

1 (D ll s^a + εἰκῆ) 2 (ND ll ‘Ρακά, 1 Raccha, 1 Rachab)
 3 (ls^a + τῷ ἀδελφῷ αὐτοῦ)

‘Ρακά is probably the Aramaic for ܠܡܚܕܐ ‘rascal’; for ܠܡܚܕܐ would require ‘Ρηκά. Possibly Μωρέ stands for ܡܚܪܐ ‘rebel.’

3. E. 1. a. *Logion: Seek reconciliation before offering sacrifice.*

[v. 23 “Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ (ii)
 θυσιαστήριον καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει
 τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν
 τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγῃ¹
 τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε² τὸ δῶρόν
 σου.]

1 (D καταλλ-) 2 (D^s ll -φέρεις)

^b Mark ii. 9, x. 25 with parallels in Matt. and Luke.^c Mark xiii. 31.^d Cf. James ii. 10, “Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.^e LXX. Ex. xx. 13 = Deut. v. 18, οὐ φονεύσεις.^f Cf. 1 John iii. 15, πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν.

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3. E. 1. b. *Second Logion: Compound a dispute rather than go to law.*

(Brought to S. Luke in Aramaic.)

[v. 25 “Ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ (ii)

ἕως¹ ὅτου εἴ μετ’ αὐτοῦ ἐν τῇ ὁδῷ,
 μή ποτέ σε παραδῶ² ὁ ἀντίδικος τῷ κριτῇ,
 καὶ ὁ κριτὴς³ τῷ ὑπηρέτῃ⁴,
 καὶ εἰς φυλακὴν βληθήσῃ.
 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
 ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.]

1 (D † omits) 2 (D παραδῶσει) 3 (D ll + σε παραδῶσει)
 4 (8^a omits)

xii. 57 [“Τί δέ¹¹ καὶ ἀφ’ ἐαυτῶν οὐ κρίνετε τὸ δίκαιον;]
 58 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου
 [ἐπ’ ἄρχοντα,]
 ἐν τῇ² ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι³ (ἀπ’)⁴ αὐτοῦ, } †
 μή ποτε κατασύρῃ⁵ σε πρὸς τὸν κριτὴν, †
 καὶ ὁ κριτὴς σε παραδῶσει τῷ πράκτορι,
 καὶ ὁ πράκτωρ σε βαλεῖ⁶ εἰς φυλακὴν. †
 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
 ἕως καὶ⁷ τὸ ἔσχατον λεπτόν⁸ ἀποδῷς⁹. †”

1 (D l? 8^c omit) 2 (D^s † τῷ) 3 (D ἀπαλλαγῆναι) 4 B
 omits 5 (D ll κατακρίνη, ll tradat) 6 (l † mittit) 7 (D οὐ,
 3 ll omit) 8 (D ll τὸν ἐσχ. κοδράντην) 9 (D ἀποδοῖς)

3. E. 2. *Adultery.*

[v. 27 “Ἡκούσατε ὅτι ἐρρέθη¹ Οὐ μοιχεύσεις^a. (ii)
 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
 πρὸς τὸ ἐπιθυμῆσαι (αὐτήν)² ἤδη ἐμοίχευσεν αὐτήν
 ἐν τῇ καρδίᾳ αὐτοῦ³.]

1 (L ll 8^c + τοὺς ἀρχαίους) 2 8^a omits 3 (B ἐαυτοῦ)

In the preceding *Logion* ὁ ἀντίδικος is neither Satan, as Clement of Alexandria thought, nor God according to S. Augustine, but any opponent at law. The appeal, as in Matt. vii. 1 ff., is entirely to self-interest.

This *Logion* seems to have been brought to S. Luke in Aramaic; the ideas are the same but the Greek different.

3. E. 2. a. *Logion: If thine eye offend thee pluck it out.*

(Marcan.)

[v. 29 “Εἰ δὲ ὁ ὀφθαλμὸς σου [ὁ δεξιὸς] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ¹ εἰς γέενναν.
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου²
 καὶ μὴ³ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ⁴.]

1 (ll eat) 2 (D 8^a omit) 3 (8^a ἡ) 4 (E l βληθῇ)

This section and the next, though described as Marcan, are printed in the larger type to recognise a principle which is widely accepted, that the same section may have belonged to two sources. The latter section in particular is not so close a copy of its doublet as to exclude this view.

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 30 e.)

^a LXX, Ex. xx. 14=Deut. v. 17, οὐ μοιχεύσεις.

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(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)3. E. 3. *Divorce.*

(Marcan.)

[v. 31 “Ἐρρέθη δέ¹Οὐκ ἄν ἀπολύσῃ τὴν γυναῖκα ἀγτοῦ,
λότῳ ἀγτῇ ἀποστάσιον².32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι³ῥπās ὁ ἀπολύων³ τὴν γυναῖκα αὐτοῦ

[παρεκτὸς λόγου πορνείας]

ποιεῖ αὐτὴν μοιχευθῆναι,

(καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ⁴ μοιχᾷται).⁵]

1 (S omits) 2 (D ll ss omit) 3 (D ll ss δs ἂν ἀπολύσῃ)

4 (B ὁ ἀπολ. γαμήσας) 5 D ll omit

(In a different context.).

(Scrap.)

xvi. 18 “Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν

μοιχεύει,

καὶ ὁ ἀπολελυμένην ῥαπὸ ἀνδρὸς² γαμῶν μοιχεύει.”

1 (S + πās)

2 (D omits)

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 31 c.)

3. E. 4. *Perjury.*[v. 33 “Πάλιν¹ ἡκούσατε ὅτι ἐρρέθη ῥτοῖς ἀρχαίοις² (ii)Οὐκ ἐπιорκῆσεις², ἀποδώσεις δὲ τῷ κγρίῳ τοῦςὄρκους κοῦ^{1c}. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμῶσαι ὅλως·

μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν

ἀγτοῦ⁴. μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦμεγάλου βασιλέως⁵. 36 μήτε ἐν τῇ κεφαλῇ σουὁμῶσης, ὅτι οὐ δύνασαι μίαν τρίχα³ λευκὴν ποιῆσαι⁴ἢ μέλαιναν. 37 ἔστω⁵ δὲ ὁ λόγος ὑμῶν ναὶ ναί⁶, οὐοὐ¹. τὸ δὲ περισσὸν⁷ τούτων ἐκ τοῦ πονηροῦ ἐστίν.]

1 (S omits) 2 (S *ἐφιор.) 3 (S *τρίχαν) 4 (D ποιεῖν)

5 B ἐσται 6 (L ll + καὶ) 7 (B *περισσόν)

This passage does not forbid Christians to swear in a law court but is directed against conversational profanity; for (1) our Lord took the oath which Caiaphas offered to Him (Matt. xxvi. 63 f.). (2) S. Paul repeatedly invokes God's name to attest what he says. (3) In Heb. oaths are approved as an end of strife. (4) In Rev. an angel swears by Him that liveth.

If S. Paul had been acquainted with v. 37, he would probably have expressed himself differently in 2 Cor. i. 17—20.

Our Lord's teaching about oaths is also given in Matt. xxiii. 16.

3. E. 5. *Retaliation.*

[v. 38 “Ἡκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλ-

μοῦ καὶ ὁδόντα ἀντὶ ὁδόντος². 39 Ἐγὼ δὲ λέγωὑμῖν μὴ ἀντιστῆναι³ τῷ πονηρῷ⁴.]ἀλλ' ὅστις σε ῥαπίσει³ εἰς⁴ τὴν [δεξιάν]⁵ σιαγόνα (σου)⁶,

στρέψον αὐτῷ καὶ τὴν ἄλλην·

1 (D ll omit) 2 (S -σταθῆναι) 3 (D ll ῥαπίσει) 4 (D ἐπὶ)

5 (D ll ss omit) 6 S 3 ll omit

ὁ πονηρὸς (39) does not mean Satan, but any bad man, the indefinite use of the definite article.

vi. 29 “Τῷ¹ τύπτοντί σε ἐπὶ² τὴν³ σιαγόνα
πάρεχε⁴ καὶ τὴν ἄλλην,

1 (B ‡ Τῶν)

2 (SD εἰς)

3 (S + δεξιάν)

4 (D ll + αὐτῷ)

^b LXX. Deut. xxiv. 1, ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὖρεν ἐν αὐτῇ ἄσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

^c LXX. Num. xxx. 3, ἄνθρωπος ἄνθρωπος δs ἂν εὖρηται εὐχὴν Κυρίῳ ἢ ὁμῶς ὀρκον ὀρισμῶ ἢ ὀρίσθαι περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

^d LXX. Is. lxvi. 1, οὕτως λέγει Κύριος “Ὁ οὐρανὸς μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου.” Contrast Matt. xxii. 44.

^e LXX. Ps. xlviii. 3, ὁρη Σειῶν, τὰ πλευρὰ τοῦ βορρᾶ, ἡ πόλις τοῦ βασιλέως τοῦ μεγάλου.

^f Cf. James v. 12, πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὀρκον· ἦτω δὲ ὑμῶν τὸ “Ναὶ” ναὶ καὶ τὸ “Ὁὐ” οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. Contrast 2 Cor. i. 17—20, Ναὶ, ναί...Ὁὐ, οὐ.

^g LXX. Ex. xxi. 23, δώσει...24 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

^h Cf. 1 Thess. v. 15, ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ.

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v. 40 “καὶ τῷ θέλοντί⁷ σοι κριθῆναι
 καὶ τὸν χιτῶνά σου λαβεῖν,
 ἄφες⁸ αὐτῷ⁹ καὶ τὸ ἱμάτιον¹⁰.
 41 καὶ ὅστις σε¹¹ ἀγγαρεύσει¹² μίλιον ἔν,
 ὕπαγε μετ’ αὐτοῦ¹³ δύο.
 42 τῷ αἰτοῦντί σε¹⁴ δός,
 καὶ τὸν θέλοντα¹⁵ ἀπὸ σου¹⁶ δανίσασθαι^a
 μὴ ἀποστραφῆς.
 7 (D + ὁ θέλων) 8 (D ἀφήσεις) 9 (N τούτω)
 10 (N 88 + σου) 11 (N + ἐάν) 12 (D -εύει, N ἐνγαρεύσῃ)
 13 (D 11 8^a + ἔτι ἄλλα, 11 8^c + ἄλλα) 14 (N + σοι) 15 (D 11
 τῷ θέλοντι) 16 (D 2 11 omit)

vi. (29) “καὶ ἀπὸ τοῦ αἰροντός σου
 τὸ ἱμάτιον
 καὶ τὸν χιτῶνα μὴ κωλύσης. } †
 30 [παντί⁵] αἰτοῦντί σε δίδου,
 [καὶ ἀπὸ τοῦ αἰροντος τὰ σὰ
 μὴ ἀπαίτει.”]^{7b}
 5 (D 11 + δέ, D + τῷ) 6 (1 omits)

3. E. 6. *Hating your enemies.*

[v. 43 “Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλν- (ii)
 σίον σοῦ^b καὶ μισήσεις τὸν ἐχθρόν σου.]

44 Ἐγὼ δὲ λέγω ὑμῖν,
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν

(Luke vi. 29, 30 = Matt. v. 39, 40, 42.)

καὶ προσεύχεσθε ὑπὲρ τῶν² διωκόντων ὑμᾶς·
 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρα-
 νοῖς, ὅτι³ τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς } (i)
 καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους⁴.

(Luke vi. 31 = Matt. vii. 12.)

46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς,
 τίνα μισθὸν (2) ἔχετε⁵;
 οὐχὶ⁶ καὶ οἱ τελῶναι
 τὸ αὐτὸ⁷ ποιοῦσιν;
 47 καὶ ἐὰν ἀσπάσῃσθε
 τοὺς ἀδελφοὺς⁸ ὑμῶν μόνον,
 τί περισσὸν ποιεῖτε;
 οὐχὶ καὶ οἱ ἐθνικοὶ⁹ τὸ αὐτὸ ποιοῦσιν^{7,10};

Conflate.

vi. 27 “Ἀλλὰ ὑμῖν λέγω [τοῖς ἀκούουσιν], †
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
 [καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,]

προσεύχεσθε περὶ¹ τῶν ἐπηρεαζόντων ὑμᾶς.

[29 τῷ² τύπτοντί σε ἐπὶ³ τὴν⁴ σιαγὸνα πάρεχε⁵ καὶ τὴν ἄλλην, καὶ
 ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.
 30 [παντί⁶] αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἰροντος τὰ σὰ μὴ
 ἀπαίτει.”] 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν⁸ ὑμῖν οἱ ἄνθρωποι⁹,
 ποιεῖτε αὐτοῖς ὁμοίως¹⁰.]

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν⁷;
 καὶ γὰρ οἱ ἁμαρτωλοὶ¹¹
 τοὺς ἀγαπῶντας αὐτοὺς ἀγαπᾶσιν^{7,12}.
 33 καὶ (γὰρ) ἐὰν¹³ ἀγαθοποιήτε¹⁴
 τοὺς ἀγαθοποιούντας ὑμᾶς¹⁵,
 ποία ὑμῖν⁷ χάρις ἐστίν;
 καὶ¹⁶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ¹⁷ ποιοῦσιν.

[34 καὶ ἐὰν δανίσῃτε¹⁸ παρ’ ὧν ἐλπίζετε λαβεῖν¹⁹, ποία ὑμῖν χάρις
 (ἐστίν)²⁰; καὶ¹⁶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν
 τὰ ἴσα²¹. 35 πλὴν²² ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθο-
 ποιεῖτε καὶ δανίζετε^a μηδὲν²³ ἀπελπίζοντες²⁴. καὶ ἔσται ὁ μισθὸς
 (2) ὑμῶν πολὺς²⁵.]

1 (D 11 + εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καλῶς ποιεῖτε τοῖς
 μισοῦσιν ὑμᾶς) 2 (D 11 + ἐπηρεαζόντων καὶ) 3 (11 qui)
 4 (N omits) 5 (D 11 ἔχετε) 6 (N 88 omit) 7 D 2 11
 οὕτως (11 hoc, 1 haec) 8 (E 2 11 φίλους) 9 (E 2 11 τελῶναι)
 10 (1 8^a omit)

1 (D ὑπὲρ) 2 (B ‡ τῶν) 3 (ND εἰς) 4 (N + δεξιάν)
 5 (D 11 + αὐτῷ) 6 (D 11 + δέ, D + τῷ) 7 (1 omits) 8 (8^a
 + good) 9 ND 1 + καὶ ὑμεῖς 10 (D 1 omit) 11 (D + τοῦτο
 ποιοῦσιν) 12 (8^a omits) 13 (D 11 εἰ) 14 (D -εἴτε)
 15 (8^a ye do good that ye may be repaid by...illegible) 16 (D 11
 + γὰρ) 17 (D 11 τοῦτο, 11 haec) 18 (D + δανίζετε)
 19 (D ἀπολ.) 20 B 1 omit 21 (D 11 omit) 22 (1 + dico)
 23 N μηδένα 24 (D * ἀφελπ., 11 desperantes) 25 (A 1 8^a
 + ἐν τοῖς οὐρανοῖς 2 11 + in caelo)

^a Matt. v. 42^b = Luke vi. 35^b.

^b LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

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(THE SERMON ON THE MOUNT.)

(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

(Luke vi. 35 = Matt. v. 45.)

v. 48 "Εσεσθε οὖν ὑμεῖς τέλειοι^{c d}
 ὡς¹¹ ὁ πατήρ ὑμῶν ὁ οὐράνιος¹² τέλειός ἐστιν.
 11 (D ὡσπερ) 12 (D ll ἐν οὐρανοῖς)

vi. (35) "καὶ ἔσεσθε υἱοὶ Ὑψίστου,
 ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ
 πονηρούς.) (1)
 36 Γίνεσθε²⁶ οἰκτεῖρμονες
 καθὼς²⁷ ὁ πατήρ ὑμῶν οἰκτεῖρμων ἐστίν^e.
 26 (A ll + οὖν) 27 (D^e ll + καὶ)

3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*

[vi. 1 "Προσέχετε¹ (δὲ)² τὴν δικαιοσύνην³ ὑμῶν μὴ (ii)
 ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι
 αὐτοῖς· εἰ δὲ μὴ γέ, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ
 ὑμῶν τῷ ἐν τοῖς⁴ οὐρανοῖς.]

1 (S^a omits) 2 BD ll s^c omit 3 (E 2 ll ἐλεημοσύνην,
 N † δοσεῖν νην) 4 (ND omit)

This part appears to be much weakened by the introduction of foreign matter, for Matt. vi. 7—15 is entirely out of place and disturbs the argument. The simple fact seems to be that having given one of our Lord's precepts about Prayer, S. Matthew has appended to it all the other precepts in which the word 'pray' occurs, in order that he might collect into one passage all our Lord's teaching on that important subject. And this lets us into a secret. S. Luke likewise has gathered into a much more striking conflation (xi. 1—13) all that he has to tell us about our Lord's teaching on Prayer. One of his sections is new: another occurs in Matt. vii. 7 ff. Why has not S. Matthew put it here? Simply because the word 'pray' does not occur in it and so it passed into a different category. The eye rather than the mind was used by the redactor in conflating.

3. F. 1. *In almsgiving.*

[vi. 2 "Ὅταν οὖν¹ ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης (ii)
 ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς
 συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὥπως δοξασθῶσιν ὑπὸ
 τῶν ἀνθρώπων· ἀμὴν² λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
 αὐτῶν³. 3 σοὺ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω
 ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 4 ὥπως ἡ σου ἡ
 ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου¹ ὁ βλέπων
 ἐν τῷ κρυπτῷ³ ἀποδώσει σοι⁴ B.]

1 (S^a omits) 2 (N + ἀμὴν) 3 (D 2 ll + αὐτὸς) 4 (E ll
 + ἐν τῷ φανερωῷ)

^c Cf. James i. 4, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. Cf. James iii. 2.

^d LXX. Deut. xviii. 13, τέλειος ἔσθι ἐναντίον Κυρίου τοῦ θεοῦ σου.

^e LXX. Ps. ciii. 8, οἰκτεῖρμων καὶ ἐλεήμων ὁ κύριος. Cf. Ps. cxi. 4. James v. 11, πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτεῖρμων.

^f This refrain is repeated in vi. 2, 5, 16.

^g This refrain is repeated in vi. 4, 6, 18.

(THE SERMON ON THE MOUNT.)

(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 2. *In prayer.*

(Conflate with three *Logia*.)

[vi. 5 “Καὶ ὅταν προσεύχησθε¹, οὐκ ἔσεσθε² ὡς οἱ (ii) ὑποκριταί· ὅτι φιλοῦσιν³ ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι⁴, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν⁵ λέγω ὑμῖν⁶, ἀπέχουσι τὸν μισθὸν αὐτῶν⁷ α⁷⁸. 6 σὺ⁹ δὲ ὅταν προσεύχῃ^{10 9}, εἴσελθε⁹ εἰς τὸ ταμεῖόν σου⁹, καὶ κλείσας⁹ τὴν θύραν σου¹¹ πρόσευξαι^{9 b} τῷ πατρί σου⁹ τῷ¹² ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου⁹ ὁ βλέπων ἐν τῷ κρυπτῷ¹³ ἀποδώσει σοι^{89 c 14}.]

1 (N+D 1 s^c προσεύχῃ) 2 (D 1 s^c ἔση) 3 (D 1 l+στῆναι, 1+salutare) 4 (D 1 l+καὶ προσευχόμενοι) 5 (s^c omits) 6 (E 1+ᾠται) 7 (D αὐτόν) 8 (s^a omits) 9 (l plural) 10 (N *προσεύχῃς) 11 (l omits) 12 (D s^a omit) 13 (l +ipse) 14 (l l s^a+openly)

3. F. 2. a. *First Logion: Use not vain repetitions.*

[vi. 7 “Προσευχόμενοι δὲ μὴ βατταλογήσητε¹ ὥσπερ (ii) οἱ ἔθνηκοί², δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ (ὁ θεός)³ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς⁴ αἰτῆσαι αὐτόν⁴.]

1 (D βαττατο-) 2 (B s^c ὑποκριταί) 3 ND 1 l s s omit, but N adds the words in small letters 4 (D 1 ἀνοῖξαι τὸ στόμα)

3. F. 2. β. *Second Logion: The Lord's Prayer.*

The fact that John taught his disciples a form of prayer was probably made known to S. Luke by Apollos or some other of John's followers. S. Matthew probably gives the Lord's prayer as it was recited in the East, S. Luke as it was recited in the West, but there is reason to think that the two omitted petitions were used in many Western Churches.

The abrupt Πάτερ with which S. Luke begins is softened down in S. Matthew by an editorial commonplace. In the West there is evidence that the abruptness was removed by prefixing the original Aramaic word Abbā (not 'Abūnā (Aramaic) nor 'Abūnan (Galilean), 'Our Father'). So Rom. viii. 15, ἐν ᾧ κράζομεν “'Αββᾶ, ὁ πατήρ,” Gal. iv. 6, κράζον “'Αββᾶ ὁ πατήρ,” Mark xiv. 36, “'Αββᾶ ὁ πατήρ.”

The interesting variant “Let Thy Holy Spirit come upon us and cleanse us” was probably in use locally.

WH. arrange the prayer so that the clause “As in heaven so on earth” shall belong equally to the three preceding petitions. I have not followed them in this.

The fourth petition may be rendered ‘Give us to-day,’ or ‘day by day,’ ‘our bread for the coming day.’ If the prayer be offered at early dawn, this will mean ‘our bread for to-day’; if at night ‘our bread for to-morrow.’ Now if we retranslate this into Biblical Greek we get ‘τὸν ἄρτον ἡμῶν τὸν τῆς ἐπιούσης ἡμέρας,’ in which ἐπιούσα is the present participle of ἐπιμι ἰδο, which was frequently used of time in classical authors and in the LXX. It occurs five times in S. Luke, viz.

Acts vii. 26. τῇ τε ἐπιούσῃ ἡμέρᾳ.	Acts xxi. 18. τῇ δὲ ἐπιούσῃ.
xvi. 11. τῇ δὲ ἐπιούσῃ.	xxiii. 11. τῇ δὲ ἐπιούσῃ νυκτὶ.
xx. 15. τῇ ἐπιούσῃ.	

But so cumbrous a rendering is just as intolerable in Greek as its equivalent is in English; at any rate it was quite unsuited for daily prayer, and we cannot wonder if S. Matthew or one of his fellow-workers sought to simplify it by coining the adjective ἐπιούσιος. It must be confessed that this was not a legitimate formation, for ἐπιούσα is not a substantive and can only stand for ‘to-morrow’ when it has the article, with ἡμέρα expressed or understood; but ἡμέρα cannot be supplied to ἐπιούσιος nor is the article contained in it. Nevertheless, as Bishop Lightfoot has shown (‘On a Fresh Revision’), the evidence indicates that for more than a century the word was understood to mean ‘for the coming day’ or ‘for the

^a This refrain is repeated in vi. 2, 5, 16.

^b LXX. Ia. xxvi. 20, βάδιζε, λαὸς μου, εἴσελθε εἰς τὰ ταμεῖά σου, ἀπὸκλείσον τὴν θύραν σου, ἀποκρίβηθι μικρὸν ὅσον, ἕως ἂν παρέλθῃ ἡ ὁργὴ Κυρίου.

^c This refrain is repeated in vi. 4, 6, 18.

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tomorrow.' S. Jerome tells us that he found מָחָר 'to-morrow' in the Gospel according to the Hebrews, and in all the Old Latin versions *quotidianum* appears. This last rendering may well be called brilliant, for while it preserves the root meaning *dies*, it substitutes a very simple and natural phrase for an exceedingly cumbersome one, and we may be thankful that our translators adhered to it, not being misled by the criticisms of scholars. The Old Syriac rendering [ܡܚܪܐ] 'continual' is discussed by Dr Chase in 'Texts and Studies.' But there is a saying in the Talmud that if a man who has bread enough in his basket for to-day prays for more he lacks faith, and it seems to me that this is a sneer at the Christians, and if so it considerably confirms the traditional rendering. For further discussion see my 'S. Luke' *ad loc.* and Nestle, *Encycl. Biblica*, p. 2819.

As soon as the church was served by Greek scholars of note, objection was inevitably taken to the traditional rendering. Origen connected the word with οὐσία and περιούσιος. Most scholars followed him, but in a case like this, where the prayer had been daily recited so long, we dare not set aside the traditional rendering even if the new proposals were more satisfactory than they are.

(In a different context.)

[xi. 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον,
 1 ὥς ἐπαύσατο, εἰπὼν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε,
 διδάξον ἡμᾶς προσεύχασθαι, καθὼς ἔχεις ἡμεῖς" 2 ἔδιδάξεν τοὺς
 μαθητὰς αὐτοῦ." 2 ἔλεπεν δὲ αὐτοῖς¹⁸]

"Ὅταν προσεύχησθε⁴, λέγετε⁵Πάτερ⁶,ἀγιασθήτω τὸ ὄνομά σου⁸.ἔλθάτω ἡ βασιλεία σου⁹.

10

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

δίδου¹¹ ἡμῖν ἡμέραν¹²4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας¹³ ἡμῶν,ἡ καὶ γὰρ¹⁴ αὐτοὶ¹⁵ ἀφίμενοι¹⁶ παντὶ ὀφείλοντι ἡμῖν¹⁷.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν."

18

vi. 9 "Οὕτως οὖν προσεύχεσθε ὑμεῖς

Πάτερ [ἡμῶν ὁ¹ ἐν τοῖς οὐρανοῖς].

ἀγιασθήτω τὸ ὄνομά σου,

10 ἐλθάτω ἡ βασιλεία σου,

γενηθήτω τὸ θέλημά σου⁴, ὡς² ἐν οὐρανῷ καὶ ἐπὶ³ γῆς.

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον

δὸς ἡμῖν σήμερον.

12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,

ὡς καὶ ἡμεῖς ἀφήκαμεν⁴ τοῖς ὀφειλέταις ἡμῶν.

13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ⁵.

1 (S omits) 2 (D ll omit) 3 (D + τῆς) 4 (D ἀφί-
 ομεν, G ll ἀφίμεν, s° subjunctive) 5 (E ll s° + ὅτι σου ἐστὶν
 ἡ βασιλεία, E ll + καὶ ἡ δύναμις, E ll s° + καὶ ἡ δόξα εἰς τοὺς αἰῶνας,
 ± ἀμήν)

1 (D ll + καὶ) 2 (S ± omits) (D l ὁ δὲ εἶπεν [l + illis])
 4 (C † -χεσθε, D + μὴ βαπτολογεῖτε ὡς οἱ λοιποὶ· δοκοῦσιν γὰρ
 τινες ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· ἀλλὰ προσ-
 ευχόμενοι) 5 (S + οὕτω) 6 (CD ll s° + ἡμῶν [ll sancte] ὁ ἐν
 τοῖς οὐρανοῖς) 7 (D omits) 8 (D + ἐφ' ἡμᾶς) 9 (Greg.
 Nyss. ἐλθέτω τὸ ἄγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρῶς ἡμᾶς)
 10 (SCD ll + γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ (S + οὕτω)
 καὶ ἐπὶ γῆς) 11 (SD ss? δὸς) 12 (D ll σήμερον, S omits τὸ)
 13 (D ll τὰ ὀφειλήματα, l debita et peccata) 14 (SD ll ὡς καὶ)
 15 (D ll ἡμεῖς) 16 (S ἀφίμεν) 17 (D ll τοῖς ὀφειλέταις
 ἡμῶν) 18 (CD ll s° + ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

3. F. 2. γ. *Third Logion: Apology for one of the petitions in the Lord's Prayer.*

[vi. 14 "Ἐὰν γὰρ¹ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ- (ii)
 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
 15 Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις (τὰ παραπτώματα
 αὐτῶν)², οὐδὲ ὁ πατὴρ ὑμῶν³ ἀφήσει⁴ τὰ παραπτώματα
 ὑμῶν¹.]

1 (D omits) 2 (SD ll omit) 3 (S 2 ll s° ὑμῶν) 4 (D ll
 + ὑμῖν)

¶ Cf. S. Mark xi. 25, § 77, "[Καὶ ὅταν στήκετε προσευχόμενοι,] ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν."

^d Matt. xxvi. 42.

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(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 3. *In fasting.*

[vi. 16 “Ὁταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑπο-
 κριταὶ σκυθρωποὶ³, ἀφανίζουσιν γὰρ τὰ πρόσωπα⁴
 αὐτῶν⁵ ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες·
 ἀμὴν⁶ λέγω ὑμῖν⁷, ἀπέχουσιν τὸν μισθὸν αὐτῶν⁸.
 17 σὺ δὲ νηστεύων ἀλειψαί⁹ σου τὴν κεφαλὴν καὶ τὸ
 πρόσωπόν σου νύχαι, 18 ὅπως⁹ μὴ φανῇς τοῖς ἀνθρώ-
 ποῖς νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ¹⁰ κρυφαίῳ¹¹.
 καὶ ὁ πατήρ σου¹² ὁ βλέπων ἐν τῷ¹⁰ κρυφαίῳ ἀποδώσει
 σοι¹³.] (ii)

1 (N + Kai) 2 (N omits) 3 (s^c omits) 4 (N1 singular)
 5 (B εἰς αὐτῶν) 6 (N + γὰρ) 7 (E ll + ὅτι) 8 (D ἀλειψόν)
 9 (D ἵνα) 10 (D omits) 11 (D κρυφαίῳ) 12 (N s^c omit)
 13 (E ll + ἐν τῷ φανερώ)

Our Lord's teaching about fasting is also to be found in Mark ii. 18 ff., p. 22.

Cf. Oxyrhynchus Fragment No. 2. Λέγει Ἰησοῦς “Ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὀψέσθε τὸν πατέρα.” The rendering “Except ye fast to the world” (Grenfell and Hunt) is untenable, as those editors admit. Dr Swete's rendering “Except ye fast the world-long fast” does not commend itself. Perhaps the author—who may have been a ‘barbarian’—meant ‘Except ye fast in the normal manner’ or ‘regularly’ (κοσμίως).

3. G. *Warnings and Encouragements to seek the higher Life.*

3. G. 1. *Things eternal are lasting.*

It will be noticed that S. Luke represents our Lord as counselling the sale of property and disposal of it in gifts to the poor, while S. Matthew merely counsels us to think more of the treasure in heaven than of that upon earth (δὲ not ἀλλά). S. Luke has often been accused of a tendency towards Ebionitism. He is clearly alluding to the community of goods, as described in the Acts. S. Matthew's vaguer wording seems more original.

(In a different context.)

vi. 19 “Μὴ θησαυρίζετε¹ ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς² καὶ βρώσις³ ἀφανίζει³, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς⁴ ἐν οὐρανῷ,
 ὅπου οὐτε σῆς⁵ οὐτε βρώσις⁶ ἀφανίζει⁶,
 καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν⁷.
 21 ὅπου γὰρ ἔστιν ὁ θησαυρός σου⁸,
 ἐκεῖ ἔσται (καὶ)⁷ ἡ καρδία σου⁸.

1 (D † θησαυρίζετε) 2 (s^c omits) 3 (D -ζουσιν) 4 (D † + οὓς)
 5 (l omits, N ll καὶ κλ.) 6 (s^c ὑμῶν) 7 B1 8 (D † + οὓς)

xii. 32 [“Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι¹ εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα,]

θησαυρὸν [ἀνέκλειπτον²] ἐν τοῖς οὐρανοῖς,
 ὅπου κλέπτῃς οὐκ ἐγγίξει³,
 οὐδὲ σῆς διαφθείρει³. } †
 34 ὅπου γὰρ ἔστιν ὁ θησαυρός ὑμῶν⁴,
 ἐκεῖ καὶ ἡ καρδία ὑμῶν⁵ ἔσται⁶. } †

1 (D1 + ἐν αὐτῷ) 2 (D * ἀνέκλειπτον) 3 (D^s -φθερεῖ)
 4 (2 ll tuus) 5 (D^s † ὑμῶν, 2 ll tuum) 6 (D * ἔσται)

3. G. 2. *Spiritual blindness involves the whole being.*

In an age when the laws of optics were unknown it was natural to speak of the eye as the lamp or window of the body, admitting light into the interior till it reached the tips of the toes, illuminating the whole body. The same idea lies at the base of the language of John xi. 10, “If a man walk in the night he stumbleth because the light is not in him.”

(In a different context.)

(Luke xi. 33 = Luke viii. 16 = Mark iv. 21 = Matt. v. 15.)

vi. 22 “Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός¹.
 ἐὰν οὖν² ᾗ ὁ ὀφθαλμός σου ἀπλοῦς,
 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·
 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ,
 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
 εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

1 (B ll + σου) 2 (N ll s^c omit, l enim)

xi. 33 [“Οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.]

34 Ὁ λύχνος τοῦ σώματός¹ ἐστιν ὁ ὀφθαλμός [σου].
 ὅταν² ὁ ὀφθαλμός σου ἀπλοῦς ᾗ, †
 [καὶ]³ ὅλον⁴ τὸ σῶμά σου φωτεινὸν ἔσται⁵.
 ἐπὰν⁶ δὲ πονηρὸς ᾗ⁷,
 [καὶ]⁸ τὸ σῶμά σου¹⁰ σκοτεινόν¹¹.

35 [σκόπει¹² οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν¹³.
 [36 Ἐἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι¹⁴ σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ¹⁵ λύχνος¹⁶ τῇ ἀστραπῇ φωτίξῃ σε¹⁷.]]

1 (D ll + σου) 2 (C ss + οὖν) 3 (CD ll omit) 4 (D πᾶν)
 5 (K ll ἔσται) 6 (D ὅταν) 7 (l s^c + ὁ ὀφθαλμός σου)
 8 (l s^c + ὅλον) 9 (C † σῶ) 10 (D1 + ἐστίν) 11 (K ll + ἔσται,
 D † + ἐστίν) 12 (C † σκόπει) 13 D ll εἰ οὖν τὸ φῶς τὸ ἐν
 σοὶ σκότος, τὸ σκότος πόσον 14 C omits 15 (N omits)
 16 B + ἐν 17 D ll s^c omit

^a This refrain is repeated in vi. 2, 5, 16.

^c Cf. James v. 2, ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν κ.τ.λ.

^b This refrain is repeated in vi. 4, 6, 18.

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3. G. 3. *It is impossible to divide our allegiance.*

The word *Mamon* occurs also in the parable of the Unjust Steward; S. Luke therefore places this *Logion* immediately after that parable.

(In a different context.)

vi. 24 “Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
ἢ¹ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει·
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ^a.”

1 (S ei)

xvi. 13 “Οὐδεὶς [οικέτης] δύναται δυσὶ κυρίοις δουλεύειν·
ἢ¹ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ^a.”

1 (S ei)

3. G. 4. *Wordly anxiety is folly.*

This striking *Logion* seems quite out of place here in S. Matthew. S. Luke has put it next after the story of the Rich Fool, perhaps because in both sections the *ψυχὴ* is said to eat (and drink). Probably neither Evangelist has preserved the true connexion. See ‘N. T. Problems’ pp. 30—39.

(In a different context.)

vi. 25 “Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε (ἢ τί πίητε)¹,
μηδὲ τῷ σώματι ὑμῶν² τί ἐνδύσῃσθε·
οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 ἐμβλέψατε εἰς τὰ πετεινὰ (1) τοῦ οὐρανοῦ
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν³ δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ἥ γυνὴ ἓνα;

28 καὶ

περὶ ἐνδύματος τί μεριμνᾶτε;⁴
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν·
οὐ κοπιῶσιν⁵ οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιέννυσιν,
ἢ οὐ πολλῶ⁷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 μὴ οὖν μεριμνήσητε λέγοντες
‘Τί φάγωμεν;’ ἢ ‘Τί πίωμεν;’ ἢ ‘Τί περιβαλώμεθα;’

1 S ll s omit 2 (S omits) 3 (ll s omit) 4 (s o one
cubit, that ye are anxious about raiment?) 5 (B *κοπιῶσιν)
6 (s + ἀμην) 7 (ll quanto)

xii. 22 [Ἐπεὶν δὲ πρὸς τοὺς μαθητὰς (αὐτοῦ)]¹
“Διὰ τοῦτο λέγω ὑμῖν²,
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
μηδὲ τῷ σώματι (ὑμῶν)³ τί ἐνδύσῃσθε.
23 ἢ γὰρ⁴ ψυχὴ πλείον⁵ ἐστιν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 κατανοήσατε τὰ κόρακα⁶
ὅτι οὐ⁷ σπεύρουσιν οὐδὲ⁷ θερίζουσιν,
οἷς οὐκ ἔστιν⁸ [ταμίον οὐδὲ⁹] ἀποθήκη,
καὶ ὁ θεὸς τρέφει αὐτούς¹⁰.
ἢ πόσω μᾶλλον¹¹ ὑμεῖς διαφέρετε τῶν πετεινῶν. (1)
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν¹² δύναται
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πηχυν¹³; †
26 [εἰ οὖν οὐδὲ ἐλάχιστον¹⁴ δύνασθε]¹⁵,
τί¹⁶ περὶ τῶν λοιπῶν μεριμνᾶτε; †
27 κατανοήσατε τὰ κρίνα¹⁶ πῶς αὐξάνει¹⁷.
οὐ κοπιᾷ οὐδὲ νήθει¹⁸. λέγω δὲ ὑμῖν¹⁹,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο²⁰ ὡς ἐν τούτων.
28 εἰ δὲ²¹ ἐν ἀγρῷ τὸν χόρτον²² ὄντα σήμερον †
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιάζει²³,
πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι.
29 καὶ ὑμεῖς μὴ²⁴ ζητεῖτε
τί φάγητε καὶ²⁵ τί πίητε²⁶, καὶ ἢ μετεωρίζεσθε²⁷,

1 B 2 ll omit 2 (l omits) 3 S D ll omit 4 (A ll omit)
5 (D πλέον) 6 (D ll τὰ πετεινὰ τοῦ οὐρανοῦ) 7 S D l οὐτε
8 (D + οὐτε) 9 (D οὐτε) 10 (D αὐτά) 11 (D ll οὐχὶ)
12 (D omits) 13 (A ll + ἓνα) 14 (S + τι) 15 (D ll καὶ)
16 (X ll + τοῦ ἀγροῦ) 17 (D l ss omit, l + et florescent) 18 (4 ll
+ neque texunt, D 2 ll ss οὐτε νήθει οὐτε ὑφαίνει) 19 (S D ll
+ ὅτι) 20 (X ll -εβάλετο) 21 (2 ll aut videte...quod or
quomodo) 22 (D l ss τὸν χόρτον τοῦ ἀγροῦ, s + ἐν ἀγρῷ) 23 (S
ἀμφιέννυσιν, D -έζει) 24 (S † omits, corrector adds) 25 (D ll
ἢ) 26 (S † + μηδὲ τῷ σώματι) 27 (ss with what ye shall
be covered)

^a Luke xvi. 9, 11.

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vi. 32 “πάντα γὰρ ταῦτα
τὰ ἔθνη⁸ ἐπιζητοῦσιν·
οἶδεν γὰρ⁹ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος]¹⁰
ὅτι χρῆζετε¹¹ τούτων [ἀπάντων]¹².
33 ζητεῖτε δὲ πρῶτον¹³ τὴν βασιλείαν¹⁴
καὶ τὴν δικαιοσύνην αὐτοῦ,
καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν[¶].
8 (s^c + of the world) 9 (ll δὲ, s + ὁ θεὸς) 10 (s ll s^c omit)
11 (B * χρῆτε) 12 (s^c omits) 13 (l omits) 14 (E ll
+ τοῦ θεοῦ)
26 (ll omit) 27 (l omits, s^c of the earth) 28 (D
ζητεῖ) 29 (D ll γὰρ) 30 (X ll + ἀπάντων) 31 (D l ζητεῖτε
δὲ, l + πρῶτον) 32 (A ll ss τοῦ θεοῦ) 33 (D ll + πάντα)
¶ S. Mark iv. 24^c, “καὶ προστεθήσεται ὑμῖν.”

3. G. 4. α. Logion.

vi. 34 “Μὴ οὖν μεριμνήσητε^a εἰς τὴν αὔριον^b, ἡ γὰρ αὔ-
ριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

3. H. Various Rules of Life enforced by Appeals to Self-interest.

3. H. 1. Do not be censorious.

(Conflate.)

vii. 1 “Μὴ κρίνετε^c, ἵνα μὴ κριθῆτε·
2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,
καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται¹ ὑμῖν[¶].
(Luke vi. 39=Matt. xv. 14.)
(Luke vi. 40=Matt. x. 24 f.)

1 (ll remetietur)

vi. 37 “Καὶ¹ μὴ κρίνετε^c, καὶ οὐ² μὴ κριθῆτε·
[καὶ³ μὴ καταδικάζετε⁴, καὶ οὐ⁵ μὴ καταδικασθῆτε⁶. ἀπολύετε,
καὶ ἀπολυθήσεσθε· 38 διδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν
πεπιεσμένον⁶ σessaλενόμενον⁷ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν
κόλπον⁸ ὑμῶν·]
¶ ᾧ γὰρ⁹ μέτρῳ¹⁰ μετρεῖτε [ἀντι-]μετρηθήσεται¹¹ ὑμῖν.[¶]
[39 Εἶπεν¹² δὲ καὶ παραβολὰν αὐτοῖς “Μήτι δύναται τυφλὸς τυφλὸν
ὁδηγεῖν; οὐχί¹³ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται¹⁴; 40 “οὐκ
ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹⁵, κατηρτισμένος δὲ πᾶς¹⁶
ἔσται¹⁷ ὡς ὁ διδάσκαλος αὐτοῦ¹⁸.]
1 (D ll s^a omit) 2 (D ll s^a ἵνα) 3 (CD ll omit)
4 (B δικάζετε) 5 (B δικασθῆτε) 6 (s πεπιασμένον, C1 + καὶ
7 (C + καὶ) 8 (D † κολμων) 9 (ll omit) 10 (C ll τῷ
γὰρ αὐτῷ μέτρῳ ᾧ) 11 B ll μετρηθήσεται 12 (D ll Ἐλεγεν)
13 (s οὐκ) 14 (sC ll πεσοῦνται) 15 (C + αὐτοῦ)
16 (s ll omit) 17 (s ἔστω, 4 ll + si sit, 2 ll + ut sit) 18 (s^a
There is no disciple that is perfect as his master in teaching)

¶ S. Mark iv. 24^b, § 13 a, “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”

3. H. 1. α. Logion: Reform yourself before you reform others.

vii. 3 “Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν¹ οὐ κατανοεῖς;
4 ἡ πῶς ἔρεῖς² τῷ ἀδελφῷ σου
3 “Ἀφες ἐκβάλω τὸ κάρφος
ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν
δοκόν,
καὶ τότε διαβλέψεις
ἐκβαλεῖν⁴ τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.⁵
1 (s δοκὸν τὴν ἐν τ. σ. ὁ.) 2 (s ll λέγεις, s^c δύνασαι λέγειν)
3 (s + Ἀδελφέ,) 4 (s ἐκβάλλειν) 5 (The Oxyrhynchus
fragment I. agrees with S. Matthew's order but with S. Luke's
wording)
vi. 41 “Τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ³ ὀφθαλμῷ οὐ κατανοεῖς; †
42 πῶς³ δύνασαι λέγειν τῷ ἀδελφῷ σου
‘[Ἀδελφέ¹,] ἄφες ἐκβάλω τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ⁴ σου,
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;⁵ †
ὑποκριτά, ἐκβαλε πρῶτον τὴν⁶ δοκὸν ἐκ τοῦ ὀφθαλμοῦ
σου, †
καὶ τότε διαβλέψεις
τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ⁴ τοῦ ἀδελφοῦ σου ἐκ-
βαλεῖν.” †
1 (D ll omit) 2 (D ll σῷ) 3 (CD ll ἡ πῶς, s ll πῶς δὲ)
4 (D ll s^a ἐκ τοῦ ὀφθαλμοῦ) 5 (D ll s^a καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σῷ
ὀφθαλμῷ ὑπόκειται) 6 (C omits)

^a Cf. Philipp. iv. 6, μηδὲν μεριμνᾶτε.

^c Cf. James iv. 12, σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον; Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων.

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3. H. 2. *Do not be sacrilegious.*

[vii. 6 “Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε (ii) τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν¹ αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.]

1 (κ -σωσιν)

It has been pointed out that כְּסָפִיךָ = ‘holiness’ but כְּסָפִיךָ = ‘a signet ring.’ The latter pointing would restore sense to the passage, in which the rhetorical figure of *Chiasmus* should be observed, for the swine trample, the dogs bite.

3. H. 3. *Persevere in prayer.*

(On this section see Matt. vi. 1 note, p. 197.)

(From the conflation on Prayer.)

vii. 7 “Αἰτεῖτε, καὶ δοθήσεται^a ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει
καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται¹.
9 ἢ τίς² ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ³ ὁ υἱὸς αὐτοῦ
ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ;
10 ἢ καὶ⁴ ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες
οἴδατε δόματα⁵ ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

1 B ἀνοίγεται 2 (NCD + ἐστιν) 3 (E ll ἐὰν αἰτήσῃ)
4 (ll aut si) 5 (L 3 ll omit)

xi. 9 “[Κἀγὼ ὑμῖν λέγω¹,] αἰτεῖτε, καὶ δοθήσεται^a ὑμῖν· ζητεῖτε, καὶ εὕρησέτε¹². κρούετε, καὶ ἀνοιγήσεται³ ὑμῖν.

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται⁴.
11 τίνα⁵ δὲ ἐξ ὑμῶν τὸν πατέρα¹⁶ αἰτήσῃ ὁ υἱὸς¹⁷ }
12 ἢ καὶ¹⁰ αἰτήσῃ φόβον¹¹, ἐπιδώσει αὐτῷ σκορπίον^e; }
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες¹²

οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ¹³ ὁ υἱὸς¹⁴ ἐξ οὐρανοῦ¹⁵
δώσει πνεῦμα ἅγιον¹⁶ τοῖς αἰτοῦσιν αὐτόν.”

1 (B † + ὑμῖν λέγω) 2 (s^o omits) 3 (D ἀνοιγήσεται,
N ἀνυγήσεται) 4 BD^e ἀνοίγεται (N ἀνυγήσεται) 5 (ND 1
τίς) 6 (lss omit) 7 (N 1 omit) 8 NCD 11 s^o ἄρτον, μὴ
λίθον ἐπιδώσει αὐτῷ; ἢ (± καὶ) ἰχθὺν (D 2 ll + αἰτήσῃ ± filius
tuus) 9 (B καὶ) 10 (D ἐὰν δὲ καὶ, C καὶ ἐὰν, ll aut si)
11 (NCD + μὴ) 12 (ND ὄντες) 13 (C ll + ὑμῶν) 14 N ll
omit 15 (l omits) 16 (D ll s^o ἀγαθόν, D ll + δόματα)

3. H. 4. *Rule for the treatment of others.*

vii. 12 “Πάντα οὖν¹ ὅσα ἐὰν θέλητε
ἵνα ποιῶσιν² ὑμῖν οἱ ἄνθρωποι,
οὕτως³ καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
[οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται⁴.]

1 (N omits) 2 (C † ποιῶσιν) 3 (ll s^o omit)

vi. 31 “Καὶ καθὼς θέλετε
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι¹,
ποιεῖτε αὐτοῖς ὁμοίως³.” †

1 (s^o + what is good) 2 NCD 1 + καὶ ὑμεῖς 3 (D 1 omit)

^a Cf. James i. 5, iv. 3.^e Luke x. 19.^f Cf. Matt. xxii. 40, “ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.”

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3. I. *The Danger of Self-delusion.*

3. I. 1. *The narrow gate.*

From this point the tone of the Sermon changes. Instead of the utilitarian precepts in § H eternal issues are presented.

(From the last journey.)

vii. 13 “Εἰσελάθε διὰ τῆς στενῆς πύλης· ὅτι¹ πλατεῖα² καὶ εὐρύχωρος ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν³ οἱ εἰσερχόμενοι δι’ αὐτῆς·⁴ ὅτι⁴ στενὴ ἡ πύλη⁵ καὶ τεθλιμμένη ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

[xiii. 22 Καὶ διεπορεύετο¹ κατὰ πόλεις καὶ κώμας διδάσκων Ἦ καὶ πορεύαν² ποιούμενος¹³ εἰς Ἱεροσόλυμα⁴. 23 Εἶπεν δέ τις αὐτῷ “Κύριε, εἰ ὀλίγοι⁵ οἱ σφριζόμενοι;” ὁ δὲ⁶ εἶπεν Ἦ πρὸς αὐτοὺς^{7 18}]
24 “[Ἀγωνίζεσθε⁷] εἰσελθεῖν διὰ τῆς στενῆς θύρας⁹, ὅτι πολλοί, [λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν¹⁰, 25 ἀφ’ οὗ¹¹ ἂν ἐγερθῇ¹² ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε Ἦ ἐξω ἐστάναι¹³ Ἦ καὶ¹³ κρούειν¹⁴ τὴν θύραν¹⁵ λέγοντες “Κύριε¹⁶, ἄνοιξον ἡμῖν,” καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν¹⁷ “Οὐκ οἶδα ὑμᾶς πῶθεν ἐστέ.””]

(Continued in § 3, K. 2.)

1 (Il quam or quid) 2 BCll s^c + ἡ πύλη 3 (s omits)
4 (Cll s^c † τῇ, B + δέ) 5 (4 ll omit)

1 (Hll ἐπορεύετο) 2 (B † + πορεύαν) 3 (l omits) 4 (B “Ἐπορεύετο, Dll Ἱεροσολῶν) 5 (D ll + εἰσιν) 6 (D + ἀποκριθεὶς)
7 (ss singular) 8 (D omits) 9 (A πύλης, ll portam, ianuanam, or ostium) 10 (D εὐρύχουσιν) 11 (D δτου) 12 (D ll εἰσελθῇ, l incipiet surgere) 13 (s omits) 14 (2 ll omit)
15 (D 4 ll omit) 16 (D ll s^c + κύριε) 17 (ll omit)

3. I. 2. *The false prophets.*

[vii. 15 “Προσέχετε¹ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες (ii) ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι² ἄρπαγες.]

1 (C1 + δέ)

3. I. 3. *The test of sincerity.*

vii. 16 “Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι¹ συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς² } (i)
ἢ ἀπὸ τριβέλων σῦκα³;
17 οὕτως³ πάν τὰ δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν⁴, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν⁵.
Doublet:
xii. 33 “Ἦ ποιήσατε⁶ τὸ⁷ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,
ἢ ποιήσατε⁶ τὸ δένδρον σαπρὸν⁸ καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.
34 γεννήματα⁹ ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροῖ ὄντες;

(Continued from § 3, H. 1. a.)

S. Luke's arrangement here seems to be the more primitive.

vi. 43 “Οὐ γὰρ¹ ἔστιν δένδρον καλὸν ποιοῦν Ἦ καρπὸν σαπρόν², †
οὐδὲ [πάλιν³] δένδρον σαπρὸν ποιοῦν Ἦ καρπὸν καλόν⁴. †
44 Ἐκαστον γὰρ⁴ δένδρον ἐκ τοῦ Ἦ ἰδίου⁵ καρποῦ⁶ γινώσκειται. †
οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν⁶ σῦκα^{7 13}, } (i) †
οὐδὲ ἐκ βάλτου⁸ σταφυλὴν [τριγῶσιν]. }

1 (s^c οὐ γὰρ) 2 (C? *σταφυλῆνας) 3 NC οὕτω WH. (s⁹ omits) 4 (s? C ποιεῖν) 5 (s ἐνεγκεῖν) 6 (s⁹ ποιήσων) 7 (D + τὸν) 8 (B *ἀπρὸν) 9 (s γέννημα, corrected to plural)

1 (D1 Οὐκ) 2 (D ll plural) 3 (CD ll s⁹ omit) 4 (D ll omit) 5 (D καρποῦ αὐτοῦ) 6 (D⁹1 ἐκλέγονται) 7 (l uvas) 8 (s † βααστοῦ)

^a Acts xx. 29, “λύκοι βαρεῖς...μὴ φειδόμενοι τοῦ ποιμνίου.”

^b Cf. James iii. 12, μὴ δύναται...σικκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα;

^c Luke vi. 41, x. 34.

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xii. (34) “ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
τὸ στόμα λαλεῖ¹⁰. (2)
35 ὁ¹¹ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ¹²
ἐκβάλλει¹³ ἀγαθά,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ¹⁴
ἐκβάλλει¹⁵ πονηρά.”

10 (ss ἐκβάλλει, D + ἀγαθά, 1 + mala) 11 (D omits) 12 (L
2 ll s^o + τῆς καρδίας ± αὐτοῦ) 13 (NC + τὰ 14 (L s^o + τῆς
καρδίας αὐτοῦ) 15 (ss λαλεῖ)

Editorial Conclusion.

[vii. 19 “Πᾶν¹ δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται
καὶ εἰς πῦρ βάλλεται. 20 ἄραγε ἀπὸ² τῶν καρπῶν αὐτῶν
ἐπιγνώσεσθε αὐτούς.]

1 (ll s^o + οὗν) 2 (C ll ἐκ)

vi. 45 “ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ⁹
[τῆς καρδίας]
προφέρει τὸ¹⁰ ἀγαθόν,
καὶ ὁ πονηρὸς¹¹ ἐκ τοῦ πονηροῦ¹²
προφέρει τὸ πονηρόν·
ἐκ γὰρ¹³ περισσεύματος¹⁴ καρδίας
λαλεῖ¹⁵ τὸ στόμα [αὐτοῦ]^{16,17}. (2) †

9 (CD s^o ll + αὐτοῦ) 10 (D omits) 11 (C ll s^o + ἄνθρωπος)
12 (C ll + θησαυροῦ τῆς καρδίας αὐτοῦ, ss + θησαυροῦ) 13 (C
+ τοῦ) 14 (C + τῆς) 15 (D s^o καλεῖ) 16 (C l omit) 17 (l
malum)

We regard Matt. vii. 19 as an editorial conclusion to round
off the passage for Church reading, for there is nothing new in
it. The first clause is borrowed from Matt. iii. 10, the latter
from vii. 16.

3. K. *Warning to false prophets.*3. K. 1. *Deeds demanded, not Words.*

vii. 21 “Οὐ πᾶς ὁ λέγων μοι ‘Κύριε, κύριε,’
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἀλλ’ ὁ ποιῶν
τὸ θέλημα¹ τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς².

1 (N τὰ θελήματα) 2 (ll s^o + οὗτος εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν)

vi. 46 “Τί δέ με καλεῖτε¹ ‘Κύριε, κύριε,’
καὶ οὐ ποιεῖτε
ἀ² λέγω;”

1 (D λέγετε) 2 B l δ

3. K. 2. *Depart, ye workers of iniquity.*

(In a different context.)

vii. 22 “Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ ‘Κύριε,
κύριε, ἴδού τῷ¹ ἡμῶν ὀνόματι² ἐπροφητεύσαμεν³, καὶ
τῷ σῷ ὀνόματι δαιμόνια⁴ ἐξεβάλομεν⁵, καὶ τῷ σῷ ὀνόματι
δυνάμεις πολλὰς ἐποιήσαμεν;’

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι
‘Οὐδέποτε ἔγνων ὑμᾶς’
ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν⁶.⁷

1 (C ἴδού) 2 (Justin, Origen s^o + ἐφάγομεν καὶ ἐπόμην
καὶ τῷ σῷ ὀνόματι) 3 (N + πολλὰ) 4 (N ἐξεβάλομεν)

xiii. 26 “Τότε ἄρξεσθε¹ λέγειν² ‘Ἐφάγομεν ἐνώπιόν σου
καὶ ἐπόμην, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας³.’”

27 καὶ ἐρεῖ⁴ λέγων⁵ ὑμῖν
‘Οὐκ οἶδα⁶ [πότεν ἔστε]⁷.
ἀπόστητε ἀπ’ ἐμοῦ, [πάντες] ἐργάται ἀδικίας⁸.⁹”

1 (D + ἀρξήσθε) 2 (D + Κύριε,) 3 (s^o Thou hast walked)
4 (ss + Verily) 5 (N ll omit, D ss λέγω) 6 (N ll + ὑμᾶς)
7 (D l Οὐδέποτε εἶδον ὑμᾶς) 8 (D ἀνομίας)

(For the continuation see IV. § 1.)

¹ LXX. Jer. xiv. 14, Ψευδῇ οἱ προφήται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην
αὐτοῖς. Cf. Jer. xxvii. 15.

² LXX. Ps. vi. 9, ἀπόστητε ἀπ’ ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

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3. L. *Concluding Similitude.*

In S. Matthew the metaphor is taken from a Palestinian wady, dry in summer and presenting a tempting site for a house; the winter rains however fill the wady with a roaring torrent against which no structure could stand; the only safety lies in building on the rock which towers above. In S. Luke the floods are not nearly so serious; if the house has a good foundation it will be able to defy them all. Here therefore we have a good example of how Gospel sections were altered to be more intelligible to local congregations. S. Matthew's wording is much more likely to be primitive.

vii. 24 "Πᾶς οὖν¹ ὅστις
 ἀκούει μου τοὺς λόγους (τούτους)²
 καὶ ποιῇ αὐτούς³,
 ὁμοιωθήσεται⁴ ἀνδρὶ φρονίμῳ,
 ὅστις ὠκοδόμησεν⁴ αὐτοῦ τὴν οἰκίαν
 ἐπὶ τὴν πέτραν^b.
 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν⁵ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ οὐκ ἔπεσεν,
 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν^b.
 26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους⁶
 καὶ μὴ ποιῶν αὐτοὺς
 ὁμοιωθήσεται ἀνδρὶ μωρῷ,
 ὅστις ὠκοδόμησεν⁴ αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.
 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
 καὶ ἔπνευσαν οἱ ἄνεμοι⁷ καὶ προσέκοψαν⁸ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ ἔπεσεν,
 καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη."

1 (3ll omit) 2 Bll omit 3 (Clls^c ὁμοιώσω αὐτὸν)
 4 (C ὠκοδόμησεν) 5 (S^a † -σεν) 6 (2ll omit) 7 (S omits)
 8 (C προσέρρηξαν)

vi. 47 "Πᾶς ὁ [ἐρχόμενος πρὸς με καὶ]
 ἀκούων μου τῶν λόγων¹
 καὶ ποιῶν αὐτούς,
 [ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοιος².]
 48 ὁμοίος ἐστὶν ἀνθρώπῳ
 οἰκοδομοῦντι οἰκίαν
 [ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον]
 ἐπὶ τὴν πέτραν·
 ἡ πλημύρης³ δὲ γενομένης
 προσέρρηξεν ὁ ποταμὸς³ τῇ οἰκίᾳ ἐκείνῃ,
 καὶ οὐκ ἔσχυσε σαλευθῆναι αὐτήν
 διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν⁴.
 49 ὁ δὲ ἀκούσας
 καὶ μὴ ποιήσας
 ὁμοίος ἐστὶν ἀνθρώπῳ
 οἰκοδομήσαντι⁵ οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου],
 ἣ⁶ προσέρρηξεν⁷ ὁ ποταμὸς,
 καὶ [εὐθὺς⁸] συνέπεσεν⁹,
 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."

1 (C τοὺς λόγους, S^a + μου, X 2ll + τούτους) 2 (C πλημύρας, D πλημύρας) 3 (S^a and when there were floods and the river was full, they beat) 4 (CDll τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, S^a omits) 5 (Cll οἰκοδομοῦντι) 6 (D1 omit) 7 (D συν-) 8 (D 2ll omit) 9 (Cll ἔπεσεν)

3. M. *Independent Editorial Conclusions.*

vii. [28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν⁹.
 viii. 1 καταβάντος δὲ αὐτοῦ¹⁰ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.]

9 (C1s^c καὶ οἱ Φαρισαῖοι) 10 (S1 καταβάντι δὲ αὐτῷ)

(Here follow *THE CLEANSING OF A LEPER* (L § 5) and *THE HEALING OF THE CENTURION'S SERVANT*. IV. § 1.)

[vii. 1 Ἐπειδὴ¹⁰ ἐπλήρωσεν¹¹ πάντα¹² τὰ ῥήματα αὐτοῦ¹³ εἰς τὰς ἀκοὰς τοῦ λαοῦ¹⁴, εἰσῆλθεν¹⁵ εἰς Καφαρναούμ.]

(Matt. vii. 28, 29=Mark i. 22=Luke iv. 32.)

10 Sll Ἐπεὶ δὲ (D1l Καὶ ἐγένετο ὅτε) 11 (D 2ll ἐτέλεσεν) 12 (S1 omit, D ταῦτα) 13 (lls^a omit) 14 (D λαλῶν) 15 (D ἦλθεν)

(Here follows *THE HEALING OF THE CENTURION'S SERVANT*. IV. § 1.)

^a Cf. James i. 22, γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον. Rom. ii. 13, οὐ γὰρ οἱ ἀκροαταὶ νόμον δικαιοπαρὰ (τῷ) θεῷ, ἀλλ' οἱ ποιηταὶ νόμον δικαιοθήσονται.

^b Cf. Coloss. ii. 7, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. Eph. iii. 17, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι.

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4. THE TWO (THREE) ASPIRANTS.

If S. Matthew is right in putting these incidents near the beginning of our Lord's Ministry and before the appointment of the Twelve, it is not improbable that we have here the call of three apostles—presumably Judas Iscariot, SS. Thomas and Matthew. S. Luke however puts them near the close of the Ministry, just before our Lord's last journey to Jerusalem. In truth we are little inclined to trust either of these arrangements, especially as there is much misplacement in this part of S. Matthew. It seems more probable that the incidents happened on different occasions and have been brought together for convenience of teaching.

(In a different context.)

viii. 18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον¹ περὶ αὐτὸν ἐκέλευσεν² ἀπελθεῖν
εἰς τὸ πέραν.] 19 Καὶ

προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ
“Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.”

20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
ποῦ τὴν κεφαλὴν κλίνει.”

21 Ἄλλος δὲ τῶν μαθητῶν³ εἶπεν αὐτῷ “Κύριε,⁴
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν
καὶ θάψαι τὸν πατέρα μου⁵.”

22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ “Ἀκολουθε μοι, (1)
καὶ⁶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

1 (2 ll ss + πολὺν), 8 ὄχλους, C ll πολλοὺς ὄχλους 2 (ll s^c
+ His disciples) 3 (C ‡ μαθητῶν ματαων, C ll s^c + αὐτοῦ) 4 (s^s
omits) 5 (ss + and I will come) 6 (ss omit)

(Here follows *THE STORM ON THE LAKE* and other
Marcan sections much displaced. I. § 14.)

ix. 57 Καὶ¹ [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]

εἶπεν τις πρὸς αὐτόν †
“Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ².”

58 καὶ εἶπεν αὐτῷ (ὁ)³ Ἰησοῦς
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
ποῦ τὴν κεφαλὴν κλίνει¹⁴.”

59 Εἶπεν δὲ πρὸς ἕτερον “Ἀκολουθε μοι.” (1) ὁ δὲ εἶπεν
“Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι⁵
θάψαι τὸν πατέρα μου.” } †
60 Ἐἶπεν δὲ⁶ αὐτῷ

“Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
[σὺ δὲ ἀπελθὼν⁷ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.]”

61 εἶπεν δὲ καὶ ἕτερος “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπι-
τρέψον μοι ἀποτάξασθαι τοῖς εἰς τὸν⁸ οἶκόν μου.” 62 εἶπεν δὲ
(πρὸς αὐτόν)¹⁰ ὁ Ἰησοῦς “Οὐδεὶς ἐπιβαλὼν¹¹ τὴν χεῖρα¹² ἐπ’
ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετὸς ἐστὶν τῇ βασιλείᾳ¹³
τοῦ θεοῦ.”]

1 (D ll + ἐγένετο) 2 (D † ὑπάγεις, C ll + κύριε) 3 B
omits 4 8 C ll s^c + Κύριε 5 (D -όντα) 6 (D ὁ δὲ εἶπεν)
7 (D πορευθεὶς) 8 (D omits) 9 (ss + and I will come)
10 B omits (D s¹ αὐτῷ) 11 (D ἐπιβάλλον) 12 (8 C D ll ss
+ αὐτοῦ) 13 (C D l eis τὴν βασιλείαν) 14 (l omits)

5. THE CHARGE TO THE TWELVE (AND THE SEVENTY).

5. A. Introduction.

S. Mark's charge to the Twelve consists of five verses which are reproduced with but few alterations and no additions in S. Luke. S. Matthew however, as usual, increases them by the addition of new matter till they fill a long chapter, which may be described as a great conflation setting forth all that was remembered of our Lord's teaching about the duties of the clergy. Much of this teaching is ill adapted to the beginning of the Ministry, when His popularity was so great that He could not find time to eat. It speaks of desertion, persecution and martyrdom. S. Luke's charge to the Seventy contains little that is not found in S. Matthew's charge to the Twelve or in other parts of his Gospel. Some have inferred from this and from other considerations that the mission of the Seventy was unhistorical. But S. Luke could hardly be misinformed on so important a point. All these charges we regard as conflations, and it is the very nature of a conflation to contain things which were spoken on diverse occasions.

[ix. 35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας¹ καὶ τὰς κώμας,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ² κηρύσσων τὸ εὐαγγέλιον
τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν³.
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλ-
μένοι καὶ ἐριμμένοι⁴ ὥστε⁵ πρόβατα μὴ ἔχοντα ποιμένα^c.]

1 (s^s omits) 2 (8 omits) 3 (8 ll + ἐν τῷ λαῷ καὶ
ἠκολούθησαν αὐτῷ) 4 (D βεριμμένοι) 5 (C D ὥς)

^c LXX. Num. xxvii. 17, καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὥστε πρόβατα οἳ οὐκ ἔστιν ποιμήν.

The Marcan Charge to the Twelve with parallels from the
other Gospels is given on pages 54—56.

Matt. ix. 35 is repeated in Matt. iv. 23: the last clause of
it occurs also in Matt. x. 1 (page 54).

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5. B. *The Harvest plentiful, the Labourers few.*

(To the Seventy.)

ix. 37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 “Ὁ μὲν θερисμὸς πολὺς^a, οἱ δὲ ἐργάται ὀλίγοι·
 38 δεῖθῃτε οὖν τοῦ κυρίου^{7b} τοῦ θερισμοῦ
 ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

6 (D † τὸν κύριον)

[x. 1 Μετὰ δὲ ταῦτα ἀνέδειξεν⁷¹ ὁ κύριος⁷² ἑτέροισ ἐβδομήκοντα
 (δύο)³ καὶ ἀπέστειλεν αὐτοὺς⁴ ἀνὰ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ
 εἰς ἑκάστην πόλιν καὶ τόπον⁷⁶ οὗ ἤμελλεν αὐτὸς⁷ ἐρχεσθαι⁸.]

2^a Ἐλεγεν δὲ πρὸς αὐτοὺς

“Ὁ μὲν⁹ θερисμὸς πολὺς^a, οἱ δὲ ἐργάται ὀλίγοι·
 δεῖθῃτε οὖν¹⁰ τοῦ κυρίου τοῦ θερισμοῦ
 ὥπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.” †

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll ss omit, NCD ll s^c + καὶ,
 s^a + from His disciples) 3 NCD ll omit 4 (B omits)
 5 NCD omit 6 (D ll ss πάντα τόπον καὶ πόλιν) 7 (D ll omit)
 8 (A 2 ll εἰσέρχ.) 9 (D ll ss omit) 10 (D^s s^a omit)

5. C. *The Mission of the Twelve* (Matt. x. 1—4 is Marcan).

[x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν
 αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν¹ αὐτὰ καὶ
 θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν². 2 Τῶν δὲ³ δώδεκα
 ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος⁷⁴
 Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ⁵ Ἰάκωβος ὁ³ τοῦ
 Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ⁷⁶, 3 Φίλιππος καὶ Βαρ-
 θολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου
 καὶ⁷ Θαδδαῖος⁸, 4 Ὁ Σίμων ὁ Καναναῖος¹⁰ καὶ¹¹ Ἰούδας ὁ¹² Ἰσκα-
 ριώτης¹³ ὁ καὶ παραδοὺς αὐτόν. 5 Τοὺτους τοὺς δώδεκα ἀπέστειλεν
 ὁ Ἰησοῦς παραγγέλλας αὐτοῖς⁹ λέγων⁷ “Εἰς ὁδὸν ἐθνῶν¹⁴ μὴ
 ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν¹⁵ μὴ εἰσέλθῃτε· 6 πορεύεσθε¹⁶
 δὲ μᾶλλον⁴ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.]

1 (CD ἐκβαλεῖν) 2 (L 2 ll + ἐν τῷ λαῷ) 3 (D^s omits)
 4 (s^a omits) 5 (CD^s ll omit) 6 (s^a James and John the
 sons of Z.) 7 (N omits) 8 (C illegible, D Λεββαῖος,
 Iebbaeus, E Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, ll Judas
 Zelotes, s^a omits) 9 (D ll s^a + καὶ) 10 (N Κανανίτης, D ll
 Χαναναῖος, s^a + Judah the son of James) 11 (N + ὁ) 12 (C
 omits) 13 (D ll * Σκαριώτης, C Ἰσκαριώθ, ll Scarioth &c.)
 14 (N † omits) 15 (D ll Σαμαριτανῶν) 16 (D ὑπάγετε)

[ix. 1 Συγκαλεσάμενος δὲ τοὺς δώδεκα¹ ἔδωκεν² αὐτοῖς δύναμιν καὶ
 ἐξουσίαν³ ἐπὶ ἑκάστην τὰ δαιμόνια⁷⁴ καὶ νόσους θεραπεύειν.]

1 (NCD ll + ἀποστόλους, ll + discipulos eius) 2 (N † δέδωκεν)
 3 (C * ἐξουσιν) 4 (D † πᾶσαν δαιμόνιον)

(v. 5 belongs to the fourth Division, § 32.)

5. D. *Preach and heal.*

x. 7 “Πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι¹ “Ἦγγικεν
 ἡ βασιλεία τῶν οὐρανῶν.” 8 ἀσθενούντας θεραπεύετε²,
 ἡ νεκροὺς ἐγείρετε,⁷³ λεπροὺς καθαρίζετε⁴, δαιμόνια ἐκβάλ-
 λετε⁵. δωρεὰν ἐλάβετε, δωρεὰν δότε.

1 (B omits) 2 (D θεραπεύσατε) 3 (l omits, D v. ἐγείρατε)
 4 (D καθαρίσσατε) 5 (D ἐκβάλετε)

ix. 2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ
 θεοῦ καὶ ἰᾶσθαι¹.

1 (NCD ll + τοὺς ἀσθενεῖς, C + τοὺς ἀσθενούντας, l + omnes in-
 firmitates)

^a Cf. John iv. 35, 36.

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5. E. *Take no money (Marcan).*

[x. 9 “Μὴ κτήσῃσθε χρυσὸν ἢ ἀργυρὸν¹ μηδὲ¹ χαλκὸν εἰς τὰς ζώνας ὑμῶν, το μὴ¹ πῆραν εἰς ὁδὸν μηδὲ¹ δύο χιτῶνας³ μηδὲ¹ ὑποδήματα μηδὲ¹ ῥάβδους⁴.]

1 (D μήτε) 2 (N omits) 3 (D *χειθῶνας) 4 (Cll ῥάβδους, ll + in manibus vestris)

(In Luke xxii. 35 Luke x. 4 is said to have been addressed to the Twelve.)

[ix. 3 Καὶ εἶπεν πρὸς αὐτοὺς “Μηδὲν αἴρετε εἰς τὴν¹ ὁδὸν, μήτε ῥάβδον μήτε πῆραν² μήτε ἄρτον μήτε³ ἀργύριον, μήτε⁴ δύο χιτῶνας ἐχειν⁵.”]

(To the Seventy.)

[x. 4 “Μὴ βαστάξετε βαλλάντιον, μὴ⁶ πῆραν, μὴ⁷ ὑποδήματα, καὶ⁸ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσσησθε.”]

1 (C omits) 2 (ll + neque calciamenta) 3 (N μηδέ) 4 (D + ἀνὰ) 5 (N omits) 6 (Mll μήτε) 7 (C μηδέ, Mll μήτε)

5. F. *The Workman is worthy of his Food (Wages).*

(To the Seventy.)

x. (10) “Ἄξιός γάρ⁵ ὁ ἐργάτης τῆς τροφῆς⁷ αὐτοῦ^b.

5 (D ll + ἐστίν) 6 (K ll τοῦ μισθοῦ)

x. (7) “Ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ¹ αὐτοῦ² a b.”

1 (s^c food) 2 (C ll + ἐστίν)

5. G. *Salute the House on entering.*

(Conflate on a Marcan basis.)

[x. 11 “Ἐἰς ἣν δ' ἂν πόλιν ἢ κώμην¹ εἰσέλθῃτε², ἐξετάσατε τίς ἐν αὐτῇ³ ἄξιός ἐστιν· κἀκεῖ μένате ἕως ἂν ἐξέλθῃτε.]

(Luke ix. 5 = Matt. x. 14 = Luke x. 11.)

[ix. 4 “Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε¹ καὶ² ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται³ ὑμᾶς, ἐξερχόμενοι ἀπὸ⁴ τῆς πόλεως ἐκεῖνης⁵ τὸν κονιορτὸν τῆς πόλεως⁷ ὑμῶν ἀποτινάσσετε⁸ εἰς μαρτύριον τῇ⁹ αὐτοῦ¹⁰.” 6 Ἐξερχόμενοι δὲ διήρχοντο¹⁰ κατὰ τὰς κώμας¹¹ εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.]

1 (N μένате) 2 (l + ne) 3 (D ll δέχωνται) 4 (ND ἐκ, ll de) 5 (A ll ss + καὶ) 6 (D l omit) 7 (l omits) 8 (D ἐκ-, CD -τινάσσετε) 9 (N ll αὐτοῖς, s^c ὑμῖν) 10 (D καὶ ἡρχοντο) 11 (D πόλεις, ll + et civitates)

(To the Seventy.)

x. 12 “Ἐἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἁσπάσασθε αὐτήν⁴.

13 καὶ⁵ ἐὰν μὲν ἦ⁶ ἡ οἰκία ἁγία, ἐλθάτω⁷ ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·

ἁγία δὲ μὴ ἦ ἁγία⁸, ἡ⁶ εἰρήνη ὑμῶν ἐφ'⁹ ὑμᾶς ἐπιστραφήτω.

(Marcan.)

[14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ¹⁰ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω¹¹ τῆς οἰκίας ἢ¹² τῆς πόλεως¹³ ἐκεῖνης¹³ ἐκτινάξατε τὸν κονιορτὸν¹⁴ τῶν ποδῶν ὑμῶν.]

1 (ll ss omit) 2 (D + H πόλις εἰς ἣν ἂν εἰσέλθῃτε εἰς αὐτήν) 3 (s^c omits) 4 (l omits, ND ll + λέγοντες ἡ εἰρήνη τῷ οἴκῳ τούτῳ) 5 (D omits) 6 (C + ἦν) 7 (D s^c ἔσται) 8 (D s^c εἰ δὲ μήγε) 9 CD ll πρὸς 10 (ll plurals, B + omits μὴ δέξηται ὑ.) 11 (C omits) 12 (N πόλεως ἢ κώμας) 13 (D ll omit) 14 (ND ll + ἐκ)

x. 5 “Ἐἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν πρῶτον¹ λέγετε Ἐἰρήνη τῷ οἴκῳ τούτῳ².”

6 καὶ³ ἐὰν ἐκεῖ ἦ⁸ υἱὸς εἰρήνης,

ἐπαναπαύσεται⁴ ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει⁵.

[7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες⁶ καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ⁷ αὐτοῦ⁸ a b. μὴ μεταβαλίετε ἐξ⁹ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς¹⁰ ἐν αὐτῇ ἀσθενεῖς¹¹, καὶ λέγετε αὐτοῖς¹² “Ἡγγικεν ἡ εἰρήνη¹³ ὑμῶν¹³ ἢ βασιλεία τοῦ θεοῦ.” 10 εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται¹⁴ ὑμᾶς¹⁵, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε 11 “Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν¹⁶ ἐκ τῆς πόλεως ὑμῶν¹² εἰς τοὺς πόδας¹⁷ ἀπομασσήμεθα ὑμῖν¹⁸. πλὴν τοῦτο γινώσκετε¹⁹ ὅτι ἡγγικεν²⁰ ἡ βασιλεία τοῦ θεοῦ.”]

1 (l omits, l primam...primum, D s^c ll ss read πρῶτον before οἰκίαν) 2 (s^c omits) 3 (N + ὁ) 4 (CD -παύσεται) 5 (D ἐπιστρέψει ἡ εἰρήνη ὑμῶν) 6 (ND ἐσθίνοντες) 7 (s^c food) 8 (C ll + ἐστίν) 9 (D ἀπὸ, ll de) 10 (D s^c + οὓς) 11 (D s^c ll ἀσθενούντας) 12 (ss omit) 13 (l omits) 14 (D s^c ll δέχωνται) 15 (ss + in it) 16 (N + ὑμῖν) 17 (C l + ἡμῶν) 18 (l nobis, ss omit) 19 (N + ὑμῖν) 20 (C ll + ἐφ' ὑμᾶς)

^b 1 Tim. v. 18, λέγει γὰρ ἡ γραφή... “Ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ,”

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5. H. *It will be more tolerable for Sodom than for the Cities which reject you.*

The phrase *ἡμέρα κρίσεως* occurs four times in S. Matthew, twice in 2 Peter and once in 1 John, but not in the other Gospels. Compare with it the similar idea *ἡ ἐσχάτη ἡμέρα* in S. John. Gomorrah is coupled with Sodom in 2 Pet. ii. 6, Jude 7.

(To the Seventy.)

x. 15 “*Ἀμὴν λέγω ὑμῖν,*
ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ¹ Γομόρρων²] ἐν ἡμέρᾳ
κρίσεως

ἢ τῇ πόλει ἐκείνῃ.

1 (8C+γῇ)

2 (C11 Γομόρρας, D Γομόρας)

x. 12 “*Λέγω¹ ὑμῖν [8τι]*
Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ² ἀνεκτότερον ἔσται †

ἢ τῇ πόλει ἐκείνῃ.”

1 (8D11+8ε)

2 (D1 βασιλείᾳ τοῦ Θεοῦ, 1ss die iudicii)

Here follows *WOE UNTO THEE, CHORAZIN*, II. § 7.

5. I. *Lambs in the midst of Wolves.*

(To the Seventy.)

x. 16 “*Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς*
ὡς πρόβατα ἐν μέσῳ¹ λύκων·
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις² καὶ ἀκεραίοι³ ὡς αἱ
περιστεραί^a.

1 (B eis μέσον, C ἐν μέσῳ)
 ἀπλούστατοι, 11 simplices)

2 8 Origen ὁ ὄφεις

3 (D

x. 3 “*[Ἐπάγετε] ἰδοὺ¹ ἀποστέλλω ὑμᾶς*
ὡς ἄρνας ἐν μέσῳ² λύκων.”

1 (CD11+ἐγὼ)

2 (D μέσον)

[x. 17 “*προσέχετε δὲ¹ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς²*
εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς³ αὐτῶν μαστιγώσουσιν ὑμᾶς·
18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς⁴ ἀχθήσεσθε⁵ ἕνεκεν ἐμοῦ εἰς
μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδῶσιν⁶ ὑμᾶς, μὴ
μεριμνήσητε ὡς ἡ⁷ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
τῇ ᾠρᾷ⁸ τί λαλήσητε⁹. 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες ἀλλὰ τὸ
πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσει δὲ
ἀδελφὸς ἀδελφὸν¹⁰ εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστή-
σονται¹¹ τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος
οὗτος σωθήσεται.] [23 ὅταν δὲ διώκωσιν¹² ὑμᾶς ἐν τῇ πόλει ταύτῃ,
φεύγετε εἰς τὴν ἐτέραν¹³. ἀμὴν γὰρ¹ λέγω ὑμῖν¹⁴, οὐ μὴ τελήσητε
15 τὰς πόλεις (τοῦ)¹⁶ Ἰσραὴλ ἕως¹⁷ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.]

1 (D11 omit) 2 (C omits) 3 (D eis τὰς συναγωγὰς)
 4 (D ἡγεμόνων) 5 (D11 s^a σταθήσεσθε) 6 (D11 -δῶσουσιν,
 C -διδώσιν) 7 (11 s^a omit) 8 (C ἡμέρα) 9 (D1 omit)
 10 (8 + ἀδελφός) 11 B -στήσεται 12 (D † διώκουσιν)
 13 (CD⁸ ἄλλην, D11 s^a + ἐν δὲ ἐν τῇ ἄλλῃ † διώκουσιν ὑμᾶς,
 φεύγετε εἰς τὴν ἄλλην) 14 (C + 8τι) 15 (s^a + all)
 16 BD omit (s^a of the house of) 17 (CD + ἀν)

Matt. x. 17—22 is Marcan. The parallels to it and a doublet may be seen on p. 128. x. 23 belongs to the fourth Division § 33.

5. K. *The Servant not greater than his Lord.*

(From the Sermon on the Mount [Plain].)

x. 24 “*Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹*
οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ². ¶
25 ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
καὶ ὁ δοῦλος³ ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην⁴
Βεεζεβοὺλ⁵ ἐπικάλεσαν⁶, πόσῳ μᾶλλον τοὺς οἰκιακοὺς⁷
αὐτοῦ.

1 (8+αὐτοῦ) 2 (11 omit) 3 (L11 τῷ δούλῳ) 4 B dative
 5 (C11 Βεεζεβοὺλ, D11 Βεεζεβοὺλ, 211 s^a -bub) 6 (8 -έσαντο,
 D καλοῦσιν)

vi. 40 “*Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον¹,*

κατηρτισμένος δὲ πᾶς² ἔσται³ ὡς ὁ διδάσκαλος αὐτοῦ⁷.⁴”

1 (C+αὐτοῦ) 2 (81 omit) 3 (8 ἔστω, 11+si sit or ut
 sit) 4 (s^a There is no disciple that is perfect as his master in
 teaching)

¶ John xiii. 16, xv. 20, “*οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.*”

^a Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς (μὲν) εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

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5. L. *What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop.*

(x. 26 is Marcan.)

[x. 26 "Μὴ οὖν φοβηθῆτε αὐτοὺς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.]

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,

εἴπατε ἐν τῷ φωτί·

καὶ ὃ εἰς τὸ οὐς ἀκούετε¹,

κηρύξατε² ἐπὶ τῶν δωματίων.

1 (I Origen ἀκηκάτε)

2 (D κηρύσσετε)

(From a conflate speech to the Twelve.)

(Matt. x. 26=Mark iv. 22=Luke viii. 17, xii. 2.)

xii. 3 "Ἐν τῇ σκοτίᾳ εἴπατε

ἐν τῷ φωτί ἀκουσθήσεται¹,

καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε [ἐν τοῖς ταμεῖοις]

κηρυχθήσεται ἐπὶ τῶν δωματίων.

1 (I homo qui...locutus est...audietur)

5. M. *Fear not them that kill the Body.*

It may be that during the oral period some Platonist who held the absolute indestructibility of the human soul altered the wording of this passage in S. Luke. Only of late years have we begun to doubt whether the Bible agrees with Plato in this particular. It certainly teaches that death never ends human existence, for all souls come up for judgement; but whether judgement results in the purification of some and the destruction of others, is a more difficult question, and S. Matthew's words here make strongly for destruction. Similarly the Stoics seem to have affected the Gospel tradition sometimes, e.g. in Luke xxii. 39—46.

(Continuation of the above.)

x. 28 "Καὶ

μὴ φοβηθῆτε¹ ἀπὸ τῶν ἀποκτεινόντων² τὸ σῶμα

τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν³.

φοβείσθε⁴ δὲ μᾶλλον

τὸν δυνάμενον καὶ⁵ ψυχὴν καὶ⁶ σῶμα

ἀπολέσαι⁷ ἐν γένει⁸.

1 (NC φοβείσθε) 2 (NCD ἀποκτενόντων) 3 (D σφάζει)

4 (D φοβήθητε) 5 (Il omit) 6 (N+τὸ) 7 (s^o to cast)

8 (D Il eis γένναν)

xii. 4 "Ἐλέγω δὲ ὑμῖν τοῖς φίλοις μου¹

μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων² τὸ σῶμα

καὶ [μετὰ ταῦτα]³ μὴ⁴ ἔχοντων περισσώτερον⁵ τι ποιῆσαι.

5 [ὑποδείξω δὲ⁶ ὑμῖν τίνα φοβηθῆτε·] φοβήθητε⁷

τὸν [μετὰ τὸ ἀποκτείνειν] ἔχοντα ἐξουσίαν

ἐμβαλεῖν⁸ εἰς τὴν⁹ γένναν·

[ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.]

1 (I omits) 2 (N -κτενόντων, D -κτενόντων) 3 (N +μετ'

αὐτὰ) 4 (D τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν μηδὲ)

5 (D περισσόν) 6 (N omits) 7 (ND1 omit) 8 (N ἐμ-

βάλλειν, D βαλεῖν) 9 (D omits)

5. N. *Ye are of more Value than many Sparrows.*

(Continuation of the above.)

x. 29 "Οὐχὶ¹ δύο στρουθία

ἄσφατον πωλεῖται²;

καὶ ἐν ἑξῇ αὐτῶν οὐ πσεῖται ἐπὶ τὴν γῆν

ἄνευ⁴ τοῦ πατρὸς ὑμῶν⁵.

30 "ὑμῶν δὲ⁶ καὶ αἱ τρίχες τῆς κεφαλῆς

πᾶσαι ἡριθμημέναι εἰσίν.⁷

31 μὴ οὖν φοβείσθε⁷ πολλῶν⁸ στρουθίων διαφέρετε ὑμεῖς.

1 (s^o omits) 2 (D+τοῦ) 3 (D πωλοῦνται) 4 (Il

Origen+τῆς βουλῆς) 5 (Il Origen+τοῦ ἐν τοῖς οὐρανοῖς)

6 (D Il ἀλλὰ...ὑμῶν) 7 (C φοβηθῆτε) 8 (Il multo)

xii. 6 "Οὐχὶ¹ πέντε² στρουθία

πωλοῦνται³ ἄσφατον⁴ δύο⁵; †

καὶ ἐν ἑξῇ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον

ἐνώπιον τοῦ θεοῦ.

7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν

πᾶσαι ἡριθμημέναι⁸. †

μὴ⁹ φοβείσθε⁷ πολλῶν⁸ στρουθίων διαφέρετε⁹.

1 (ss omit) 2 (s+γάρ) 3 (D πωλεῖται) 4 (s^o for an as)

5 (D ἡριθμημένα εἰσίν) 6 (ND1 ss+οὖν) 7 (D φοβηθῆτε)

8 (I multo, D ss+γάρ) 9 (D 2 Il+ὑμεῖς)

^b James iv. 12, εἰς ἔστιν νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.

^c Cf. Luke xxi. 18, "καὶ θριεῖ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται." Acts xxvii. 34, "οὐδενὸς γὰρ ὑμῶν θριεῖ ἀπὸ τῆς κεφαλῆς ἀπολείται."

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. O. *Those who confess Me will be confessed before My Father (before the Angels of God).*

(Continuation of the above.)

x. 32 “Πᾶς οὖν¹ ὅστις ὁμολογήσει ἐν ἐμοὶ
 ἔμπροσθεν τῶν ἀνθρώπων¹,
 ὁμολογήσω καὶ ἐν αὐτῷ²
 ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς³ οὐρανοῖς.
 33 ὅστις δὲ⁴ ἀρνήσεται⁵ με ἔμπροσθεν τῶν ἀνθρώπων,
 ἀρνήσομαι καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
 τοῖς⁶ οὐρανοῖς⁷.”

1 (s^a omits) 2 (D11 αὐτὸν) 3 (N^D omit) 4 N^D + ἀν
 5 (C ἀπαρν.) 6 (N^{CD} omit) 7 (s^a + and before His angels)

(Luke xii. 10=Mark iii. 28—30=Matt. xii. 32.)

xii. 8 “[Λέγω δὲ¹ ὑμῖν²,]
 πᾶς ὃς ἂν ὁμολογήσει³ ἐν ἐμοὶ
 ἔμπροσθεν τῶν ἀνθρώπων,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ †
 ἔμπροσθεν τῶν ἀγγέλων⁴ τοῦ θεοῦ⁵.
 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον⁶ τῶν ἀνθρώπων
 ἀπαρνηθήσεται⁷ ἐνώπιον⁸ τῶν ἀγγέλων τοῦ θεοῦ⁹.
 [10 Καὶ πᾶς ὃς¹⁰ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 αὐτῷ. † τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαντι^{11,12} οὐκ ἀφε-
 θήσεται¹³.”]

1 (311 omit, s^c γὰρ) 2 (N^D + εἰ) 3 (N11 -ήση)
 4 (N omits) 5 (s^c His holy angels) 6 (D ἔμπροσθεν)
 7 (D ἀρν., N -νήσεται) 8 (I patre meo qui est in caelis)
 9 (1s^a omit) 10 (D1 + ἀν) 11 (N βλασφημοῦντι)
 12 (D εἰς δὲ τὸ πν. τὸ ἀγ.) 13 (D 211 + αὐτῷ οὕτε ἐν τῷ αἰῶνι
 τούτῳ οὕτε ἐν τῷ μέλλοντι)

(Cf. Mark viii. 38=Luke ix. 26, I. § 28.)

5. P. *I came not to bring Peace upon Earth.*

(Continuation of the above.)

x. 34 “Μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην
 ἐπὶ τὴν γῆν¹,^a
 οὐκ ἦλθον βαλεῖν εἰρήνην² ἀλλὰ μάχαιραν.
 35 ἦλθον γὰρ διχάσαι³ ἄνθρωπον⁴
 κατὰ τοῦ⁵ πατρὸς ἀγαθοῦ
 καὶ θυγατέρα κατὰ τῆς μητρὸς ἀγαθῆς
 καὶ νύμφην κατὰ τῆς πενθερᾶς ἀγαθῆς,
 [36 καὶ ἐχθροὶ⁶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ ἀγαθοῦ^b.] (ii)

1 (s^a omits) 2 (D *εἰρήνην, s^a + ἐπὶ τὴν γῆν) 3 (D^g ‡δι-
 κάσαι) 4 (D11 υἱόν) 5 (D omits) 6 (D *ἐκθροί)

[xii. 49 “¹Πῦρ ἦλθον βαλεῖν ἐπὶ² τὴν γῆν, καὶ τί θέλω εἰ ἡδὴ
 ἀνέφθῃ; 50 βάπτισμα δὲ³ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι
 ἕως οὗ τοῦ τελεσθῆναι.”]

52 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι †
 ἐν τῇ γῇ⁵,^a

οὐχί, [λέγω ὑμῖν,] ἄλλ’ [ἡ]⁷ διαμερισμόν.

[52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμέ⁷-νοι⁸,
 τρεῖς ἐπὶ⁹ δυσὶν καὶ δύο ἐπὶ⁸ τρισίν,]

53 διαμερισθήσονται [πατὴρ ἐπὶ υἱῷ]

καὶ γίος ἐπὶ πατρί⁹,

10[μήτηρ ἐπὶ θυγατέρα] καὶ θυγάτηρ ἐπὶ τὴν¹¹ μητέρα,
 [πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς¹²] καὶ νύμφη ἐπὶ τὴν
 πενθεράν¹³ b.”]

1 (X11 + Οὐκ οἴδατε ὅτι) 2 (D11 εἰς) 3 (11 omit)
 4 (D1 s^c ποιῆσαι) 5 (1 omits) 6 (D11 ἀλλὰ) 7 (N ‡ omits)
 8 (D11 ἐν) 9 (D11 ss + αὐτοῦ) 10 (N + καί, D + διαμερισ-
 θήσονται) 11 (N omits) 12 (N1 omit) 13 (A11 ss
 + αὐτῆς)

^a Cf. Luke ii. 14, “Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.”^b LXX. Micah vii. 6, διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθεράν αὐτῆς· ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. Q. *He that loveth Father or Mother more than Me is not worthy of Me.*

(From the last journey to Jerusalem.)

x. 37 “ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ
οὐκ ἔστιν μου ἄξιος·

καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ
οὐκ ἔστιν μου ἄξιος^{1,1}

38 καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου,
οὐκ ἔστιν μου ἄξιος.

39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ² ὁ
ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. ¶

1 (BD omit) 2 (S omits)

xiv. 25 [Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί¹, καὶ στραφεὶς εἶπεν
ῥπρὸς αὐτούς¹²] 26 “Εἴ τις ἔρχεται ῥπρὸς με¹³ καὶ οὐ μισεῖ⁴
τὸν πατέρα ἑαυτοῦ⁵ καὶ τὴν μητέρα⁶ [καὶ τὴν γυναῖκα⁶]
καὶ τὰ τέκνα [καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς⁴], ἔτι τε⁷
καὶ τὴν ψυχὴν ἑαυτοῦ,

οὐ δύναται εἶναι μου μαθητής.

27 ὅστις⁹ οὐ¹⁰ βαστάζει τὸν σταυρὸν ἑαυτοῦ¹¹

καὶ ἔρχεται ὀπίσω μου,

οὐ δύναται εἶναι μου μαθητής.”¹²

1 (D ll s^c omit) 2 (D αὐτοῦ) 3 (S πρὸς ἐμὲ) 4 (D^s
πείσει) 5 (SD αὐτοῦ, l omits) 6 (D + αὐτοῦ) 7 (SD^s ll δὲ)
8 (D ll s^a + καὶ) 9 (D δς, l si) 10 (B ‡ οὐν) 11 (SD αὐτοῦ)
12 (S^a omits)

¶ For doublets cf. I. § 28.

5. R. *Those who welcome you (this Child) are really welcoming Me.*

(From the first dispute about precedence.)

ix. 46 [Ἐισῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,¹ τὸ τίς ἂν εἴη μέζων
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς² τὸν διαλογισμὸν ῥτῆς καρδίας¹³
αὐτῶν ἐπιλαβόμενος παιδίον⁴ ἔστησεν αὐτὸ⁵ παρ’ ἑαυτῷ⁶, καὶ
εἶπεν αὐτοῖς⁷]

48 “Ἄς ἂν δέξηται [τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου]
ἐμὲ δέχεται, ¶

καὶ⁸ ὁ⁹ ἂν ἐμὲ δέξηται¹⁰ δέχεται¹¹ τὸν ἀποστείλαντά με,
[ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων¹² οὕτως ἔστιν¹³ μέγας¹⁴.”]

1 (D ‡ omits) 2 CD ll ἰδὼν 3 (l s^c omit) 4 (S παιδίου)
5 (D ll omit) 6 (D ἑαυτόν, s^a αὐτοῖς) 7 (D ll ss omit)
8 (l omits) 9 (S omits) 10 (S δέχεται) 11 (D omits)
12 (D^s l omit, s^c + like this boy, s^a + and is a child) 13 (D 2 ll
ἔσται) 14 (ll maior)

¶ For doublets and S. Mark’s parallels see I. § 30 b. For the teaching compare Luke x. 16.

5. S. *Those who welcome a Prophet as Prophet will be rewarded.*

x. 41 “ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
δικαίου μισθὸν δικαίου λήμψεται¹.

1 (D omits)

5. T. *The cup of cold water.*

(Marcan.)

[x. 42 “Καὶ δς ἂν ποτίσῃ ἓνα τῶν μικρῶν¹ τούτων ποτήριον² ψυχροῦ
μόνον³ ῥεῖς ὄνομα μαθητοῦ⁴, ἀμὴν λέγω ὑμῖν, οὐ μὴ ῥἀπολέσῃ τὸν
μισθὸν⁵ αὐτοῦ.”]

(Matt. x. 42=Mark ix. 41.)

(Editorial.)

xi. 1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα
μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν
ταῖς πόλεσιν αὐτῶν.]

1 (D ll ἐλαχίστων) 2 (D ll ss + ὑδατος) 3 (D omits)
4 (ll in nomine meo) 5 (D ll ss ἀπόλῃται ὁ μισθός)

° Luke xviii. 29.

° Mark x. 29=Matt. xix. 29=Luke xviii. 29.

6. FOUR *Logia* RESPECTING JOHN THE BAPTIST.

6. A. *John the Baptist's doubt.*

S. Matthew has brought together into one conflation four *Logia* which name the Baptist. The first two of them are connected by an editorial note which S. Luke also gives; it therefore probably belonged to the source. These two *Logia* therefore must have stood together. The third and fourth have no preface and may well have been scattered over the source, but have been brought together by conflation. The third deals with the law as well as with John. S. Luke therefore has preferred to put it immediately after another famous *Logion* declaring the eternal validity of the law, which S. Matthew has placed in the Sermon on the Mount. S. Matthew has put it here because it names John. The fourth *Logion* is independent.

(The Charge to the Twelve immediately precedes.)

xi. 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ
 τὰ ἔργα τοῦ χριστοῦ¹
 πέμψας διὰ² τῶν μαθητῶν αὐτοῦ³

3 εἶπεν αὐτῷ⁴
 “Σὺ εἶ ὁ ἐρχόμενος⁵ ἢ ἕτερον προσδοκῶμεν;”

4 καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς
 “Πορευθέντες ἀπαγγείλατε⁶ Ἰωάννῃ⁷
 ὃ ἀκούετε καὶ βλέπετε.
 5 τυφλοὶ⁸ ἀναβλέπουσιν⁹ α καὶ⁹ χωλοὶ περιπατοῦσιν¹⁰,
 λεπροὶ καθαρίζονται καὶ¹¹ κωφοὶ ἀκούουσιν¹¹,
 καὶ¹² νεκροὶ ἐγείρονται¹² καὶ¹¹ πτωχοὶ¹³ εὐαγγελίζονται¹³,
 6 καὶ μακάριός ἐστιν¹⁴ ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (D^s τοῦ Ἰησοῦ, 8° of our Lord) 2 (E 2 ll δύο) 3 (ll discipulos suos) 4 (ll omit, 1 ‡ illis) 5 (D^s ἐργαζόμενος) 6 (8^s + τῷ) 7 (8^c Ἰωάννη) 8 (D * τυφλοὶ) 9 6 ll omit 10 (D omits, 1 + et) 11 (ll omit) 12 (C ll omit) 13 (8° omits) 14 (2 ll erit, 2 ll omit)

(The healing of the Centurion's Servant and of the Widow's Son of Nain immediately precedes.)

vii. 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ
 [περὶ πάντων τούτων]^{1, 12}
 19 καὶ [προσκαλεσάμενος δύο³] τινὰς⁴ τῶν μαθητῶν
 αὐτοῦ [ὁ Ἰωάννης]⁵ ἔπεμψεν [πρὸς τὸν κύριον⁶] †
 λέγων⁷

“Σὺ εἶ ὁ ἐρχόμενος⁸ ἢ ἕτερον⁸ προσδοκῶμεν;”
 20 [παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες¹⁹ εἶπαν “Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν¹⁰ ἡμᾶς πρὸς σέ¹¹ λέγων “Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον¹² προσδοκῶμεν”;¹¹ 21 ἐν ἐκείνῃ¹⁴ τῇ ὥρᾳ¹⁵ ἐθεράπευσεν¹⁶ πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν¹⁷, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο¹⁸ βλέπειν.]

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς
 “Πορευθέντες ἀπαγγείλατε¹⁹ Ἰωάννῃ²⁰
 ὃ εἶδετε καὶ ἤκουσατε²¹. †
 23 τυφλοὶ ἀναβλέπουσιν²², χωλοὶ περιπατοῦσιν,
 24 λεπροὶ καθαρίζονται καὶ²⁵ κωφοὶ ἀκούουσιν²⁵,
 νεκροὶ ἐγείρονται,²⁶ πτωχοὶ²⁷ εὐαγγελίζονται.
 23 καὶ μακάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (2 ll omit) 2 (D 1 Ἐν οἷς καὶ μέχρι Ἰωάννου τοῦ βαπτιστοῦ δs) 3 (l omits) 4 (D ll omit) 5 (D 1 omit) 6 (8 ll 8° Ἰησοῦν) 7 (D 1 λέγει “Πορευθέντες, D + εἰπατε αὐτῷ, 1 + inquire dicentes) 8 (D ἄλλον) 9 (8^s omit) 10 (D ἀπέσταλκεν) 11 (l omits) 12 8D ἕτερον 13 (2 ll omit) 14 (D ll 8° αὐτῇ δὲ) 15 (8 ἡμέρα) 16 (D 8 ll ἐθεράπευεν) 17 (8 2 ll ἀκαθάρτων) 18 (D 2 ll τυφλοὺς (± multos) * ἐποίησε) 19 (D εἶπατε) 20 (D Ἰωάννη) 21 (D 1 εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ὦτα) 22 (D ll 8° + ὅτι) 23 (1 + et) 24 (1 8° + et) 25 (ll omit) 26 (8 1 8° + καὶ)

^a LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελισθῆναι πτωχοῖς, ἀπέσταλκέν με ἰδῆσθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύττειν αἰχμαλώτοις ἀφῆσιν καὶ τυφλοῖς ἀνάβλεψιν.
^b Cf. Matt. xv. 30, 31. ^c Cf. James ii. 5.

S. MATTHEW.

S. LUKE.

(FOUR *LOGIA* RESPECTING JOHN THE BAPTIST.)

6. B. *John the Baptist greater than a Prophet.*

ὑπάρχω is used 15 times by S. Luke in his Gospel and 25 in Acts, thrice in S. Matt., never in SS. Mark or John.

xλ. γ ᾿Τούτων δὲ πορευομένων⁷¹
 ἤρξατο ὁ² Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
 “Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
 8 ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον⁷³ ἐν⁴ μαλακοῖς⁵ ἡμφιεσμένον⁶;
 ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
 ἐν τοῖς οἴκοις τῶν βασιλέων⁷.
 9 ἀλλὰ τί ἐξήλθατε⁸; προφήτην ἰδεῖν;⁷⁸
 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
 10 οὗτός⁹ ἐστὶν περὶ οὗ γέγραπται
 Ἰδοὺ ἐγὼ¹⁰ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου,
 ὃς¹¹ κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου^d.
 11 ἀμὴν λέγω ὑμῖν,
 οὐκ ἐγγίγεται ἐν γεννητοῖς¹² γυναικῶν μείζων Ἰωάννου τοῦ
 βαπτιστοῦ·
 ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
 μείζων αὐτοῦ ἐστίν.

1 (^s And after these things)	2 (D omits)	3 (⋈; ἀν-
θρωπων λέειν)	4 (D ll omit)	5 (C ss + μαρτίαι)
6 (D	7 (CD + εἰσιν)	8 (BCD λέειν; προφήτην;
9 (C ll + γάρ)	10 (B corrected this into προφήτην λέειν)	11 (C ll + γάρ)
12 (3 ll omit)	13 (P ll καὶ)	14 (D τοῖς γ. τῶν

With Matt. xi. 11 c compare Luke ix. 48, "ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων οὗτός ἐστιν μέγας."

(For S. Mark's parallels see I. § 1 a.)

vii. 24 Ἀπελθόντων δὲ [τῶν ἀγγέλων¹ Ἰωάνου] †
 ἦρξατο λέγειν Ἐπὶ τοὺς ὄχλους²⁹ περὶ Ἰωάνου
 “Τί ἐξήλθατε εἰς τὴν ἔρημον⁷³ θεάσασθαι;
 κάλαμον ὑπὸ ἀνέμου σαλεινόμενον⁴;
²⁵ ἀλλὰ τί ἐξήλθατε ἰδεῖν;
 ἄνθρωπον ἐν μαλακοῖς [ἱματίοις] ἡμφιεσμένον;
 ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ [καὶ τρυφῇ]⁵ ὑπάρχοντες⁶
 ἐν τοῖς βασιλείοις εἰσίν.
²⁶ ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; †
 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτην⁷.
²⁷ οὗτός⁸ ἐστὶν περὶ οὗ γέγραπται
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου
 πρὸ προσώπου σου⁹,
 ὃς κατασκευάσει τὴν¹⁰ ὁδόν σου ἕμπροσθέν σου^{a 111}.
²⁸ ¹² λέγω¹³ ὑμῖν,¹⁴
 ὅτι οἱ ἐν ἱματισμοῖς ἡμφιεσμένοι οὐδεὶς ἔσ-
 τιν⁷¹⁸ †
 ὁ δὲ¹⁸ μικρότερος¹⁹ ἐν τῇ βασιλείᾳ τοῦ θεοῦ
 μείζων αὐτοῦ ἐστίν.”

1 (K ^s <i>μαθητῶν</i>)	2 (ND <i>τοῖς ἔχλοις</i>)	3 (s ^a omits)
4 (B <i>†αυλεύομεν</i>)	5 (ll omit)	6 (D <i>διὰ γοιτες</i> , ll super-abundant)
7 (D1 + <i>δτι οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ</i>)	8 (U 2ll + <i>γάρ</i>)	9 (D ^e <i>†omits</i>)
10 (D <i>†τὸν</i>)	11 (D 2 ll omit)	12 (K ^a + <i>ἀμήν</i>)
13 (A1l + <i>γάρ</i> , D1l + <i>δε</i>)	14 (D1l + <i>δτι</i>)	15 (K ^a <i>†γεννηται</i>)
16 (A1l + <i>προφήτης</i> , see note 7)	17 (A1l + <i>τοῦ βαπτιστοῦ</i> , see note 7)	18 (D omits)
19 (D + <i>αὐτοῦ</i>)		

6. C. *Men of Violence take the Kingdom of Heaven by Force.*

εὐαγγελίζομαι is taken from LXX. Isaiah lxi. 1 and is frequent in SS. Luke and Paul, but not found in the other Gospels except in the quotation in Matt. xi. 5.

(Part of a collection of isolated *Logia*.)

χι. 12 “Ἀπὸ δέ¹ τῶν ἡμερῶν Ἰωάννου² τοῦ βαπτιστοῦ ἕως
 ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ³ βιασταὶ ἄρ-
 πάξουσιν αὐτήν. (1) 13 πάντες γὰρ οἱ προφῆται καὶ ὁ
 νόμος ἕως Ἰωάννου⁴ ἐπροφῆτευσαν. (2)
 [14 καὶ ἐθέλετε δέξασθαι, αὐτὸς ἐστὶν Ἡλίας ὁ μέλλων ἐρχεσθαι.
 15 Ὁ ἔχων ὦτα⁵ ἀκούετω.Ⓢ.]

1 (D^g s^o omit) 2 (D^{*} *Iwdynous*) 3 (D+ol) 4 (C
**Idynou*) 5 (K C s^o + *ἀκούειν*)

xvi. 16 “Ὁ νόμος καὶ οἱ προφῆται μέχρι¹ Ἰωάννου². (2)
ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται³ καὶ πᾶς
εἰς αὐτὴν βιάζεται⁴.” (1)

1 (D ξωs) 2 (D+ἐπροφήτευσαν) 3 (Λ 2 ll †-ζονται)
4 (N omits)

^a LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

* This refrain is repeated Matt. xiii. 9, 43, and in slightly different forms in Mark iv. 9, 23, Luke viii. 8, xiv. 35, Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

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(FOUR *LOGIA* RESPECTING JOHN THE BAPTIST.)

6. D. *The Men of this Generation are like Children at Play.*

Breviloquentia has led to confusion, as in the 'Pearl of great price' and perhaps in the 'Leaven'; for "this generation" is not like our Lord and John who are the children that speak and propose to play, the One at a wedding, the other at a funeral, but it is like the mass of children who are silent and sulk, refusing to do either.

xi. 16 "Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς¹ ἀγοραῖς²
 ἃ προσφωνοῦντα³ τοῖς ἑτέροις⁴ 17 λέγουσιν
 'Ἡυλῆσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε·
 ἐθρηνήσαμεν⁵ καὶ οὐκ ἐκόψασθε·'
 18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων,

καὶ λέγουσιν⁶ 'Δαιμόνιον ἔχει·'
 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
 καὶ λέγουσιν⁷ 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν.'
 'καὶ ἐδικαιώθη ἡ σοφία ἀπὸ⁷ τῶν ἔργων⁸ αὐτῆς·''

1 (C omits) 2 (D ll ss τῇ ἀγορᾷ) 3 (C προσφωνοῦσιν...
 καὶ) 4 (C 2 ll ἐταῖροις, C + αὐτῶν) 5 (C ll + ὑμῖν) 6 (S^c
 ye say) 7 (l + omnibus) 8 (CD ll s^c τέκνων) 9 (l omits)

[vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν
 θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ²
 νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν ἔις ἑαυτούς³, μὴ βαπ-
 τισθέντες ὑπ' αὐτοῦ⁴.]

vii. 31 "Τίνι οὖν⁵ ὁμοιώσω [τοὺς ἀνθρώπους^a] τῆς γενεᾶς
 ταύτης,

[καὶ τίνι εἰσὶν ὅμοιοι;]

32 ὅμοιοί εἰσιν⁶ παιδίῳ τοῖς ἐν⁷ ἀγορᾷ καθημένῳ †
 καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει⁸
 'Ἡυλῆσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε·
 ἐθρηνήσαμεν⁹ καὶ οὐκ ἐκλαύσατε·'

33 ἐλήλυθεν γὰρ¹⁰ Ἰωάννης [ὁ βαπτιστῆς] μὴ¹¹ ἔσθων¹²
 [ἀρτον]¹³ μῆτε¹⁴ πίνων [οἶνον]¹⁵,

καὶ λέγετε 'Δαιμόνιον ἔχει·'

34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων¹⁶ καὶ πίνων,
 καὶ λέγετε 'Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 φίλος τελωνῶν καὶ ἁμαρτωλῶν·'¹⁶ †

35 καὶ ἐδικαιώθη¹⁷ ἡ σοφία ἀπὸ [πάντων]¹⁸ τῶν τέκνων¹⁹
 αὐτῆς·."

1 (D s^c † ἐδικαίωσαι) 2 (D omits) 3 (ND omit)
 4 (ll omit) 5 (S δέ) 6 (D + τοῖς) 7 (D + τῇ)
 8 (D s^c ll λέγοντες, A ll καὶ λέγουσιν, s^c omits) 9 (A ll + ὑμῖν)
 10 (2 ll omit) 11 (D ll μῆτε) 12 (S ἐσθίων)
 13 (D ll s^c omit) 14 (S μὴδὲ) 15 (B † ἐσθίων), D ἐσθων
 16 (l omits) 17 (B * δικαίωθη) 18 (D s^c omit)
 19 (S ἔργων)

7. WOE TO CHORAZIN, BETHSAIDA AND CAPERNAUM.

S. Matthew puts this *Logion* early in our Lord's ministry and makes Him visit Capernaum after this (xvii. 24). S. Luke more naturally puts it when our Lord was finally leaving Galilee (for S. Luke says nothing of the visit to Galilee after the Resurrection). S. Matthew prefixes a note which is evidently editorial, and appends a sentence which reminds us of x. 15, "ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων [καὶ Γομόρρων] ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ." These refrains are very effective for church readings, but they often seem to be editorial.

xi. 20 [Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο¹ αἱ
 πλείστα δυνάμεις αὐτοῦ², ὅτι οὐ μετενόησαν]

21 "Οὐαὶ σοι, Χοραζεῖν³, ὅτι οὐαὶ σοι⁴, Βηθσαιδὰ⁵.
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγένοντο⁶ αἱ δυνάμεις
 αἱ γινόμεναι ἐν ὑμῖν,

πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ⁷ μετενόησαν.
 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν ἡμέρᾳ^b κρίσεως ἢ^a ὑμῖν.

1 (D s^c l γεγέννησαν) 2 (D ll ss omit) 3 (D ll Χοροζαῖν,
 l -za'im, l -zan) 4 (D ll καὶ) 5 (C ll ss Βηθσαιδὰ, D s^c Βεθ-
 σαιδὰ) 6 (D ἐγγεγέννησαν) 7 (S C + καθήμενοι) 8 (D * ἦν)

(Inserted into the Charge to the Seventy.)

x. 13 "Οὐαὶ σοι, Χοραζεῖν¹, οὐαὶ σοι, Βηθσαιδὰ².
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγενήθησαν³ αἱ δυνάμεις
 αἱ γινόμεναι ἐν ὑμῖν,
 πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ [καθήμενοι⁴] μετενόησαν.
 14 πλὴν Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται
 ἐν τῇ κρίσει⁵ b ἢ⁶ ὑμῖν⁷.

1 (D ll Χοροζαῖν, l Capharnaum) 2 (B Βηδσ., D l Βεδσ.,
 ll Bets, S -δά) 3 (C ἐγένοντο) 4 (D -ραι, l omits)
 5 (D 2 ll omit, 2 ll s^c in die iudicii, s^c in that day) 6 (CD
 † omit) 7 (D † ἡμῖν)

^a Cf. Luke xi. 31.

^b The phrase ἡμέρα κρίσεως occurs in Matt. x. 15, xi. 22, 24, xii. 36; the other Gospels have ἡ κρίσις which also occurs in Matt. xii. 41, 42, xxiii. 33.

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xi. 23 “Καὶ σὺ, Καφαρναούμ,
 ἢ ἕως¹⁰ οὐρανοῦ ὑψωθήσῃ;¹¹
¹²ἕως ἄλτου καταβήσῃ¹³.^c

ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι
 ἐν σοί¹⁴, ἔμεινεν¹⁵ ἄν μέχρι τῆς σήμερον. ²⁴πλὴν¹⁶ λέγω
 ὑμῖν ὅτι¹⁷ γῆ¹⁸ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ^b
 κρίσεως ἢ⁸ σοί¹⁹.”

9 (C Καπερ.) 10 (C + τοῦ) 11 (Kl s^o? ἡ...ὑψωθείσα)
 12 (D 211 + ἡ, 1 + et) 13 (NC καταβιβασθήσῃ) 14 (s^o ὑμῶν)
 15 (D ἔμειναν) 16 (s^o omits) 17 (N omits) 18 (D † γῆς)
 19 (D ll s^o ὑμῶν)

(Luke x. 16 = Matt. x. 40.)

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x. 15 “Καὶ σὺ, Καφαρναούμ,
 ἢ ἕως οὐρανοῦ ὑψωθήσῃ;¹⁸
⁹ἕως [τοῦ¹⁰] ἄλτου καταβήσῃ^{11c}.

[16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ¹² ὁ ἀθετῶν ὑμᾶς ἐμὲ
 ἀθετεῖ¹³. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά¹⁴ με.]

8 (Cl ἡ ἕως οὐρ. ὑψωθείσα) 9 (CD ll + ἡ) 10 (CD omit,
 N † ο) 11 (NC ll καταβιβασθήσῃ) 12 (l omits) 13 (ll + et
 eum qui me misit ± the next clause) 14 (D ll ss ἐμοῦ ἀκούων
 ἀκούει τοῦ ἀποστείλαντός)

(Here follows *THE RETURN OF THE SEVENTY*, 17—20.)

8. MYSTERIES OF GOD AND AN INVITATION TO MEN.

8. A. *Things hidden from the Wise are revealed to Babes.*

In these bimembered sentences the latter clause alone is emphatic. Translate therefore “that *although* Thou hast hidden these things from men wise and prudent, *yet* Thou hast revealed them to babes.” Notice the absence of the definite article. A classical author would have written *ὅτι ἀπέκρυψας μὲν...ἀπεκάλυψας δέ.*

(Different context.)

xi. 25 Ἐν ἐκείνῳ τῷ καιρῷ
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν

“Ἐξομολογοῦμαί σοι,
 πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
 ὅτι ἔκρυψας¹ ταῦτα ἀπὸ σοφῶν καὶ συνετῶν²,
 καὶ ἀπεκάλυψας³ αὐτὰ νηπιῖς·

²⁶ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

1 (C ἀπ-) 2 (ss omit) 3 (D * -ψες)

x. 21 Ἐν αὐτῇ¹ τῇ ὥρᾳ²

[ἡγαλλιάσατο³ τῷ πνεύματι τῷ ἁγίῳ⁴ καὶ] εἶπεν
 “Ἐξομολογοῦμαί σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
 ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν⁵,
 καὶ ἀπεκάλυψας αὐτὰ νηπιῖς·

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

1 (D1 + δέ) 2 (l in illa die) 3 (ND ll + ἐν) 4 (2 ll
 omit) 5 (l omits)

8. B. *All things are delivered to Me by My Father.*

For the thought compare the following passages from S. John's Gospel.

i. 18, θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. iii. 35, ὁ πατήρ
 ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. v. 37, “οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε.”
 vi. 46, “οὐχ ὅτι τὸν πατέρα ἑώρακεν τις εἰ μὴ ὁ ὢν παρὰ (τοῦ) θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.” viii. 19, “οὔτε ἐμὲ οἶδατε
 οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.” viii. 28, “ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν
 με ὁ πατήρ ταῦτα λαλῶ.” x. 15, “καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα.” x. 30, “ἐγὼ καὶ ὁ πατήρ
 ἐν ἑσμέν.” xiii. 3, εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας. xiv. 9, “τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι καὶ οὐκ
 ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις ‘Δεῖξον ἡμῖν τὸν πατέρα’; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ
 πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἔστω;” xvi. 15, “πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἔστω.” xvii. 6, “ἐφάνερωσά σου τὸ ὄνομα
 τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ᾗσαν κάμω αὐτοὺς ἔδωκας.” xvii. 10, “καὶ τὰ ἐμὰ πάντα σὰ ἔστω καὶ τὰ
 σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.” xvii. 25, “πατήρ δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὔτοι ἔγνωσαν
 ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω.”

xi. 27 “Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου¹,
 καὶ οὐδεὶς ἐπιγινώσκει² τὸν υἱὸν εἰ μὴ ὁ πατήρ,
 οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς
 καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

1 (N omits) 2 (C γινώσκει)

x. 22 “¹Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου³,
 καὶ οὐδεὶς γινώσκει⁴ [τις ἔστω] ὁ υἱὸς εἰ μὴ ὁ πατήρ,
 καὶ [τις ἔστω]⁵ ὁ πατήρ⁶ εἰ μὴ ὁ υἱὸς
 καὶ ᾧ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.”

1 (Cl + Καὶ στραφείς πρὸς τοὺς μαθητὰς εἶπεν) 2 (D ἀπὸ)
 3 (D ll s^o omit) 4 (C ἐπιγ.) 5 (l omits) 6 (s^o who
 knoweth the Son save the Father? and who knoweth the Father)

^c LXX. Is. xiv. 13, σὺ δὲ εἶπας τῇ διανοίᾳ σου “Ἐἰς τὸν οὐρανὸν ἀναβήσομαι,.....” 15 νῦν δὲ εἰς ἄδην καταβήσῃ.

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8. C. *Come unto Me all ye that labour.*

[xi. 28 “Δεῦτε πρὸς με πάντες οἱ¹ κοπιῶντες καὶ πε- (ii)
φορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν
ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἅπ’ ἐμοῦ², ὅτι πραῖς
εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ ἐγρήσεται ἀνάπαυσιν
ταῖς ψυχαῖς ὑμῶν³. 30 ὁ γὰρ ζυγὸς μου χρηστὸς
καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.”]

1 (D οἱ...ἐστέ)

2 (N? omits)

9. THREE LOGIA^b.9. A. *If I by Beelzebul cast out Demons, by whom do your Pupils cast them out?*

(Added by conflation to the Marcan section about casting out demons by Beelzebul, I. § 11 b.)

The expression ‘finger of God’ occurs in Exod. viii. 19 and Ps. viii. 3, but Greeks objected to these anthropomorphisms and S. Matthew has quietly removed the stumbling-block. In the hymn ‘*Veni, Creator Spiritus*’ one of the many titles bestowed on the Holy Spirit is *Digitus paternae dexteræ*, for in ignorance of criticism it was assumed that S. Luke’s phrase is identical with S. Matthew’s.

xii. 27 “Καὶ εἰ¹ ἐγὼ ἐν Βεεζεβοῦλ² ἐκβάλλω τὰ δαιμόνια³,
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν⁴;
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ⁵ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ⁶.”

1 (D1 E1 δέ) 2 (CD11 Βεεζεβοῦλ, 11s° Beelzebub, s°
illegible) 3 (s°+from your children) 4 (E1 ἐκβαλοῦσιν)
5 (11 omit)

xi. 19 “Εἰ δὲ¹ ἐγὼ ἐν Βεεζεβοῦλ² ἐκβάλλω τὰ δαιμόνια³,
οἱ⁴ υἱοὶ ὑμῶν ἐν τίνι⁵ ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. †
20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)⁶ ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.”

1 (1 omits) 2 (CD Βεεζεβοῦλ, 1 Belzebul, 2 11ss Beel-
zebub) 3 (11 omit, s°+from your children) 4 (D omits)
5 (D †τλ) 6 N11 omit

(Here follows in both Gospels the Marcan section of *THE STRONG MAN ARMED*, I. § 11 c.)9. B. *He that is not with Me is against Me.*

xii. 30 “Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει¹.”

1 (N+με)

xi. 23 “Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει¹.”

1 (N+με)

9. C. *Blasphemy against the Holy Spirit will not be forgiven.*

[xii. 31 “Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία
ἀφεθήσεται¹ τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος² βλασφημία
οὐκ ἀφεθήσεται³.]

32 Καὶ ὅς ἐάν τις ἐπὶ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ.
ὅς δ’ ἂν ἐπὶ πνεύματος τοῦ ἁγίου,
οὐκ⁵ ἀφεθήσεται⁶ αὐτῷ
οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.”

1 B+ὕμιν 2 (11s°+sanctum) 3 (3 11 omit, CD11+τοῖς
ἀνθρώποις) 4 (B+οὐκ) 5 NB οὐ μὴ 6 B ἀφεθῇ

(Here follows *THE TREE KNOWN BY ITS FRUITS*,
Doublet II. § 3, I. 3.)

(After “*WHOSOEVER SHALL CONFESS ME* &c.”
II. § 5. O.)

xii. 30 “Καὶ πᾶς ὅς¹ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ.
† τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι² †
οὐκ ἀφεθήσεται³.”

1 (D1+†ἀν) 2 (N βλασφημοῦντι) 3 (D εἰς δὲ τὸ πν.
τὸ ἅγιον) 4 (1+tunc) 5 (D 6 11+αὐτῷ, D 2 11+οὔτε ἐν τῷ
αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

^a LXX. Jer. vi. 16, καὶ εὐρήσετε ἀγνισμὸν ταῖς ψυχαῖς ὑμῶν. (Hebr.)^b For the whole conflation see I. § 11 b, c, d.^c Cf. Matt. xix. 24 note, p. 103.

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10. THIS IS AN EVIL GENERATION.

Conflation.

We have in S. Matthew a conflation of four *Logia*, all of which are found in S. Luke and in the same chapter, but not within the same conflation nor in the same order. S. Matthew's fourth *Logion* is only slightly akin in subject-matter to the other three, and it is not surprising that S. Luke has preferred to join it with the group of Marcan sayings about Satan casting out Satan, with which it is more closely allied. S. Luke's arrangement therefore is 4... 1, 3, 2. Now if the *Logia* were, as we suppose, scattered over the source and brought together for conflation, it is not surprising that S. Matthew thought proper to put together the two which mention Jonah, while S. Luke preferred to put Solomon first as being of greater antiquity than the prophet Jonah. S. Matthew concludes with an editorial refrain to round off the section for liturgical reading.

10. A. *No sign shall be given it.*

S. Luke has probably preserved the original form of this *Logion*, for S. Matthew's striking words, if original, could never have been forgotten or obscured. Moreover S. Matthew teems with fulfilments of Scripture and makes a feature of them. And they are, we believe, without exception the work of later hands than the groundwork of the Gospel. No fulfilment has been more universally popular than this. Again this particular fulfilment indicates uncertainty about the exact date of the Crucifixion, which is likewise shown by the strange wording of Matt. xxvii. 62 (see note ad loc.). Bishop Westcott argued from this passage that the Crucifixion took place on a Thursday, for by no ingenuity can one day and two nights be extended into three days and three nights. The writer of this Gospel evidently shared that view, understanding *παρασκευή* to mean 'Preparation for the Passover,' rather than 'Friday,' a not unnatural error for a foreigner to make, but an error notwithstanding. (See 'N.T. Problems,' p. 159 ff.)

xii. 38 [Τότε ἀπεκρίθησαν¹ αὐτῷ τινὲς τῶν γραμματέων Ἰακωβίου καὶ Φαρισαίων² λέγοντες “Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”

xi. 29 [Τῶν δὲ ὀχλῶν ἐπαθροισμένων¹

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς]

“Γενεὰ πονηρὰ [καὶ μοιχαλὶς^d] σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ³
εἰ μὴ τὸ σημεῖον Ἰωνᾶ [τοῦ προφήτου].

40 ὥσπερ⁴ γὰρ ἩΝ⁵ Ἰωνᾶς

[ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας^e,]
οὕτως ἔσται⁶ ὁ υἱὸς τοῦ ἀνθρώπου

[ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]

1 (1st adierunt) 2 (B omits) 3 (D^s σοι) 4 (D
ὥσπερ¹) 5 (D^s omits) 6 (D11+καὶ)

ἤρξατο λέγειν]

“[Ἡ γενεὰ αὕτη] γενεὰ² πονηρὰ [ἐστίν]. σημεῖον ζητεῖ,³
καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ⁴.

30 καθὼς γὰρ⁵ ἐγένετο (ὁ)⁶ Ἰωνᾶς

τοῖς Νινευίταις⁷ σημεῖον,
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
τῇ γενεᾷ ταύτῃ⁸.”

1 (D *ἐπαθροζ.) 2 (C omits) 3 (CD ἐπιζ.) 4 (ss omit,
C 311+τοῦ προφήτου) 5 (N omits) 6 (N CD omit 7 (D
Νινευίταις) 8 (1 in corde terrae, D11+καὶ καθὼς Ἰωνᾶς ἐν τῇ
κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ, 1 omits v. 30)

(For a doublet and S. Mark's parallels see I. § 25.)

10. B. *The men of Nineveh will condemn it.*

(Different order.)

xii. 41 “Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει^f
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε^g.

xi. 32 “Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε^h.”

1 (D omits)

10. C. *The Queen of the South will condemn it.*

(Different order.)

xii. 42 “Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει^f
μετὰ τῆς γενεᾶς ταύτης
καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν¹ Σολομῶνος²,
καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε^g.

1 (D+τοῦ) 2 (C -ῶντος)

xi. 31 “Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει¹
μετὰ [τῶν ἀνδρῶν]² τῆς γενεᾶς ταύτης
καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος³,
καὶ ἰδοὺ πλεῖον⁴ Σολομῶνος³ ὧδε.”

1 (D1 omit) 2 (N τῶν ἀνθρώπων, C ss omit) 3 (C -ῶντος)
4 (CD πλεον)

^d Mark viii. 38; Matt. xvi. 4.

^e LXX, Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

^f See note ^b on p. 216.

^g Cf. Matt. xii. 6, “τοῦ ἱεροῦ μεῖζον ἐστὶν ὧδε.”

^h Cf. Luke vii. 31.

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10. D. *The exorcised Demon returns with seven others.*

(Different order.)

xii. 43 “ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι’ ἀνδρῶν τόπων ζητοῦν ἀνάπανσιν,
καὶ οὐχ εὐρίσκει. 44 τότε λέγει
‘Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον’
καὶ ἐλθὼν¹ εὐρίσκει² σχολάζοντα
(καὶ)³ σεσαρωμένον καὶ⁴ κεκοσμημένον⁴.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ
ἐπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ⁵,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.
καὶ γίνεται τὰ ἔσχατα⁶ τοῦ ἀνθρώπου ἐκείνου
χείρονα⁷ τῶν πρώτων.
[Οὕτως ἔσται καὶ⁸ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.]”

1 (N omits, D ἐλθὼν) 2 (D + τὸν οἶκον) 3 BD11 omit
4 (1 omits) 5 (D αὐτοῦ) 6 (D + αὐτοῦ) 7 (D* χείρον)
8 (11 omit)

(Here follows “WHO IS MY MOTHER?” I. § 11 e.)

xi. 24 “ὅταν¹ τὸ ἀκάθαρτον πνεῦμα
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι’ ἀνδρῶν² τόπων ζητοῦν ἀνάπανσιν,
καὶ μὴ εὐρίσκον (τότε)³ λέγει
‘Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον’[†]
25 καὶ ἐλθὼν⁴ εὐρίσκει (σχολάζοντα)⁵,
σεσαρωμένον καὶ⁶ κεκοσμημένον.
26 τότε⁷ πορεύεται καὶ παραλαμβάνει⁸
ἕτερα⁹ πνεύματα πονηρότερα ἑαυτοῦ ἐπτὰ, [†]
καὶ εἰσελθόντα¹⁰ κατοικεῖ¹¹ ἐκεῖ¹²,
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων.”

1 (D 311 + δέ) 2 (D* διὰ τῶν * ὑδρῶν) 3 NCD11 omit
4 (CD ἐλθὼν) 5 ND11 omit 6 (D omits) 7 (D s° omit)
8 (N 211 + μεθ’ ἑαυτοῦ) 9 (D ἄλλα, 1 omits) 10 (1 regressi
311 ingressus) 11 (1 † inhabitant) 12 (C? D11 omit)

(Here follows “BLESSED IS THE WOMB THAT BARE THEE,” IV. § 98.)

11. A CONFLATION OF EIGHT PARABLES^a.11. A. *Many Prophets desired to see what you are seeing.*

(Added to the REASONS FOR SPEAKING IN PARABLES, I. § 12 c.)

xiii. 36 “Ὑμῶν δὲ μακάριοι οἱ¹ ὀφθαλμοὶ ὅτι βλέπουσιν,
καὶ τὰ¹ ὅρα (ὕμῶν)² ὅτι ἀκούουσιν.
17 ἀμὴν γὰρ³ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι⁴
ἐπεθύμησαν ἰδεῖν ἃ⁵ βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ⁵ ἀκούετε καὶ οὐκ ἤκουσαν.”

1 (D omits) 2 B11 omit 3 (N11 omit) 4 (B omits)
5 (11 + vos) 6 (D ἡδυνήθησαν ἰδεῖν)
(Here follows the INTERPRETATION OF THE PARABLE
OF THE SOWER, I. § 12 d.)

(Added to “ALL THINGS WERE DELIVERED TO ME OF MY FATHER,” § 8 B.)

x. 23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν¹ εἶπεν²]
“Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [ἃ βλέπετε].
24 λέγω γὰρ⁴ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς⁵
ἠθέλησαν ἰδεῖν ἃ [ὕμεις] βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι⁶ ἃ⁷ ἀκούετε καὶ οὐκ ἤκουσαν⁷.”

1 (D11 ss omit) 2 (D1 ss + αὐτοῖς) 3 (D + καὶ ἀκούοντες
ἃ ἀκούετε, 311 + et aures quae audiunt) 4 (s° omits) 5 (211
et iusti, D11 omit) 6 (B + μου) 7 (D11 + ὑμεῖς)
8 (311 omit)

11. B. *The Parable of the Tares in the Field.*

[xiii. 24 Ἄλλην παραβολὴν παρέθηκεν¹ αὐτοῖς λέγων (ii)
“Ὡμοιώθη² ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
ραντι³ καλὸν σπέρμα ἐν τῷ⁴ ἀγρῷ αὐτοῦ⁵. 25 ἐν δὲ
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ⁶ ὁ ἐχθρὸς⁷
καὶ ἐπέσπειρεν⁸ ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ

1 (B? ἐλάλησεν) 2 (C * Ὀμοιώθη) 3 (CD11 σπείροντι)
4 (D + ἰδίῳ) 5 (B ἑαυτοῦ, D omits) 6 (1 omits) 7 (D
* ἐκθρὸς) 8 (N ἐπέσπαρκεν, CD* 211 ἔσπειρε)

Many critics have identified S. Matthew's parable of the Tares with S. Mark's parable of the Seed growing secretly (iv 26 ff.) because in both Gospels the parable of the Sower precedes (though not quite immediately in S. Mark) and in both the parable of the Mustard Seed follows. But we cannot admit that these are but two editions of the same parable. They have no common nucleus, differently expanded by conflation, like the Talents and the Pounds or the Marriage for the King's Son and the Great Dinner. They both deal with corn, but in a quite different way.

Undoubtedly the argument from order carries weight, but it is enough to say that we have four parables dealing with

^a Two of the eight parables, viz. (1) THE SOWER and (3) THE MUSTARD SEED, being Marcan, are not printed here, but may be seen with other discourses in I. §§ 12, 13 c.

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xiii. (25) “ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ⁹ τὰ ζιζάνια. 27 Ἐπελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου^{10,11} εἶπον αὐτῷ Ἰσχυρί, οὐχὶ καλὸν σπέρμα ἔσπειρας¹² ἐν τῷ σῳ⁶ ἀγρῷ; πόθεν οὖν ἔχει¹³ ζιζάνια;” 28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ¹⁴ αὐτῷ λέγουσιν¹⁵ Ὁλέεις οὖν⁹ ἀπελθόντες συλλέξωμεν αὐτά;” 29 ὁ δὲ φησιν¹⁶ Οὐ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα τὰ τοῖς¹⁷ τὸν σῖτον¹⁸. 30 ἄφετε συναξάνεσθαι ἀμφοτέρω¹⁹ ἕως¹⁹ τοῦ θερισμοῦ· καὶ ἐν²⁰ καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς Ὑλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτά²¹ (εἰς)²² δέσμας πρὸς τὸ κατακαῦσαι αὐτά²³, τὸν δὲ σῖτον συνάγετε²⁴ εἰς τὴν ἀποθήκην μου.”]

9 (D ll ss omit) 10 (D + ἐκείνου) 11 (s^a The slaves came to their master and) 12 (CD ἔσπειρες) 13 (N + τὰ) 14 (D ll δοῦλοι, NC ll + δοῦλοι) 15 (E 3 ll εἶπον, l + Et) 16 (D ll λέγει αὐτοῖς) 17 (ll omit) 18 (D ll καὶ τὸν σῖτον σὺν αὐτοῖς) 19 C μέχρι, N ἄχρι 20 (NC + τῷ) 21 (D ll omit) 22 ll omit 23 (B αὐτάς, D ll omit) 24 NC συναγάγετε, (D συνλέγετε)

(Here follows THE GRAIN OF MUSTARD SEED, I. § 13 c.)

11. C. The Parable of the Leaven.

xiii. 33 Ἄλλην παραβολὴν (ἐλάλησεν¹ αὐτοῖς²)³. “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ⁴, ἣν λαβοῦσα⁴ γυνὴ ἐνέκρυψεν⁵ εἰς⁵ ἀλεύρου σάτα τρία⁶ ἕως οὗ ἐξυμώθῃ ὅλον.”

1 (C παρέθηκεν) 2 (NC 3 ll + λέγων) 3 D + lss omit 4 (s^a + a wise) 5 (C + ἐν) 6 (s^a in meal) (Here follows “WITHOUT A PARABLE &c.” I. § 13 d.)

the sowing of corn. What could be more natural than to class them together? The leading parable, that of the Sower, settled the subject of the section; the parable of the Mustard Seed originally followed it; was it not quite in accordance with the editorial instincts of the Evangelists that each of them, having an additional parable about sowing corn, should have inserted it between the other two? We see no occasion for further explanation, but of course it is quite probable that the trito-Mark during one of his visits to Jerusalem had heard the parable of the Tares read in this context, and though he did not commit it to memory and therefore could not reproduce it, he might remember enough to make him think this the most appropriate place for his own addition. All the Evangelists must have had a good deal of information outside their strict cycle of teaching.

Though our Lord's parables, as a general rule, are perfectly true to nature, there are cases where the spiritual thought is uppermost to the neglect of the natural. This is one of them, for a practical farmer would say ‘Better lose a tenth of the crop in the process of hoeing than permit the whole to be choked with weeds.’ See notes on Mark ii. 21, iv. 6.

11. C. Leaven, in all other passages, is an emblem of corruption. Hence there is reason to think that in this parable also it represents the permeating effect of false teaching spoiling the whole mass of dough. If so, *breviloquentia* has led to confusion of expression, as in 6 D and 11 F, for the leaven is not the Kingdom but the false doctrine.

xiii. 30 Καὶ¹ πάλιν εἶπεν “[Τίνι ὁμοιώσω] τὴν βασιλείαν τοῦ θεοῦ²; 21 ὁμοία ἐστὶν ζύμη, † ἣν λαβοῦσα γυνὴ ἐκρυψεν³ εἰς ἀλεύρου σάτα τρία⁴ ἕως οὗ ἐξυμώθῃ⁵ ὅλον.”

1 (ss omit) 2 (D^H τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;) 3 (ND ἐνέκρυψεν) 4 (ll in farina) 5 (D^s 3 ll ζυμωθῇ)

11. D. The Interpretation of the Parable of the Tares in the Field.

[xiii. 36 Τότε ἀφίεις τοὺς ὄχλους ἦλθεν¹ εἰς τὴν (ii) οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες “Διασάφισον² ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.” 37 ὁ δὲ ἀποκριθεὶς³ εἶπεν⁴ “Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἔχθρὸς ὁ⁵ σπείρας αὐτά⁶ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια⁷ αἰῶνος ἐστίν⁸, οἱ δὲ θεριστὰι ἄγγελοί εἰσιν. 40 ὥσπερ οὖν συλλέγεται⁹ τὰ ζιζάνια καὶ πυρὶ κατακαίεται¹⁰, οὕτως ἔσται¹¹ ἐν τῇ συντελείᾳ τοῦ αἰῶνος¹². 41 ἀποστελεῖ¹³ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ⁸, καὶ συλλέξουσιν¹³ ἐκ τῆς

1 (N εἰσῆλθεν, ll abiit) 2 (CD ll φράσον) 3 (l omits) 4 (C ll + αὐτοῖς) 5 (ss omit) 6 (D ll omit) 7 (C + τοῦ) 8 (N omits) 9 (D συλλέγονται) 10 (D -ονταί, C καίεται) 11 (K 2 ll + καὶ) 12 (C ll + τούτου) 13 (l present tense)

^a Cf. Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. 1 Cor. v. 6.

The phrase συντέλεια τοῦ αἰῶνος occurs five times in S. Matthew (xiii. 39, 40, 49, xxiv. 3, xxviii. 20) and not elsewhere. However in Heb. ix. 26 we read ἐπὶ συντελείᾳ τῶν αἰώνων.

(A CONFLATION OF EIGHT PARABLES.)

xiii. (41) “*βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ*¹⁴
τοὺς ποιοῦντας τὴν ἀνομίαν^a, ⁴² *καὶ βαλοῦσιν*¹⁵
αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός^b. *ἐκεῖ ἔσται ὁ*
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^c. ⁴³ *Τότε*
οἱ δίκαιοι ἐκλάμψουσιν^{16d} *ὡς ὁ ἥλιος*¹⁷ *ἐν τῇ*
*βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὧτα*¹⁸ *ἀ-*
κουέτω^e.”]

14 (ss + all) 15 (ND1 βάλλουσιν) 16 (D λάμψουσιν)
 17 (s^o omits) 18 (CD ll ss + ἀκούειν)

11. E. *The Parable of the Hidden Treasure.*

[xiii. 44 “*Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* (ii)
*θησαυρῷ*² *κεκρυμμένῳ ἐν τῷ*³ *ἀγρῷ*⁴, *ὃν εὐρὼν ἄν-*
*θρωπος*⁵ *ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει*
*καὶ πωλεῖ*⁶ *ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.*]

1 (C 3 ll + Πάλιν, 1 + Aliam similitudinem adiecit dicens)
 2 (D ll θησαυρῷ) 3 (D omits) 4 (N omits) 5 (D s^o τις)
 6 (NCD ll ss + πάντα)

11. F. *The Parable of the Pearl of great Price.*

[xiii. 45 “*Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα-* (ii)
*νῶν*¹ *ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας*. ⁴⁶ *Ἐὐρὼν*
*δε*² *εἶνα*³ *πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν*⁴
*πάντα*⁵ *ὅσα*⁶ *εἶχεν καὶ ἡγόρασεν αὐτόν.*]

Another example of *breviloquentia* like the children playing
 in the market-place and (probably) the parable of the Leaven.
 For the kingdom is not like the merchant, but like the pearl.
πέπρακεν is a false tense, the perfect for the aorist. *πιπράσκω*
 has no aorist, *ἐπώλησεν* being used instead.

1 CD ll ss + ἀνθρώπῳ 2 (C 2 ll δς εὐρῶν) 3 (D ll s^o omit)
 4 (D ἐπώλησεν) 5 (3 ll omit) 6 (D 1 α, ll omnia quae)

11. G. *The Parable of the Drawnet.*

[xiii. 47 “*Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* (ii)
σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
γένους συναγαγούσῃ. ⁴⁸ *Ἥν ὅτε*¹ *ἐπληρώθη ἀναβιβά-*
*σαντες*² *ἐπὶ τὸν αἰγιαλὸν καὶ*³ *καθίσαντες συνέλεξαν*
*τὰ καλὰ*⁴ *εἰς ἄγγη*⁵, *τὰ δὲ σαπρὰ ἔξω ἔβαλον*⁶.
⁴⁹ *οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος*^{7f}. *ἐξε-*
λεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς
ἐκ μέσου τῶν δικαίων ⁵⁰ *καὶ βαλοῦσιν*⁸ *αὐτοὺς εἰς τὴν*
κάμνον τοῦ πυρός^b. *ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ*
βρυγμὸς τῶν ὀδόντων^c.]

1 (D ll ὅτε δὲ) 2 (D ll ἀνεβίβασαν αὐτήν) 3 (l omits)
 4 (D ll κάλλιστα, l meliora) 5 (D τὰ ἀγγεῖα) 6 (N ἔβαλλον)
 7 (D κόσμου) 8 (ND^s βάλλουσιν)

^a LXX. Zeph. i. 3, καὶ ἀσθενήσουσιν οἱ ἀσεβεῖς, καὶ ἐξαρθῶ τοὺς ἀνόμους ἀπὸ προσώπου τῆς γῆς. (Hebr.)

^b This refrain occurs in Matt. xiii. 42, 50.

^c This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^d LXX. Dan. xii. 3, καὶ οἱ συνιέντες φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ, καὶ οἱ κατισχύοντες τοὺς λόγους μου ὥσει τὰ ἄστρα τοῦ οὐρανοῦ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

^e This refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35.

^f Cf. Matt. xiii. 40; p. 221, note.

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11. H. *The Master of the House bringing from his Treasure things new and old.*

[xiii. 51 “¹Συνήκατε ταῦτα πάντα;” λέγουσιν αὐτῷ (ii)
 “Ναί.” 52 ὁ δὲ¹³ εἶπεν⁴ αὐτοῖς “Διὰ τοῦτο πᾶς
 γραμματεὺς μαθητευθεὶς⁵ τῇ βασιλείᾳ τῶν οὐρανῶν
 ὁμοίος⁶ ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει
 ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ παλαιά.”]
 [53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,
 μετήρην ἐκείθεν.]

1 (C ll s^c + λέγει αὐτοῖς (s^c to His disciples) ὁ Ἰησοῦς)
 2 (C ll + κύριε) 3 (D 2 ll omit) 4 D ll λέγει 5 (D * μαθη-
 ευθεὶς, D ll + ἐν) 6 (N + ὁμοία)

12. THE PARABLE OF THE LOST SHEEP.

Either we have here independent reports of the same parable, or more probably the differences are due to editorial work, for S. Luke links the parable closely with the parables of the Lost Drachma and of the Prodigal Son which follow in his Gospel; and in S. Matthew's last verse the phrase “one of these little ones” points back to Matt. x. 42, xviii. 6, 10, being only a refrain. For the idea of the parable cf. 1 Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. Cf. Hebr. xiii. 20 and S. John's ‘Good Shepherd’ and His sheep, x. 1 ff.

(In a different context.)

xviii. 12 “Τί¹ ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ
 ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει²
 τὰ ἐνεσθῆκοντα ἐννέα³ ἐπὶ τὰ ὄρη¹⁴ καὶ πορευθεὶς⁵ ζητεῖ⁶
 τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω
 ὑμῖν ὅτι χαίρει⁷ ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεσθῆκοντα
 ἐννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα
 ἔμπροσθεν⁴ τοῦ πατρὸς μου⁸ τοῦ ἐν⁹ οὐρανοῖς ἵνα ἀπόλῃται
 ἐν¹⁰ τῶν μικρῶν τούτων.”

1 (D l s^c + δέ) 2 (N l ἀφίσι, D l ἀφίσην) 3 (B + πρόβατα)
 4 (N omits) 5 (D πορευόμενος) 6 (H l ζητήσῃ, ll vadet
 quaerere) 7 (ll gaudebit) 8 N ll s^c ὑμῶν (D s^c ἡμῶν)
 9 (D + τοῖς) 10 (ll εἰς)

(Here follows “IF THY BROTHER SIN AGAINST
 THEE,” IV. § 43.)

xv. 3 [Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην
 λέγων¹] 4 “Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων² ἑκατὸν πρόβατα
 καὶ ἀπολέσας³ ἐξ αὐτῶν ἓν¹⁴ οὐ καταλείπει¹⁶ τὰ ἐνεσθῆ-
 κοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός¹⁶
 ἕως⁷ εὕρῃ αὐτό; 5 καὶ εὕρων [ἐπιτίθῃσιν ἐπὶ τοὺς ὄμους
 αὐτοῦ] χαίρων, 6 [καὶ ἐλθὼν¹⁸ εἰς τὸν⁹ οἶκον συνακαλεῖ¹⁰
 τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς ‘Συνχαρήτε
 μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.’] 7 λέγων¹¹
 ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ
 μετανοοῦντι [ἢ ἐπὶ ἐνεσθῆκοντα ἐννέα δικαίους οἵτινες οὐ
 χρεῖαν ἔχουσιν¹² μετανοίας].”

1 (D 2 ll ss omit) 2 (D δς ἔχει) 3 (D + ἀπολέσῃ, ll erra-
 verit, l perierit) 4 (l + omits) 5 (D οὐκ ἀφίσην)
 6 (D ll ss ἀπελθὼν τὸ ἀπ. ζητεῖ) 7 (N + οὐ) 8 (D s^c + ἐλθω δέ)
 9 (D omits) 10 (D συνακαλεῖται) 11 (D s^c + δέ, l + ergo)
 12 (D * οὐχ ἔχουσι χρεῖαν)

13. THE PARABLE OF THE UNMERCIFUL SERVANT.

1. *Ten thousand talents.*

[xviii. 21 Τότε προσελθὼν ὁ¹ Πέτρος εἶπεν (αὐτῷ)² “Κύριε,
 ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως
 ἑπτάκις;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Οὐ ἑπτάκις, ἀλλὰ
 ἕως ἑβδομηκοντάκις ἑπτά.”]

1 (D omits) 2 N s^c omit 3 (ss omit) 4 (ss + ἑπτά,
 D ἑπτάκις)

(Matt. xviii. 21 f. = Luke xvii. 3 f., IV. § 7.)

* Cf. Luke xv. 9, 24, 32.

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[xviii. 23 “[Διὰ τοῦτο] ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν (ii) ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη⁵ εἰς⁶ αὐτῷ ὀφειλέτης μυρίων⁷ ταλάντων. 25 μὴ. ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος¹⁸ πρᾶθῆναι καὶ τὴν γυναῖκα⁹ καὶ τὰ τέκνα¹⁰ ἡ καὶ πάντα ὅσα ἔχει¹¹, καὶ ἀποδοθῆναι^{18, 13}. 26 πεσὼν οὖν¹⁴ ὁ δοῦλος¹⁵ προσεκύνει αὐτῷ¹⁶ λέγων¹⁷ ‘Μακροθύμησον ἔπ’ ἐμοί¹⁸, καὶ πάντα⁶ ἀποδώσω σοι¹⁹.’ 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου²⁰ (ἐκείνου)²¹ ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.]

5 (N ll προσνήχθη) 6 (l omits) 7 (N πολλῶν, l centum) 8 (lss omit, E ll + αὐτοῦ) 9 (D ll + αὐτοῦ) 10 (N παιδία) 11 (N D ll εἶχεν) 12 (D † ἀποθῆναι) 13 (ss and that everything which he had should be taken away) 14 (D ll δέ, 2 ll + ad pedes domini sui) 15 (D ll + ἐκείνος) 16 (lss dominum suum) 17 (N ll + Κύριε) 18 (l omits, D ἐπ’ ἐμέ) 19 (D 4 ll s^a omit) 20 (s^o his lord, s^a omits) 21 B ss omit

2. One hundred francs.

[xviii. 28 “Ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος¹ εὗρεν ἓνα τῶν (ii) συνδούλων αὐτοῦ ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων ‘Ἀπόδος² ἡ εἴ τι¹³ ὀφείλεις.’ 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ⁴ παρεκάλει αὐτὸν λέγων ‘Μακροθύμησον ἔπ’ ἐμοί⁵, καὶ⁶ ἀποδώσω σοι.’ 30 ὁ δὲ οὐκ ἤθελεν⁸, ἀλλὰ⁹ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως¹⁰ ἀποδοῦ¹¹ τὸ ὀφειλόμενον. 31 ἰδόντες οὖν¹² οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα¹³ ἐλυπήθησαν σφόδρα¹⁴, καὶ¹⁵ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν¹⁶ πάντα τὰ γενόμενα¹⁷.]

1 (B omits) 2 (C 2 ll ss + μοι) 3 (lss quod or quae) 4 (E 2 ll + εἰς τοὺς πόδας αὐτοῦ) 5 (CD ἐμέ) 6 (D κάγω) 7 (ss omit, K ll + πάντα) 8 (D ll ἠθέλησεν) 9 (N καὶ) 10 (D + οὔ) 11 (N * ἀποδοῖ, C l + πᾶν) 12 (C ll δέ) 13 (D ll γινόμενα) 14 (s^a omits) 15 (N οἱ δέ) 16 (D αὐτῶν) 17 (H l γινόμενα)

3. Forgiveness is conditional.

[xviii. 32 “Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος (ii) αὐτοῦ λέγει αὐτῷ¹ ‘Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με.’ 33 οὐκ ἔδει² καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς κάγω σὲ ἠλέησα.’ 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασιανισταῖς ἕως (οὔ)³ ἀποδοῦ⁴ πᾶν⁵ τὸ ὀφειλόμενον⁶. 35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος⁶ ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.’”]

1 (D omits) 2 (D ll + οὐκ) 3 B omits 4 (D omits) 5 (N C + αὐτῷ) 6 (C εἶπουρ.) 7 (C 2 ll + τὰ παραπτώματα αὐτῶν)

VARIOUS.

A talent contained 60 *minae* or 6,000 *drachmae*, = £240. The sum mentioned therefore amounts to £2,400,000, and the ‘slave’ who owed it must have been a courtier of the highest rank, representing an Apostle or archbishop of the Church.

The whole parable is an illustration of one of the petitions in the Lord’s Prayer, “Forgive us our debts, as we forgive them that are indebted to us.”

The phrase *συναίρειν λόγον* occurs twice here and once in Matt. xxv. 19.

λυπεῖσθαι is not used by S. Luke—S. Mark has it of the rich ruler (x. 22=Matt. xix. 22) ἀπῆλθεν λυπούμενος, and at the prediction of S. Peter’s denial (xiv. 19=Matt. xxvi. 22). S. Matthew also has it of Herod Antipas xiv. 9, and of our Lord in Gethsemane. These identical words (ἐλυπήθησαν σφόδρα) are repeated—probably by transference—in Matt. xvii. 23. The word *λυπεῖσθαι* is used in John xvi. 20, xxi. 17.

Some have felt a difficulty at the king’s revoking his gift, as though he had lost the power to do so, but the king represents God, and Biblical theology uniformly teaches that all God’s promises, threats and prophecies are conditional. He never loses control but can always revoke them. (See ‘N.T. Problems’ pp. 323—330.)

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VARIOUS.

14. THE PARABLE OF THE DISCONTENTED LABOURERS IN THE VINEYARD.

14. A. *Hiring the men.*

[xix. 30 "Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.]
 [xx. 1 "Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν (ii)
 ἀνθρώπῳ οἰκοδεσπότην ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώ-
 σασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 συμ-
 φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν
 ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ
 ἐξεληθὼν⁴ περὶ τρίτην ὥραν εἶδεν⁵ ἄλλους ἐστῶτας ἐν
 τῇ ἀγορᾷ ἄργους. 4 καὶ ἐκείνοις εἶπεν 'Υπάγετε καὶ
 ὑμεῖς εἰς τὸν ἀμπελῶνα⁶, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω
 ὑμῖν.' 5 οἱ δὲ ἀπηλθον. πάλιν (δὲ)⁷ ἐξεληθὼν περὶ
 ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ
 τὴν ἐνδεκάτην⁸ ἐξεληθὼν⁹ εὗρεν ἄλλους ἐστῶτας¹⁰, καὶ
 λέγει αὐτοῖς 'Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν
 ἄργοι;' 7 λέγουσιν αὐτῷ "Ὅτι οὐδεὶς ἡμᾶς¹¹ ἐμισθώ-
 σατο.' λέγει αὐτοῖς 'Υπάγετε καὶ ὑμεῖς εἰς τὸν
 ἀμπελῶνα¹².'

1 (E? l γάρ) 2 (C + oi) 3 (ll omit, l autem) 4 (D
 διεξεληθὼν) 5 (D ll εἶδεν) 6 (NC ll + μου) 7 B ll omit
 8 (C ll ss + ὥραν) 9 (N? D ll ἐξεληθεν, D ll + καὶ) 10 (C ll + ἀρ-
 γούς) 11 (N omits) 12 (D ll + μου, C ll ss + καὶ ὁ ἐὰν ᾖ
 δίκαιον λήμψεσθε)

14. B. *Paying off the men.*

xx. 8 "Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμ- (ii)
 πελῶνος τῷ ἐπιτρόπῳ αὐτοῦ 'Κάλεσον τοὺς ἐργάτας
 καὶ ἀπόδος¹ τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων
 ἕως τῶν πρώτων.' 9 ἐλθόντες δὲ² οἱ περὶ τὴν ἐν-
 δεκάτην ὥραν ἔλαβον ἀνὰ δηνᾶριον. 10 καὶ ἐλθόντες
 οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον³ λήμψονται καὶ
 ἔλαβον (τὸ)⁴ ἀνὰ δηνᾶριον καὶ αὐτοί⁵. 11 λαβόντες
 δὲ ἐγόγγυζον⁶ κατὰ τοῦ οἰκοδεσπότης 12 λέγοντες⁷
 'Οὔτοι οἱ⁸ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
 αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς
 ἡμέρας καὶ τὸν καύσωνα.'

1 BD ll ss + αὐτοῖς 2 (D ll οὐν) 3 (N πλεονα, D πλείω)
 4 BD omit 5 (l omits) 6 (D ll ἐγόγγυσαν) 7 (C? l + ὅτι)
 8 (C † omits)

14. C. *The Apology.*

xx. 13 "Ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν 'Ἐταῖρε, (ii)
 οὐκ¹ ἀδικῶ σε². οὐχὶ δηναρίου συνεφώνησάς μοι;
 14 ἄρον τὸ σὸν καὶ ὑπάγε. θέλω δὲ³ τούτῳ τῷ
 ἐσχάτῳ δοῦναι ὡς καὶ σοί⁴. 15 οὐκ ἔξεστίν⁵ μοι ὁ
 θέλω ποιῆσαι ἐν τοῖς ἐμοῖς⁶; ἡ ὁ ὀφθαλμός σου
 πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;' 16 Οὕτως ἔσον-
 ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι⁷."]^a

1 (N * οὐχ) 2 (ss do not injure me) 3 B θέλω ἐγώ
 (ss And if I will) 4 (N † σοί) 5 (NC ll + ἡ) 6 (D ss ἔστω)
 7 (ll omit) 8 (CD ll ss + πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ
 ἐκλεκτοί)

(Matt. xix. 30=Mark x. 31.)

It is generally assumed that eternal life is the wage offered to all alike and despised by those who expect something more, but (1) one franc a day is too small a sum for so great a reward; it is barely enough to keep body and soul together. (2) Wages can be demanded and recovered at law, but eternal life is a free gift. (3) There will be no murmuring at the final verdict: "Every mouth will be stopped and all the world become guilty before God." (4) Final rewards will not be equal. Some will govern ten cities, some five, each according to his ability. We believe therefore that the franc a day represents rather those Christian privileges which are enjoyed in this life—Church membership, the holy Scriptures, the sacraments. No doubt these things would generally be denoted by 'rations' (τὸ σιτομέτριον, Luke xii. 42), but these were hired servants who had agreed to receive money instead. Of course if it be clearly understood that eternal life begins now but is consummated hereafter, then, if our parable be strictly confined to the first beginnings of it, many of our objections disappear. At any rate we must keep clear of final rewards.

^a This refrain occurs Mark x. 31=Matt. xix. 30, xx. 16; Luke xiii. 30.

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15. THE PARABLE OF THE TWO SONS WHO WERE BIDDEN TO LABOUR IN THE VINEYARD.

This parable stands between two Marcan sections, (1) the question about John's baptism, (2) the parable of the vine-dressers slaying the heir. The place is probably chosen because John is mentioned here, and also a vineyard; for trifles like these seem often to have had more weight with the catechists than deeper considerations of subject-matter.

Here only are *τελῶναι* joined with *πόρναι*, elsewhere they are joined with *ἀμαρτωλοὶ* (Mark ii. 15, &c.).

S. Matthew (32) supports S. Luke in declaring that the Jewish rulers as a class did not accept John's baptism (Luke vii. 30). See Matt. iii. 7 note, II. § 1.

[xxi. 28 “[Τὶ δὲ ὑμῶν δοκεῖ;] ἄνθρωπος¹ εἶχεν τέκνα (ii) δύο. ²προσελθὼν³ τῷ πρώτῳ εἶπεν ‘Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι⁴.’ ²⁹ὁ δὲ ἀποκριθεὶς⁵ εἶπεν ‘Ἐγώ, κύριε’ καὶ οὐκ ἀπήλθεν⁶. ³⁰προσελθὼν³ δὲ τῷ δευτέρῳ⁷ εἶπεν ὡσαύτως· ‘Ὁ δὲ ἀποκριθεὶς⁸ εἶπεν⁹ ‘Οὐ θέλω,’ ὕστερον μεταμεληθεὶς ἀπήλθεν¹⁰. ³¹τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς;’ λέγουσιν¹⁰ ‘Ὁ ὕστερος¹¹.’ λέγει αὐτοῖς ὁ Ἰησοῦς ‘Ἀμὴν λέγω ὑμῖν ὅτι¹² οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ^a. ³²ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ¹³ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι¹⁴ αὐτῷ.’]

1 (C ll ss + τις) 2 BCD ll + καὶ 3 (ss omit) 4 (D ll εἰς τὸ ἀμπελῶνα) B ll + μου 5 (ss omit) 6 NCD ll ss ‘Οὐ θέλω’ ὕστερον (CD ll + δὲ, D † + μετὰ) μεταμεληθεὶς ἀπήλθεν, (D ll + εἰς τὸν ἀμπελῶνα) 7 (NCD ll ss ἐτέρῳ) 8 (N † omits) 9 NCD ll ss ‘Ἐγώ, κύριε (D ll + ὑπάγω)’ καὶ οὐκ ἀπήλθεν 10 (C ll + αὐτῷ) 11 NCD ll πρῶτος, D ll ss † ἔσχατος 12 (N omits) 13 (NCD ll, D ll ss omit) 14 (ll quod non credidistis)

WH. are probably right in following Cod. B in this famous passage, for, though unsupported, it explains the variants. If the clauses in vv. 28—30 were inverted at an early date, the reading ὁ πρῶτος would be a natural correction to make sense. The scribes however who follow Cod. D must have taken a different view of the matter. They regarded the answer as wilful and defiant, in fact as an example of “the sin against the Holy Ghost,” the essence of which consists in a determined perversion of what a man knows to be the truth. The sternness of our Lord's next words might well be pleaded in support of this view. The reading of Cod. D ὁ ἔσχατος will be a good example of what is quite common in D, the correction of the Greek to agree more closely with the Latin, which gives *novissimus*. The suggestion of WH. that the clause λέγουσιν “Ὁ ὕστερος” is a primitive interpolation is not so probable. Not only are such questions regularly answered in Greek authors, but in this place the words are almost necessary to the coherence of the passage.

Those who object that if the first son, who was invited, refused to go, it would be more natural for the father to ask the second, must remember (1) that God's vineyard is large enough for many workmen, (2) that the son, who professed readiness to go but went not, represents the Jews, and the call came to them first.

16. THE PARABLE OF THE MARRIAGE FEAST (OR GREAT DINNER).

These two parables, like that of the Talents or Pounds (Matt. xxv. 14 ff.) and the Lost Sheep (Matt. xviii. 12 ff. = Luke xv. 1 ff.), seem to have the same basis, but to be expanded, partly by conflation, partly by editorial changes, in both Evangelists. The various excuses for declining the banquet are peculiar to S. Luke, and the incident of the man without the wedding garment is peculiar to S. Matthew. S. Luke's “poor, maimed, blind and halt” are transferred from Luke xiv. 13. The prophetic allusion to the burning of Jerusalem (v. 7) is found only in S. Matthew. The word *ἐταίρε* ‘comrade’ is found also in Matt. xxvi. 50, where it is applied to Iscariot, and in Matt. xx. 13 of the Discontented Labourers. S. Matthew concludes with two refrains, the latter of which is hardly suitable, for in the parable only one man out of many was rejected.

16. A. The guests are invited, but refuse to come.

(Spoken in the Temple courts.)

xxii. 1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν¹ παραβολαῖς αὐτοῖς λέγων²] 2 “Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν³.

1 (N omits) 2 (3 ll ss omit) 3 (C omits)

(Spoken at a Pharisee's dinner table.)

xiv. 15 [Ἀκούσας δὲ τις τῶν συνακαειμένων ταῦτα¹ εἶπεν αὐτῷ “Μακάριος ὅστις² φάγεται ἄρτον³ ἐν τῇ βασιλείᾳ τοῦ θεοῦ^b.” 16 ὁ δὲ⁴ εἶπεν αὐτῷ⁵]

“Ἀνθρώπος τις ἐποίει⁷ δεῖπνον μέγα⁸,

[καὶ ἐκάλεσεν πολλούς,]

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ [τῇ ὥρᾳ τοῦ δείπνου] εἰπεῖν τοῖς κεκλημένοις [“Ἐρχεσθε ὅτι ἤδη⁹ ἔτοιμά ἐστιν¹⁰”].

18 καὶ ἤρξαντο [ἀπὸ μιᾶς πάντες] παραιτεῖσθαι.

1 (N 2 ll ss omit) 2 (D ll δς) 3 (E ss ἄριστον) 4 (D † οὐ) 5 (N † omits) 6 (D 3 ll omit, U l αὐτοῖς) 7 (D ll ἐποίησεν) 8 (D * μέγαν) 9 (D ll + πάντα) 10 (N † εἰσιν)

^a See Matt. xix. 24c note, p. 103.

^b Rev. xix. 9, “μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι.”

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(THE PARABLE OF THE MARRIAGE FEAST [OR GREAT DINNER].)

In ἔχε με παρητημένον we have one of the very few Latin phrases found in N.T., = *habe me excusatum*.

16. B. *The various excuses.*

xiv. (18) [“1^o ὁ πρῶτος εἶπεν αὐτῷ² ‘Ἀγρόν ἡγόρασα καὶ ἔχω ἀνάγκη³ ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε⁴, ἔχε με παρητημένον.’ 19 καὶ ἕτερος εἶπεν ‘Ζεύγη βοῶν ἡγόρασα⁵ πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· 1^o ἐρωτῶ σε⁶, ἔχε με παρητημένον.’ 20 καὶ ἕτερος⁸ εἶπεν ‘Γυναικα ἔγημα⁹ 1^o καὶ διὰ τοῦτο¹⁰ οὐ δύναμαι ἐλθεῖν.’ 21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ¹¹ ταῦτα¹².]]

1 (P 2 II + Kai) 2 (D II omit) 3 (B † ἀνάγκη) 4 (S omits) 5 (D † ἡγορα) 6 (I omits) 7 (D II διὰ οὐ δύναμαι ἐλθεῖν, I non possum) 8 (D II ἄλλος) 9 (D II ἑλαβον) 10 (D διὰ, II et, SS omit) 11 (D + πάντα) 12 (3 II omit)

16. C. *The second invitation rejected.*

xxii. 4 “Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων ‘Εἰπατε τοῖς κεκλημένοις ‘Ἴδου 1^o τὸ ἀριστόν μου ἡτοίμακα, οἱ ταῦροί μου¹ καὶ τὰ σιτιστὰ τεθυμένα, καὶ² πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.’” 5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὅς³ μὲν εἰς τὸν ἴδιον ἀγρόν, ὅς⁴ δὲ ἐπὶ τὴν ἔμπορίαν αὐτοῦ⁵. [6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν⁶.]]

1 (3 II omit) 2 (S omits) 3 (SC δ, D II οἱ) 4 (D II οἱ) 5 (D II αὐτῶν)

16. D. *The invitation of the poor.*

xxii. 7 “1^o ὁ βασιλεὺς¹ ὠργίσθη, [καὶ πέμψας 1^o στρατεύματα² αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν³.]]

8 τότε λέγει τοῖς δούλοις αὐτοῦ

“Ὁ μὲν γάμος ἔτοιμός ἐστιν,

οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,

καὶ ὅσους ἂν εὑρήτε καλέσατε εἰς τοὺς γάμους.”

[10 καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι³ εἰς τὰς ὁδοὺς συνήγαγον πάντας οὗς⁴ εὑρόν, πονηροὺς τε καὶ ἀγαθοὺς·] καὶ ἐπλήσθη ὁ νυμφῶν⁵ ἀνακειμένων.

1 (C II Kai ἀκούσας ὁ βασιλ. ἐκείνος, D I Ἐκείνος ὁ βασιλ. ἀκούσας) 2 (D II S^o τὸ στρατεύματα) 3 (D II αὐτοῦ) 4 (C II ὅσους) 5 (D γάμος τῶν, C † ἄγαμος)

16. E. *The man without the wedding garment.*

[xxii. 11 “Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς (ii) ἀνακειμένους εἶδεν ἐκεῖ¹ ἄνθρωπον οὐκ² ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ ‘Ἐταῖρε, πῶς εἰσῆλθες³ ὧδε μὴ ἔχων ἔνδυμα γάμου;’ ὁ⁴ δὲ ἐφωμώθη. 13 τότε ὁ βασιλεὺς⁵ εἶπεν τοῖς διακόνοις ‘Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας⁶ ἐκβάλετε⁷ αὐτόν εἰς τὸ σκότος τὸ ἐξώτερον⁸.’ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁹. 14 πολλοὶ γάρ⁸ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.”]]

1 (S omits) 2 (D μὴ) 3 (D II ἦλθες) 4 (D ὅς) 5 (I omits) 6 (D II SS Ἄρατε αὐτόν ποδῶν καὶ χειρῶν καὶ, C 2 II + ἄρατε καὶ) 7 (D βάλετε) 8 (II autem)

xiv. (21) “1^o Τότε ὀργισθεὶς¹ ὁ οἰκοδεσπότης [εἶπεν τῷ δούλῳ αὐτοῦ

“Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς² πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς³ εἰσάγαγε³ ὧδε.” 22 καὶ εἶπεν ὁ δοῦλος ‘Κύριε⁴, γέγονεν ὅ⁵ ἐπέταξας, καὶ ἔτι τίς⁶ ὁποῖον ἔστιν.’ 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον⁶

“Ἐξέλθε εἰς τὰς ὁδοὺς [καὶ φραγμοὺς]

καὶ ἀνάγκασον εἰσελθεῖν⁷,

ἵνα γεμισθῇ μου ὁ οἶκος.”

[24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν⁸ ἐκείνων⁹ 1^o τῶν κεκλημένων¹⁰ γεύεται μου τοῦ δείπνου.”]]

1 (D I Kai, D * ὀργεῖς) 2 (D omits) 3 (D ἐνεγκε) 4 (D 2 II omit) 5 (A II ὡς) 6 (D II SS + αὐτοῦ, S + † ε) 7 (I + quoscumque inveneris) 8 (SD 2 II ἀνθρώπων) 9 (D omits) 10 (2 II qui vocati sunt et non venerunt)

^o Compare Matt. xxi. 35, p. 116.

^a Compare Matt. xxi. 41, p. 116.

^e Compare Luke xiv. 13, IV. § 108.

^f This refrain occurs Matt. viii. 12, xxii. 13, xxv. 30.

^g This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

17. WARNING AGAINST PHARISAISM.

Again upon a slight Marcan foundation S. Matthew has built a goodly pile of *Logia* forming a magnificent Church lesson, and again S. Luke has kept the two sources separate, faithfully transcribing the Marcan matter by itself and gathering the *Logia* into a new conflation.

This case more than any other supports the idea that the various *Logia* which are collected here were originally scattered over the source, two or three of them at most standing together in it, for S. Luke's arrangement is entirely different from S. Matthew's. Those Woes which he omits belong, as I suppose, to the deuterio-Matthaeus.

S. Matthew with great rhetorical effect addresses the Woes throughout to "the scribes and Pharisees," solemnly repeating six times the same preface "Woe unto you, scribes and Pharisees, stage-players," but this is editorial work, for in S. Luke the scribes and the stage-players disappear, and the woes are sometimes addressed to the Pharisees, sometimes to the lawyers.

17. A. Beware of the Scribes.

The opening verse in SS. Matthew and Luke is editorial. In S. Matthew two verses follow which we assign to the fourth Division (§ 32) from their resemblance of thought to another *Logion* of that Division (§ 38).

[xxiii. 1 Ἦν τότε (ὁ) Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.]

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (I Et dixit illis) 5 (D ‡ + πάντα οὖν) 6 (D^s omits, 2? ll + τηρεῖν) 7 (D ποιεῖτε, s^c hear and do) 8 (N^s omit)

(For S. Mark's parallel see 1 § 43 b.)

xx. 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς Προσέχετε ἀπὸ τῶν γραμματέων τῶν θέλοντων περιπατεῖν ἐν στολαῖς.]

1 (N ll + αὐτοῦ) 2 (ss στοαῖς)

(Continued on next page.)

17. B. Pharisees touch not the Burdens which they lay on others.

S. Luke's δυσβάστακτος and προσψάύω are found here only in N.T.

(From a discourse at a Pharisee's breakfast table. The comparison of the Pharisees to unwhitewashed sepulchres immediately precedes 17 M.)

xi. 45 Ἀποκριθεὶς δὲ τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι]

φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, †

xxiii. 4 Δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουνσιν κινήσαι αὐτά.

1 (D ll γὰρ) 2 (N + μεγάλη) 3 B ll + καὶ δυσβάστακτα, (D + ‡ καὶ ἀδυσβ.) 4 (ll omit) 5 (s^c omits)

καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.

1 (l omits) 2 (C + βαρέα καὶ) 3 s^c (ye take heavy burdens and lay them on men's shoulders) 4 (B + ὑμεῖς) 5 (C ἐπι) 6 (G ll τῷ δακτύλῳ) 7 (D 2 ll omit, 1 ss ea)

17. C. Pharisees make broad their Phylacteries.

[xxiii. 5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ (ii) θεαθῆναι τοῖς ἀνθρώποις, πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα.]

1 (Γ ll ss + τῶν ἱματίων αὐτῶν)

* Compare Matt. vi. 1 ff.

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(WARNING AGAINST PHARISAISM.)

17. D. *Pharisees love to be called Rabbi.*

Conflate.

(Marcan.)

xxiii. 6 “Φιλοῦσι δὲ¹ [τὴν πρωτοκλισίαν ἐν τοῖς δέλτοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ‘Ραββεῖ’². 8 ‘Ὑμεῖς δὲ μὴ κληθῆτε ‘Ραββεῖ’³, εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος⁴, πάντες⁵ δὲ ὑμεῖς ἀδελφοί ἔστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν⁶ ἐπὶ τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος⁷. 10 μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἵστί⁸ εἰς^{9,10} ὁ χριστός.]

11 ὁ δὲ¹¹ μείζων ὑμῶν¹² ἔσται ὑμῶν¹³ διάκονος.

1 (1 γὰρ) 2 (D ss + ‘Ραββεῖ) 3 (N † omits) 4 (ND καθηγητῆς, s^c + Christ) 5 (s^c omits) 6 (D ὑμῶν) 7 (D ll ἐν οὐρανοῖς) 8 (l omits) 9 (ll ss omit) 10 (N 2 ll εἰς γὰρ ἔστιν ὑμῶν ὁ κ.) 11 (D ll omit) 12 (ss Whoso wishes to be great among you) 13 (N omits)

(For S. Matthew’s doublet and S. Mark’s parallels see I. § 43 b, 30 b, 34 b.)

xx. (46) [“Καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δέλτοις.”]

Doublet:

[xi. 43 “Οὐαὶ ὑμῖν τοῖς Φαρισαίοις¹, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς².”]

1 (ND ll Φαρισαῖοι, s^c scribes and Ph.) 2 (CD ll + καὶ (C + τὰς) πρωτοκλισίας ἐν τοῖς δέλτοις)

(In a different context.)

xxii. (26) “Ὁ μείζων ἐν ὑμῖν γινέσθω [ὡς ὁ¹ νεώτερος², καὶ ὁ ἡγούμενος] ὡς ὁ διακονῶν³.”

1 (D omits) 2 (D^{ss} ll μικρότερος, l † minus) 3 (D διὰ κωνος)

17. E. *He that exalts himself will be abased.*

(From “SIT DOWN IN THE LOWEST ROOM.”)

xxiii. 12 “Ὅστις δὲ¹ ὑψώσει ἑαυτὸν ταπεινωθήσεται², καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται³.”

1 (s^c γὰρ) 2 (Ells^c + 13 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψετε περισσώτερον κρίμα. N.B. 4 ll s^c put this verse after v. 14)

xiv. 11 “Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται¹ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται².”

Doublet:

(From the story of THE PHARISEE AND PUBLICAN.)

xviii. (14) “Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν³ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.”

1 (D^s ταπεινοῦται) 2 (D^s ὑψοῦται) 3 (D αὐτὸν)

17. F. *Pharisees lock up Heaven (take away the Key of Knowledge).*

Cf. Matt. xvi. 19, “δώσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν.” Cf. Rev. i. 18, iii. 7, ix. 1, xx. 1.

(After “THE BLOOD OF THE PROPHETS WILL BE REQUIRED.”)

xxiii. 14 “Οὐαὶ δὲ¹ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ² οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

1 (N l omit) 2 (M 2 ll δὲ)

xi. 52 “Οὐαὶ ὑμῖν

τοῖς νομικοῖς,

ὅτι ἤρατε¹ τὴν κλεῖδα² τῆς γνώσεως³ αὐτοὶ οὐκ εἰσῆλθατεκαὶ τοὺς εἰσερχομένους⁴ ἐκωλύσατε.”

1 (D ll ss ἐκρύψατε) 2 (D κλεῖν) 3 (D ll + καὶ) 4 (D εἰσπορευομένους)

^b Matt. xviii. 4, “ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.”
1 Pet. v. 6, ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. James iv. 10, ταπεινώθητε ἐνώπιον Κυρίου, καὶ ὑψώσει ὑμᾶς.

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17. G. *Pharisees compass Sea and Land to make one Proselyte.*

xxiii. 15 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

διπλότερον is a late form for διπλούσπερον, from διπλός, and it cannot mean ‘two-fold more’ but ‘well-nigh two-fold,’ ‘almost twice as bad as yourselves.’

1 (D ll ἕνα ποιήσητε)

17. H. *Pharisees use false Casuistry respecting Oaths.*

xxiii. 16 “Οὐαὶ ὑμῖν, ὀδῆγοι¹ τυφλοὶ οἱ² λέγοντες “Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν, ὅς δ’ ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.³ 17 μωροὶ καὶ⁴ τυφλοί, τίς γὰρ μείζων⁵ ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας⁶ τὸν χρυσόν; 18 καὶ “Ὅς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν, ὅς δ’ ἂν ὁμόσῃ⁷ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.⁸ 19 τυφλοί, τίς γὰρ μείζων⁹, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον¹⁰ τὸ δῶρον; 20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι⁹ αὐτόν· 22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθήμενῳ ἐπάνω αὐτοῦ.

Our Lord’s teaching about oaths is also seen in the Sermon on the Mount v. 33 ff., where again it is peculiar to S. Matthew.

The contempt into which Jews brought their religion by these casuistical distinctions is well illustrated by Martial’s epigram (xi. 94. 7):

Ecce negas iurasque mihi per templa Tonantis:
 non credo; iura, verpe, per Anchialum:

an attempt apparently to reproduce

.םיחללתי ביה

1 (N + oi) 2 (D omits) 3 (8^c omits) 4 (D † μείζων)
 5 (C ll ἁγιάζων) 6 (8^c † omits) 7 BC 2 ll + μωροὶ καὶ
 8 (C † ἁγιάζων) 9 CD κατοικήσαντι

17. I. *Pharisees tithe Trifles but neglect weighty Matters.*

(Continuation with different arrangement.)

xxiii. 23 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἀνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε¹ τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος² καὶ τὴν πίστιν· ταῦτα δὲ³ ἔδει ποιῆσαι κακεῖνα μὴ ἀφείναι⁴.

xi. 42 [“Ἀλλὰ] οὐαὶ ὑμῖν τοῖς Φαρισαίοις¹, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον² καὶ τὸ πήγανον καὶ πᾶν³ λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ⁴. ταῦτα δὲ⁵ ἔδει⁶ ποιῆσαι κακεῖνα μὴ παρῆναι⁷.”

1 (B * ἀφήκετε) 2 (C τὸν ἔλεον) 3 (ND ll omit)
 4 (CD ἀφείναι)

1 (18^c scribae et Phariseae) 2 (N * ἡδύοσμον) 3 (N τὸ corrected to πᾶν) 4 (B omits) 5 (ND 3 ll omit, 4 ll enim) 6 (A l δεῖ) 7 (N ἀφείναι, C ἀφίεναι) 8 (D omits)

17. K. *Pharisees strain out the Gnat but swallow the Camel.*

xxiii. 24 “Ὁδῆγοι τυφλοί, ¹διυλίζοντες² τὸν κώνωπα τὴν³ δὲ κάμηλον καταπίνοντες.

Hyperbolic expressions are frequent in our Lord’s teaching, e.g. A camel going through a needle’s eye: A beam in your eye: Adding a cubit to your stature.

1 (N + oi, C + ol) 2 (C † διυλίζονται) 3 (D τὸν)

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(WARNING AGAINST PHARISAISM.)

17. L. *Pharisees cleanse only the Outside of the Cup.*

The head of the Baptist was brought upon a πίναξ (Mark vi. 25). παροψίς in Attic was used of the condiment, not of the dish which held it. Hence perhaps the correction. The Pharisaic habit of washing pots and cups is alluded to in Mark vii. 2 ff. and our Lord's teaching about ceremonial cleanness in the same section.

S. Luke is concrete here (cf. Matt. vi. 19 note), 'Give the contents of the cup in charity.'

(Continuation with different arrangement.)

[xi. 37 Ἐν δὲ τῷ λαλήσαι¹ ἐρωτᾷ² αὐτὸν³ Φαρισαῖος ὅπως⁴ ἀριστήσῃ παρ' αὐτῶν⁵· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν⁶ ἐθαύμασεν ὅτι⁷ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν]

“Νῦν ὑμεῖς οἱ Φαρισαῖοι⁸
τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τοῦ πίνακος καθαρίζετε,”[†]

τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἀρπαγῆς καὶ πονηρίας.

[40 ἄφρονες, οὐχ¹⁰ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνόντα¹¹ ὁδε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρά ὑμῶν ἐστίν¹².”]

1 (2 ll + haec) 2 (C ll ἡρώτα) 3 (CD ll + τις) 4 (D ss Ἐδεήθη δὲ αὐτοῦ τις Φ. ἵνα) 5 (D ll μετ' αὐτοῦ) 6 (ss when he had sat down) 7 (D ll s^c ἤρξατο (διακρινόμενος, s^c omits) ἐν αὐτῷ λέγειν “Διὰ τὸ) 8 (D l + ὑποκριταί) 9 (ss † + ο) 10 (B * οὐκ) 11 (l omits, ll quod superest) 12 (D l ἔσται, l omits)

xxiii. 25 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι καθαρίζετε τὸ ἔξωθεν¹ τοῦ ποτηρίου
καὶ τῆς παροψίδος,
ἔσωθεν δὲ γέμουσιν ἐξ² ἀρπαγῆς καὶ ἀκрасίας³.
26 Ἐφαρισαῖε⁴ τυφλέ, καθάρισον⁵ πρῶτον τὸ ἐντὸς τοῦ
ποτηρίου

(καὶ τῆς παροψίδος),⁶

ἵνα γένηται καὶ τὸ ἐκτὸς⁷ αὐτοῦ⁸ καθαρὸν.

1 (D ἐξω) 2 (CD ll omit) 3 (C l ἀδικίας, 4 ll immunditia = ἀκαθαρσίας) 4 (C * Φαρισαῖοι) 5 (l s^s plural) 6 (D 2 ll s^s omit) 7 (D ἔξωθεν, ss † ἐντὸς) 8 (ss αὐτῶν, ll omit)

17. M. *Pharisees are like to whitewashed (unwhitewashed) Sepulchres.*

Sepulchres were whitewashed because touching a sepulchre caused serious ceremonial defilement. Old forgotten sepulchres could not be whitewashed. To a Jew dead men's bones were a polluting abomination, but S. Luke, a Gentile physician, would regard them differently, cf. Mark xii. 27 note. If these *Logia* are the same, they have been much changed during oral tradition.

(Continuation with different arrangement.)

xxiii. 27 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε¹ τάφοις κεκοιμημένοις, ὅτινες² ἔξωθεν μὲν φαίνονται³ ὡραῖοι⁴· ἔσωθεν δὲ γέμουσιν⁵ ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

1 B ὁμοιάζετε 2 (ss omits) 3 (F ll + τοῖς ἀνθρώποις) 4 (ss omits, D ἔξωθεν ὁ τάφος φαίνεται ὡραῖος) 5 (D γέμει)

xi. 44 “Οὐαὶ ὑμῖν¹, ὅτι ἐστὲ ὥς τὰ² μνημεῖα τὰ³ ἀδηλα, καὶ οἱ ἄνθρωποι οἱ⁴ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.”

1 (D ll + γραμματεῖς καὶ Φαρισαῖοι, ll + ὑποκριταί) 2 (D ll ss omit) 3 (D omits) 4 (D ll omit)

ὡραῖος is used for καλός in N.T., but it is rare. ἀνομία is found in the Gospels only in S. Matthew, often in S. Paul.

17. N. *Pharisees restore the Sepulchres of the Prophets.*

(Continuation with different arrangement.)

xxiii. 29 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

xi. 47 “Οὐαὶ ὑμῖν,
ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν¹
1 (l + et ornatis sepulcra iustorum)

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xxiii. 30 “καὶ λέγετε
 ‘Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.’
 31 ὥστε μαρτυρεῖτε ἑαυτοῖς
 ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.
 32 καὶ ὑμεῖς πληρώσατε ¹ τὸ μέτρον τῶν πατέρων ὑμῶν ^a.
 33 ὅφεις γεννήματα ἐχιδνῶν ^b, πῶς φύγητε ³ ἀπὸ τῆς κρί-
 σεως τῆς γενένης;
 1 B1 πληρώσατε, (D ἐπληρώσατε, 1 impletis)
 † φύγετε)

xi. (47) [“οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς.”]
 48 ἄρα ἡμάρτυρές ἐστε ²
 “καὶ συνευδοκεῖτε ³ τοῖς ἔργοις τῶν πατέρων ὑμῶν, [ὅτι
 αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε ⁴].
 2 (CD11 μαρτυρεῖτε) 3 (D11 μὴ συνευδοκεῖν) 4 (1 gloria-
 mini, 8° are the sons of the murderers, C11 + αὐτῶν τὰ μνημεῖα)

17. O. The Blood of the Prophets will be required of this Generation.

(Continuation of the above.)

xxiii. 34 “Διὰ τοῦτο
 ἰδοὺ ἐγὼ ¹ ἀποστέλλω ² πρὸς ὑμᾶς ¹¹ προφήτας
 καὶ σοφοὺς καὶ γραμματεῖς·
 3 ἐξ αὐτῶν ἀποκτενεῖτε ⁴ καὶ σταυρώσατε,
 “καὶ ἐξ αὐτῶν ⁵ ἡμαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν ⁶
 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
 35 ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν ⁷ αἷμα δίκαιον
 ἐκχυννόμενον ⁸ ἐπὶ τῆς γῆς
 ἀπὸ τοῦ ¹ αἵματος Ἀβελ τοῦ δικαίου
 ἕως τοῦ ¹ αἵματος Ζαχαρίου [υἱοῦ Βαραχίου] ⁹,
 ὃν ἐφονεύσατε
 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου ^c.
 36 ἂμῃν λέγω ὑμῖν ¹⁰,
 ἡξέει ταῦτα ¹¹ πάντα ἐπὶ τὴν γενεὰν ταύτην.

xi. 49 “Διὰ τοῦτο [καὶ ἡ σοφία τοῦ θεοῦ εἶπεν] ¹
 “Ἀποστελῶ ² εἰς αὐτοὺς προφήτας
 καὶ ἀποστόλους,
 καὶ ³ ἐξ αὐτῶν ἀποκτενεύουσιν ⁴
 καὶ διώξουσιν ⁵,
 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]
 τὸ ἐκκεχυμένον ⁶ [ἀπὸ καταβολῆς κόσμου]
 “ἀπὸ ⁷ τῆς γενεᾶς ταύτης ¹³, †
 51 ἀπὸ αἵματος Ἀβελ ⁸
 ἕως ⁹ αἵματος Ζαχαρίου ¹⁰
 τοῦ ἀπολομένου
 μεταξὺ ^{11 12} τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ^{13 14} †
 ναὶ ¹⁴, λέγω ὑμῖν ¹⁵,
 ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.”

1 (D omits) 2 (D⁸ ἀποστελῶ) 3 (CD11 + καὶ)
 4 (D * ἀποκτενεῖτε) 5 (D 211 omit) 6 (D1 omit)
 7 (N omits) 8 (D * ἐκχυνν.) 9 (N omits, Gosp. Heb. filium
 Ioiadae) 10 (C1 + δτι) 11 (1 omits)

1 (D1 omit) 2 (D 211 -στέλλω) 3 (1 omits) 4 (N -κτελ-
 νουσιν) 5 (D ἐκδι.) 6 NCD ἐκχυννόμενον 7 (D11 ss
 ἕως) 8 (K11 + τοῦ δικαίου) 9 (C + τοῦ) 10 (D 8° + υἱοῦ
 Βαραχίου) 11 (N * μετοξὺ) 12 (D1 δν ἐφόνενσαν ἀνὰ μέσον)
 13 (D1 ναοῦ) 14 (C * ματ) 15 (1 + δτι)

17. P. Your House is left unto you desolate.

The Semitic form Ἱερουσαλὴμ for the Hellenic Ἱεροσόλυμα is never used in the Gospels of SS. Mark and John and here only in S. Matthew, but S. Luke decidedly prefers it; so does S. Paul. It occurs once in Heb. and twice in Rev.

xxiii. 37 “Ἱερουσαλὴμ Ἱερουσαλὴμ
 ἡ ¹ ἀποκτείνουσα ² τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ³,—
 ποσάκις ἠθέλησα ἐπισυναγαγεῖν ⁴ τὰ τέκνα σου,
 ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία (αὐτῆς ⁵)
 ὑπὸ τὰς πτέρυγας,

(After “HEROD WILL KILL THEE.”)
 xiii. 34 “Ἱερουσαλὴμ Ἱερουσαλὴμ
 ἡ ἀποκτείνουσα τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν ¹,—
 ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου
 ὃν τρόπον ὄρνις ² τὴν ἑαυτῆς ³ νοσσίαν ⁴ †
 ὑπὸ τὰς πτέρυγας,

1 (N omits) 2 (N ἀποκτενοῦσα, C ἀποκτείνουσα) 3 (D11 s^e)
 4 (N ἐπισυνάγειν) 5 (C ἐαυτῆς) B omits

1 (N † αὐτόν) 2 (ND * ὄρνιξ) 3 (N † ἐαυτοῦ) 4 (D11
 τὰ νοσσία αὐτῆς)

^a 1 Thess. ii. 15, ... τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἱησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάν-
 των ... 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.

^b Compare Matt. iii. 7, xii. 34.

^c LXX. 2 Chron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν Ἀζαρίαν τὸν τοῦ Ἰωδᾶ τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ
 λαοῦ καὶ εἶπεν..... 21 καὶ ἐπέθεντο αὐτῷ, καὶ ἐλιθοβόλησαν αὐτὸν δι’ ἐντολῆς Ἰωᾶς τοῦ βασιλέως ἐν αὐτῇ οἴκῳ Κυρίου.

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xxiii. (37) “καὶ οὐκ ἠθελήσατε;
 38 ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος ἡμῶν^{6d}.
 39 λέγω γὰρ ὑμῖν⁷,
 οὐ μὴ με ἴδῃτε ἀπ’ ἄρτι ἕως ἂν εἴπητε
 ‘Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου’^{8e}.”
 6 (D^s ἡμῶν) NCD 11 + ἐρημος 7 (D 11 + δτι) 8 (D θεοῦ)

xiii. (34) “καὶ οὐκ ἠθελήσατε.
 35 ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος ἡμῶν^{6d}.
 λέγω (δὲ)⁶ ὑμῖν⁷,
 οὐ μὴ ἴδῃτέ με ἕως⁸ εἴπητε †
 ‘Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου’⁹.”
 5 (D 11 s⁸ + ἐρημος) 6 N 11 omit 7 (A 11 + δτι)
 8 (N + ἂν, D 11 ss + ἥξει (= dies) ὅτε)

18. LOGIA RESPECTING THE COMING OF THE SON OF MAN^f.

18. A. False Prophets will arise.

Again S. Matthew has used a Marcan foundation for building upon it other Logia and again S. Luke has kept S. Mark's sections separate and has collected the new Logia with other matter into two great confections and one independent parable: three of the Logia, doubtless as belonging to the deuterio-Matthaeus, he omits, for two of them are so attractive and so suited to Gentiles that no other reason for omitting them can be tolerated.

S. Matthew, by acting thus, inextricably blends together the destruction of Jerusalem and the final destruction of the world, as though they were synchronous: S. Luke carefully separates them. Our inference is that S. Matthew's Gospel was drawn up before the destruction of Jerusalem, S. Luke's afterwards. See Mark xiii. 1 note.

xxiv. 10 “Καὶ τότε σκανδαλισθήσονται πολλοὶ^ε καὶ
 ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους⁷¹.
 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται² καὶ πλανή-
 σουσιν πολλούς· 12 καὶ διὰ τὸ πληθυνθῆναι³ τὴν ἀνομίαν
 ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν^h.”

1 (N eis θλίψιν) 2 (D 11 ἐξεγ.) 3 (D^s πληθύναι)

In S. Matthew all our Lord's eschatological teaching is collected into chapters xxiv., xxv. The result is some very striking lessons for Church reading.

18. B. Do not be credulous.

(From 'THE MISERIES OF THE LOST.')

xxiv. 26 “Ἐὰν οὖν¹ εἴπωσιν ὑμῖν ‘Ἰδοὺ ἐν τῇ ἐρήμῳ
 ἐστίν,’ μὴ ἐξέλθῃτε¹. 26¹ Ἰδοὺ ἐν τοῖς ταμείοις,’ μὴ
 πιστεύσητε·

27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται
 ἀπὸ ἀνατολῶν

καὶ φαίνεται³ ἕως δυσμῶν,

οὕτως ἔσται⁴ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

[28 ὅπου ἐὰν ᾖ τὸ πτώμα⁶, ἐκεῖ συναχθήσονται⁷ οἱ αἵετοί.”]

1 (N omits, 11 autem) 2 (2 11 + aut) 3 (D φαίνει)
 4 (11 + et) 5 (N + ποῦ, X 11 + γὰρ) 6 (N 11 σώμα)
 7 (1 + et)

[xvii. 22 Εἶπεν δὲ¹ πρὸς τοὺς μαθητάς² “Ἐλεύσονται ἡμέραι
 ὅτε ἐπιθυμήσετε³⁷⁴ μίαν τῶν ἡμερῶν⁵ τοῦ υἱοῦ τοῦ ἀνθρώπου
 ἰδεῖν⁶ καὶ οὐκ ὀψέσθε.”]

23 καὶ ἐροῦσιν ὑμῖν ‘Ἰδοὺ ἐκεῖ’⁷ ἢ⁸ ‘Ἰδοὺ ὧδε.’ ἢ (ἀπέλ-
 θῇτε [μὴ δέ⁹]¹⁰ διώξητε¹¹].

24 ὥσπερ γὰρ ἡ ἀστραπὴ¹² ἀστράπτουσα
 ἐκ τῆς ὑπὸ τὸν οὐρανὸν⁷¹³

εἰς τὴν ὑπ’ οὐρανὸν λάμπει⁷¹⁴,

οὕτως ἔσται¹⁵ ὁ υἱὸς τοῦ ἀνθρώπου⁷¹⁶.

(Matt. xxiv. 28 = Luke xvii. 37, see below.)

[25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ
 τῆς γενεᾶς ταύτης.]

1 (D οὖν) 2 (A 11 + αὐτοῦ) 3 (B + -σητε) 4 (D 11 τοῦ
 ἐπιθυμῆσαι ὑμᾶς) 5 (D + τούτων) 6 (D 2 11 omit) 7 (B ὧδε)
 8 (N 11 καί), D^s 11 omit 9 (N + μὴτε, 1 ne) 10 B omits
 (ss invert order of verbs) 11 (s^o let them not deceive you
 and go not) 12 (D 1 + ἡ) 13 (1 omits) 14 (D 11 ἀστράπτει,
 11 omit) 15 (D 11 + καί, 2 11 + adventus, ss + the day of)
 16 N 2 11 + ἐν τῇ ἡμέρᾳ αὐτοῦ (1 + in adventu suo, 1 omits)

^a LXX. Jer. xxii. 5, ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους, κατ’ ἐμᾶντο ὤμοσα, λέγει Κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. Jer. xii. 7, ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἡγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.

^f LXX. Ps. cxviii. 26, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου Κυρίου.

^g See I. § 44. Only those parts are given here which belong to this division. The first part of the conflation may be seen in the first division.

^h LXX. Dan. xi. 41, “καὶ ἐπελεύσεται εἰς τὴν χώραν μου, καὶ πολλὰ σκανδαλισθήσονται· καὶ αὐταὶ σωθήσονται ἀπὸ χειρὸς αὐτοῦ, Ἐδὼμ καὶ Μωᾶβ καὶ κεφάλαιον νῖων Ἀμμὼν.”

ⁱ Cf. Mark xiii. 22 = Matt. xxiv. 24.

^j Cf. Mark xiii. 21—23 = Matt. xxiv. 23—25, 2 Thess. ii. 3, μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδὲνα τρόπον.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. C. *Comparison with the Days of Noah.*

The word *παρουσία* is used by SS. James, Paul, 2 Peter, 1 John and four times in S. Matthew. The word seems to have been invented by S. Paul, who was a great coiner of theological terms. From him it would pass into the pulpit and so back into the Gospel.

(Continuation of the above.)

xxiv. 37 “Ὡςπερ γὰρ¹ αἱ ἡμέραι τοῦ Νῶε,
 οὕτως ἔσται² ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
 38 ὥς³ γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις⁴)⁷
 ταῖς⁵ 7⁷⁶ πρὸ⁷ τοῦ κατακλυσμοῦ
 τρώγοντες καὶ πίνοντες⁸, γαμοῦντες καὶ γαμίζοντες⁹,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν^a,
 39 καὶ οὐκ ἔγνωσαν ἕως
 ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας¹⁰,

οὕτως ἔσται¹¹
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

1 (N ll δέ) 2 (D^s ll + καὶ) 3 (D ὥςπερ) 4 N ll omit
 5 (D omits) 6 (s^s omits) 7 (3 ll omit) 8 (D ll s^a + καὶ)
 9 (B γαμίσκοντες) 10 (D πάντας) 11 (N ll + καὶ)

xvii. 26 “Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
 οὕτως ἔσται καὶ¹ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

27 ἥσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν^a,
 καὶ

ἦλθεν² ὁ³ κατακλυσμὸς καὶ ἀπόλεσεν⁴ πάντας⁵.
 [28 ὁμοίως⁶ καθὼς⁷ ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἥσθιον, ἔπινον,
 ἡγρόραζον, ἐπώλουν, ἐφύτευον⁸, ψκοδόμουν⁹. 29 ἡ δὲ¹⁰ ἡμέρα ἐξῆλθεν
 Λώτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ¹¹ καὶ θεῖον¹¹ ἀπ’ οὐρανοῦ^b
 καὶ ἀπόλεσεν πάντας⁵.]

30 κατὰ τὰ αὐτὰ¹² ἔσται
 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται¹³ 714.”

1 (l omits) 2 (D l ἐγένετο) 3 (D omits) 4 (N ἦρεν)
 5 N ἅπαντας 6 (l et) 7 (D καὶ ὥς, 3 ll et, 4 ll omit)
 8 (s^s omits) 9 (B *οικ., s^a omits) 10 (D ll omit)
 11 (ll s^a omit) 12 (N ll ταῦτα) 13 (B + πτηται) 14 (D ll
 ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἡ (l qui) † ἀποκαλυφθῇ)

(Other Logia follow.)

18. D. *The one will be taken and the other left.*

(Continuation of the above.)

xxiv. 40 “Τότε
 ἔσονται δύο ἐν τῷ ἀγρῷ,
 εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
 41 δύο ἀλήθουσai ἐν τῷ μύλῳ¹,
 μία παραλαμβάνεται καὶ μία ἀφίεται².”

(Luke xvii. 37 = Matt. xxiv. 28, see above.)

1 (D l μύλωνι) 2 (2 ll omit, D ll + δύο ἐπὶ κλίνης (± μιᾶς),
 εἷς παραλαμβάνεται καὶ εἷς ἀφίεται)

xvii. 34 “[Λέγω¹ ὑμῖν,]² ταύτῃ [τῇ νυκτὶ] ἔσονται δύο ἐπὶ
 κλίνης (μιᾶς)³,
 ὁ⁴ εἷς παραλημφθήσεται⁵ καὶ ὁ ἕτερος ἀφεθήσεται⁶.
 35 ἔσονται⁷ δύο ἀλήθουσai ἐπὶ τὸ αὐτό,
 ἡ μία παραλημφθήσεται⁸ ἡ δὲ⁹ ἑτέρα ἀφεθήσεται^{9,10}.”
 [37 καὶ⁷ ἀποκριθέντες λέγουσιν αὐτῷ⁴ “Ποῦ, κύριε;” ὁ δὲ εἶπεν
 αὐτοῖς¹¹ “Ὅπου τὸ σῶμα¹², ἐκεῖ καὶ¹³ οἱ δέσποται ἐπισυναχθή-
 σονται¹⁴.”]

1 (2 ll δέ, l + γὰρ) 2 (4 ll + in) 3 B l omit 4 (D
 omits) 5 (D^s παραλαμβάνεται) 6 (D ἀφίεται) 7 (ll omit)
 8 (D ll καὶ ἡ) 9 (N l omit) 10 (D ll + 36 δύο † ἐγρῶ (in
 agro) εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται) 11 (l dixit)
 12 (E l πτώμα) 13 (D^s ll omit) 14 (D συναχθ.)

^a LXX. Gen. vii. 7, εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.

^b LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, 25 καὶ κατέ-
 στρεψεν τὰς πόλεις ταύτας.

S. MATTHEW.

S. LUKE.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. E. *If the Master of the House had known, he would have kept awake.*

(From a Charge to the Twelve.)

xxiv. 43 “Ἐκεῖνο δὲ γινώσκετε ὅτι
εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ¹ ὁ κλέπτῃς² ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἂν³ εἴασεν⁴ διορυχθῆναι⁵ τὴν οἰκίαν αὐτοῦ.

44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί,
ὅτι ἡ⁶ οὐ δοκεῖτε⁷ ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

1 (M ll ὥρα) 2 (D omits) 3 (D *ἤασεν) 4 (B διο-
ρυχθῆναι) 5 (ll nescitis)

(Compare Mark xiii. 35—37.)

xii. 39 “Τοῦτο δὲ γινώσκετε ὅτι
εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς² ἔρχεται,
ἐγρηγόρησεν ἂν

καὶ οὐκ¹ ἄφῃκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.³

40 καὶ ὑμεῖς⁴ γίνεσθε ἑτοιμοί,
ὅτι ἡ ὥρα⁵ οὐ δοκεῖτε⁶ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.” †

1 ND 2 ll ss² οὐκ ἂν 2 (D † omits) 3 (D^s + δέ, A 1 + οὐν)
4 (D^s † + ἡ) 5 (1 + et die qua non speratis)

18. F. *Happy is the Faithful Servant.*

(Continuation.)

xxiv. 45 “Τίς ἄρα¹ ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος
ὃν κατέστησεν² ὁ κύριος³ ἐπὶ τῆς οἰκετείας⁴ αὐτοῦ⁵
τοῦ⁶ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

46 μακάριος ὁ δοῦλος ἐκεῖνος

ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα·

47 ἀμὴν λέγω ὑμῖν ὅτι

ἐπὶ πάσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν[¶].

1 (D 1 γάρ) 2 (N καταστήσει) 3 (Γ ll ss + αὐτοῦ)
4 (N 1 οἰκίας, D θεραπείας) 5 (C αὐτοῦ) 6 (D omits)

¶ Compare Matt. xxv. 21, 23.

[xii. 41 Εἶπεν δὲ¹ ὁ Πέτρος “Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν
ταύτην λέγεις ἡ καὶ² πρὸς πάντας³,” 42 καὶ⁴ εἶπεν⁵ ὁ κύριος]

“Τίς ἄρα ἐστὶν ὁ πιστὸς⁶ οἰκονόμος⁷, ὁ φρόνιμος⁸,

ὃν καταστήσει⁹ ὁ κύριος ἐπὶ τῆς θεραπείας¹⁰ αὐτοῦ

τοῦ¹¹ διδόναι¹² ἐν καιρῷ (τὸ)¹³ σιτομέτριον¹⁴; †

43 μακάριος ὁ δοῦλος¹⁵ ἐκεῖνος,

ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει¹⁶ ποιοῦντα οὕτως· †

44 ἄληθώς¹⁷ λέγω ὑμῖν¹⁸ ὅτι

ἐπὶ πάσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

1 (N 2 ll ss + αὐτῷ) 2 (3 ll omit) 3 (D omits)
4 (1 ss omit) 5 (1 ss + illi) 6 (1 + servus) 7 (N δοῦλος)
8 (N ll καὶ φρ.), (D ll ss + ὁ ἀγαθός, ss omits) 9 (N ll κατέστησεν)
10 (D τὴν θεραπείαν) 11 (D omits) 12 (N διαδοῦναι,
R ll + αὐτοῖς) 13 BD omit 14 (1 + conservis suis)
15 (ss omits) 16 (D † + αὐτόν) 17 (D 1 ἀμὴν) 18 (l omits)

18. G. *The Punishment of the Unfaithful Servant.*

(Continuation.)

xxiv. 48 “Ἐὰν δὲ εἴπῃ ὁ κακὸς¹ δοῦλος ἐκεῖνος²
ἐν τῇ καρδίᾳ αὐτοῦ³

‘Χρονίζει μου ὁ κύριος⁴,’

49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ⁵,

ἐσθίει⁶ δὲ⁷ καὶ πίνει⁸ μετὰ τῶν μεθύνοντων,

50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου

ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

51 καὶ διχοτομήσει αὐτόν

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει·

[ἐκεῖ ἔσται ὁ κλαυμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων[¶].]

1 (l omits) 2 (N omits) 3 (N αὐτοῦ) 4 (CD ll
+ ἐλθεῖν) 5 (F ll indicative, G l infinitive) 6 (C τε)

xii. 45 “Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος

ἐν τῇ καρδίᾳ αὐτοῦ

‘Χρονίζει ὁ κύριός μου [ἐρχεσθαι],’ †

καὶ ἄρξῃται τύπτειν¹ τοὺς παῖδας [καὶ τὰς παιδίσκας],

ἐσθίειν² τε καὶ πίνειν³ καὶ⁴ μεθύσκεσθαι⁵,

46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου⁶

ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

καὶ διχοτομήσει αὐτόν

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.”

1 (D τυπεῖν) 2 (D^s 1 participle) 3 (D^s omits)
4 (D^s participle) 5 (D 1 αὐτοῦ)

(Other Logia follow.)

[¶] 1 Thess. v. 2, αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται, ... 6 ἄρα οὖν μὴ καθεύδωμεν ... ἀλλὰ γρηγορῶμεν.

[¶] This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

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(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. H. *The Parable of the Ten Virgins.*

xxv. 1 "Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν
 δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν¹
 ἐξῆλθον εἰς ὑπάντησιν² τοῦ νυμφίου³. 2 πέντε δὲ ἐξ
 αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι· 3 αἱ γὰρ⁴ μωραὶ
 λαβοῦσαι τὰς λαμπάδας (αὐτῶν⁵) οὐκ ἔλαβον μεθ' ἑαυτῶν
 ἔλαιον⁶. 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις⁷
 μετὰ τῶν λαμπάδων ἑαυτῶν^{8,9}. 5 χρονίζοντος δὲ τοῦ
 νυμφίου ἐνύσταξαν πᾶσαι καὶ¹⁰ ἐκάθευδον. 6 μέσης δὲ
 νυκτὸς κραυγὴ γέγονεν¹¹ "Ἰδοὺ ὁ νυμφίος¹², ἐξέρχεσθε¹³
 εἰς ἀπάντησιν¹⁴." 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι
 ἐκεῖναι¹⁵ καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν¹⁶. 8 αἱ δὲ
 μωραὶ ταῖς φρονίμοις εἶπαν "Δότε ἡμῖν ἐκ τοῦ ἐλαίου
 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν¹⁷ σβέννυνται¹⁸." 9 ἀπε-
 κρίθησαν δὲ αἱ φρόνιμοι λέγουσαι "Μήποτε· Ἦ οὐ μὴ¹⁹
 ἀρκέσῃ²⁰ ἡμῖν καὶ ὁ ὑμῖν πορεύεσθε²¹ μᾶλλον πρὸς τοὺς
 πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς." 10 Ἀπερχομένων
 δὲ αὐτῶν²² ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.
 11 ὕστερον δὲ ἔρχονται²³ καὶ²⁴ αἱ λοιπαὶ²⁵ παρθένοι λέ-
 γουσαι "Κύριε, κύριε, ἄνοιξον ἡμῖν." 12 ὁ δὲ ἀποκριθεὶς
 εἶπεν "Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς." 13 Γρηγορεῖτε
 οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

Compare

[xii. 35 "Ἔστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι καὶ οἱ λύχνοι
 καίμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον
 ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος
 εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δούλοι ἐκεῖνοι, οἳ ἐλθὼν
 ὁ κύριος εὐρήσῃ γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται
 καὶ ἀνακλιεῖ αὐτοὺς καὶ παρελθὼν διακονήσῃ αὐτοῖς. 38 κἂν ἐν
 τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρῃ οὕτως, μακάριοι
 εἰσιν ἐκεῖνοι."]

[xiii. 25 "Ἄφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν
 θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες
 'Κύριε, ἄνοιξον ἡμῖν' καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν 'Οὐκ οἶδα ὑμᾶς
 πόθεν ἐστέ.'"]

[Mark xiii. 35 "Γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς
 οἰκίας ἔρχεται, ἢ ὅψῃ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί,
 36 μὴ ἐλθὼν ἐξέφνης εὖρῃ ὑμᾶς καθεύδοντας· 37 ὁ δὲ ὑμῖν λέγω
 πᾶσιν λέγω, γρηγορεῖτε."]

(Compare also *THE MARRIAGE FEAST*, Matt. xxii. 1—14
 = Luke xiv. 15—24.)

These exhortations to wakefulness are a good example of
 how our Lord's parables often contradict nature, the spiritual
 meaning being uppermost. A man cannot keep awake all
 night and every night for the sake of repelling robbers.
 Here the conclusion is unsuitable, for the foolish and the
 prudent were alike sleeping.

1 (NC αὐτῶν) 2 (D ἀπάντ.) 3 (C τῷ νυμφίῳ, D11s^a + καὶ
 τῆς νύμφης) 4 (Z11s^a δὲ, D1 οὖν) 5 N11 omit 6 (D1 + ἐν
 τοῖς ἀγγείοις + αὐτῶν) 7 (C11 + αὐτῶν) 8 (D αὐτῶν, C11 omit)
 9 (l secum) 10 (l fatuae) 11 (B ἐγένετο) 12 (X11s^a
 + ἐρχεται, l + est) 13 (D ἐξέρχεται, l1 Origen ἐγείρεσθε)
 14 (C συνάντ., Ds^a + αὐτοῦ, C11 + αὐτῷ) 15 (D omits) 16 (CD
 αὐτῶν) 17 (C † ὑμῶν, s^a omits) 18 (D ἔβενν.) 19 N οὐκ
 20 (D ἀρκέσει) 21 (C11s^a + δὲ) 22 (D11 ἕως ὑπάγουσιν)
 23 (D 211 ἦλθον) 24 (D11s^a omit) 25 (s^a omits)

18. I. *The Parable of the Talents (Pounds).*

These two parables, in spite of the difference in the locality, seem to be identical, but are probably reported by
 different eye-witnesses and are certainly expanded by conflation. Compare in all these points the parables of "the great
 dinner," § 16, and of "the lost sheep," § 12.

In S. Luke the number of the slaves is ten, yet only three figure in the sequel—a clear indication of disturbance.
 In S. Luke they all receive the same small sum of £4; in S. Matthew they receive sums varying from £1,250 to
 £250, and an essential feature of the parable is that this accorded with their different capacity. S. Luke seems to have
 worked into vv. 12, 14, 15, 27 some historical allusions to Herod Archelaus and his mission to Rome at his father's death.

(In Jerusalem.)

18. I. a. *The trust.*

xxv. 14 "Ὡσπερ γὰρ¹ ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους
 καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

1 (D omits)

(In a different context, at Jericho.)

xix. 11 [Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ
 τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ ἰδοὺ αὐτοὺς^{1,2} ὅτι παρα-
 χρήμα³ μέλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι· εἶπεν οὖν⁴]

12 "Ἀνθρώπος τις [εὐγενής] ἐπορεύθη⁵ εἰς χώραν μακρὰν
 [λαβεῖν ἑαυτῷ⁶ βασιλείαν καὶ ὑποστρέψαι].
 13 καλέσας δὲ [δέκα] δούλους αὐτοῦ⁷
 ἔδωκεν αὐτοῖς

1 (D omits) 2 (N † δοκεῖ αὐτοῖς) 3 (l omits) 4 (D δέ,
 1ss omit) 5 (D ἐπορεύετο) 6 (D11ss omit) 7 (D αὐτοῦ,
 11 omit)

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(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

XXV. 15 'καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα ὃ δὲ δύο ὃ δὲ ἐν²,
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν¹⁸, καὶ ἀπεδήμησεν.

xix. (13)

"δέκα μνᾶς

[καὶ εἶπεν πρὸς αὐτοὺς 'Πραγματεύσασθε⁸ ἐν ᾧ ἔρχομαι.' 14 Οἱ δὲ
πολιταὶ αὐτοῦ⁶ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν⁹ πρεσβείαν ὀπίσω
αὐτοῦ λέγοντες 'Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.']

8 & -σασθαι, (D -εσθαι)

9 (D ἐνέπεμψαν)

[16 εὐθέως⁴ πορευθεὶς⁵ ὁ τὰ πέντε τάλαντα λαβὼν (ii)
ἡργάσατο⁶ ἐν αὐτοῖς 'καὶ ἐκέρδησεν⁷ ἄλλα πέντε⁸.
17 ὡσαύτως⁹ ὁ τὰ δύο¹⁰ ἐκέρδησεν¹¹ ἄλλα δύο· 18 ὁ
δὲ τὸ ἐν^{2,12} λαβὼν ἀπελθὼν¹³ ὤρυξεν¹⁴ γῆν¹⁵ καὶ
ἐκρύψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.]

2 (D †ἐνα) 3 (D δύν. αὐτοῦ) 4 (ll + δὲ, B? CD1 connect
with ἀπεδήμησεν) 5 (CD1 + δὲ) 6 (C εἰργ.) 7 (N1 καὶ
ἐποίησεν, 2 ll omit) 8 (NCD 2 ll + τάλαντα) 9 (D ὁμοίως,
A 1 + δὲ καὶ), BD ll + καὶ 10 (ll Origen + λαβὼν, D 1 + τάλαντα
λαβὼν, D 1 + καὶ αὐτός) 11 (ll + in eis, 1 + et) 12 (A ll +
τάλαντον) 13 (D ll omit) 14 (C + τὴν) 15 (D ll ἐν τῇ
γῇ, 1 omits)

18. I. β. *The reckoning with the faithful.*

XXV. 19 "Μετὰ δὲ πολλὸν χρόνον ἔρχεται ὁ κύριος τῶν
δούλων ἐκείνων

καὶ

συναίρει λόγον μετ' αὐτῶν.

20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα¹ λαβὼνπροσῆνεγκεν ἄλλα πέντε τάλαντα² λέγων'Κύριε, πέντε τάλαντά μοι παρέδωκας³.Ἰδε ἄλλα πέντε τάλαντα⁴ ἐκέρδησα⁵.

21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ⁷, δοῦλε ἀγαθὲ καὶ πιστέ,⁸ ἐπὶ ὀλίγα ἦς πιστός,ἐπὶ πολλῶν σε καταστήσω.εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.⁹22 ὁ προσελθὼν⁹ καὶ¹⁰ ὁ τὰ δύο τάλαντα¹¹ εἶπεν'Κύριε¹², δύο τάλαντά μοι παρέδωκας¹³.Ἰδε¹⁴ ἄλλα δύο τάλαντα¹⁵ ἐκέρδησα¹⁶.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Εὖ⁷, δοῦλε ἀγαθὲ καὶ πιστέ,⁸ ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω.εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου¹².

1 (N omits) 2 (l omits) 3 (Origen 3 ll δέδωκας)
4 (C ll omit) 5 (D ll ἐπεκέρδ., C + ἐπ' αὐτοῖς) 6 (2 ll + et)
7 (Origen ll Εὖγε) (8 D ll + ἐπει) 9 (CD ll + δὲ) 10 (2 ll
omit) 11 (ND ll + λαβὼν) 12 (N omits) 13 (D -κε) 14 (D ἰδοὺ)
15 (ll omit) 16 (D 1 ἐπεκέρδ., C + ἐπ' αὐτοῖς)

18. I. γ. *The reckoning with the faithless.*

XXV. 24 "Προσελθὼν δὲ καὶ¹ ὁ τὸ ἐν² τάλαντον εἰληφώς εἶπεν
'Κύριε,

1 (D ll omit)

2 (D †ἐνα)

xix. 15 "Καὶ ἐγένετο¹¹ ἐν τῷ¹² ἐπανελθεῖν αὐτόν [λαβόντα
τὴν βασιλείαν]³ καὶ⁴ [εἶπεν φωνηθῆναι αὐτῷ⁵ τοὺς δούλους
τούτους⁶ οἵς δεδώκει⁷ τὸ ἀργύριον],

ἵνα γινῶι 'τί διεπραγματεύσαντο⁷⁸.

16 παρεγένετο δὲ ὁ πρῶτος

λέγων

'Κύριε, ἡ μνᾶ⁹ σουδέκα προσηργάσατο μνᾶς¹⁰.17 καὶ¹¹ εἶπεν αὐτῷ'Εὖγε¹², ἀγαθὲ δοῦλε,

ὅτι ἐν ἔλαχίστῳ πιστὸς ἐγένου,

ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.⁹18 καὶ ἦλθεν ὁ δεῦτερος¹³ λέγων¹⁴'Ἡ μνᾶ σου, κύριε¹⁵,ἐπιούρησεν πέντε μνᾶς.⁹

19 εἶπεν δὲ καὶ τούτῳ

'Καὶ σὺ ἐπάνω γίνου πέντε πόλεων¹⁶.

1 (ss omit) 2 (D 1 omit) 3 (s^o omits) 4 (ll ss omit)
5 (D 1 αὐτοῦ, ll omit) 6 (D ll omit) 7 (ll dedit)
8 (A ll τίς τί διεπραγματεύσατο) 9 (1 talentum) 10 (1 ta-
lenta, 1 alias) 11 (D 1 ὁ δὲ) 12 N E^o 13 (ll s^o
ἐτερος) 14 (D ll ὁ ἐτερος ἐλθὼν εἶπεν) 15 (l omits) 16 (l +
potestatem habens)

xix. 20 "Καὶ ὁ ἐτερος¹¹ ἦλθεν λέγων †'Κύριε², ἰδοὺ ἡ μνᾶ σου (3)ἣν εἶχον ἀποκεμένην ἐν σουδαρίῳ^a. (2)1 (N †ἐτερος) 2 (s^o omits)

^a The Latin word *sudarium* occurs in Acts xix. 12, John xi. 44 and xx. 7. *μνᾶ* and *αὐστηρός* are found only here in N.T.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

xxv. (24) “ἐγνων σε¹
ὅτι σκληρὸς³ εἰ ἄνθρωπος,
θερίζων ὅπου οὐκ ἐσπείρας
καὶ συνάγων ὅθεν⁴ οὐ διεσκόρπισας. }
 25 καὶ φοβηθεὶς (1) ἀπελθὼν⁶
ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. (2)
Ἰδοὺ⁶ ἔχεις τὸ σόν.⁷ (3)
 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
‘Πονηρὲ δοῦλε’ καὶ ὀκνηρέ,
ἦδεις ὅτι
θερίζω ὅπου οὐκ ἐσπείρα
καὶ συνάγω ὅθεν⁸ οὐ διεσκόρπισα;
 27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά⁹ μου
τοῖς τραπεζίταις,
καὶ ἐλθὼν ἐγὼ ἐκομισάμην αὐν τὸ ἐμὸν σὺν τόκῳ.
 28 ἄρατε οὖν¹⁰ ἀπ’ αὐτοῦ τὸ τάλαντον
καὶ δότε τῷ ἔχοντι τὰ δέκα¹¹ τάλαντα.

29 τῷ γὰρ ἔχοντι παντὶ¹² δοθήσεται¹³
καὶ περισσευθήσεται¹³.

τοῦ δὲ¹⁴ μὴ ἔχοντος καὶ ὁ ἔχει¹⁵ ἀρθήσεται ἀπ’ αὐτοῦ.
 30 [καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε¹⁶ εἰς τὸ σκότος τὸ (ii)
ἐξώτερον^a. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
οδόντων^b.]

3 (N1 αὐστηρὸς) 4 (D11 ὅπου) 5 (D11 ἀπῆλθον καὶ)
 6 (D1 ἰδοὺ) 7 (l+male) 8 (ll ubi) 9 (CD11 singular)
 10 (l omits) 11 (D πέντε) 12 (D omits) 13 (D
 -σεύσεται) 14 (C1 ἀπὸ δὲ τοῦ) 15 (L 4 ll δοκεῖ ἔχειν)
 16 (D11 βάλετε ἐξω)

v. 27. τὸκος does not occur elsewhere in N.T. Usury was
 forbidden amongst brethren (Ps. xv. 5 &c.), but it has always
 been freely practised between Jews and Gentiles. S. Luke’s
 ἔπραξα is found again in this sense in Luke iii. 13 only.

xix. 21 “ἐφοβούμην (1) γάρ¹⁸ σε
ὅτι ἄνθρωπος¹⁴ αὐστηρὸς εἶ,†
αἶρεις ὁ οὐκ ἔθηκας
καὶ θερίζεις ὁ οὐκ ἐσπείρας. } †

22 λέγει⁵ αὐτῷ
‘Ἐκ τοῦ στόματός σου κρίνω σε,] πονηρὲ δοῦλε⁶.
ἦδεις⁷ ὅτι [ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι],
αἶρων⁸ ὁ οὐκ ἔθηκα
καὶ θερίζων⁹ ὁ οὐκ ἐσπείρα; †
 23 καὶ διὰ τί¹⁰ οὐκ ἔδωκάς μου τὸ ἀργύριον
ἐπὶ τράπεζαν; †
καὶ γὰρ ἐλθὼν¹¹ σὺν τόκῳ αὐν αὐτὸ ἔπραξα.’ †
 24 [καὶ τοῖς παρεστῶσι εἶπεν]
‘Ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν¹²
καὶ δότε¹³ τῷ τὰς δέκα μνᾶς¹⁴ ἔχοντι.’ †
 25 [καὶ εἶπαν αὐτῷ
‘Κύριε¹⁵, ἔχει δέκα μνᾶς¹⁶.’ 26 ‘Λέγω¹⁷ ὑμῖν¹⁸ ὅτι¹⁹]
παντὶ τῷ ἔχοντι δοθήσεται²⁰†,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει²¹ ἀρθήσεται²².

[27 [Πλὴν τοὺς ἐχθροὺς μου τούτους²³ τοὺς μὴ θελήσαντάς²⁴ με
 βασιλεῦσαι²⁵ ἐπ’ αὐτοὺς ἀγάγετε²⁶ ὥδε καὶ κατασφάξατε²⁷ αὐτοὺς¹²
 ἐμπροσθέν μου²⁸.’]

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν¹² ἀναβαλόντων^{29,30} εἰς
 Ἱερουσόλυμα³¹.]

3 (D11 ὅτι ἐφοβήθη) 4 (D1 ἀνθ. γάρ) 5 (D ὁ δὲ εἶπεν,
 ll et dixit, l tunc dixit) 6 (ss+and unfaithful) 7 (ss+me)
 8 (D11 ss? αἶρων) 9 (D11 ss? θερίζω) 10 (D1 διὰ τί οὖν, l omits
 καὶ) 11 (N+οὖν) 12 (D11 omit) 13 (D ἀπενέγκατε)
 14 (l talenta) 15 (B omits) 16 (D 3 ll ss omit) 17 (D ss
 +γὰρ, ll+autem) 18 (N omits) 19 (ll omit) 20 (D^s
 προστίθεται, l s^s προστεθήσεται, s^c+καὶ προστεθήσεται) 21 (s^c
 he seems to have or he thinks he has) 22 (D11+ἀπ’ αὐτοῦ)
 23 (D11 s^c ἐκείνους) 24 (D*1 θέλοντάς) 25 (D βασιλεύειν)
 26 (D * ἀγάγατε) 27 (N* -σφάξετε) 28 (D+καὶ τὸν ἀχρεῖον
 δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν οδόντων) 29 (D1 ss Ἀναβαλόντων δὲ) 30 (l
 omits) 31 (D1 Ἱερουσαλήμ)

† For S. Mark’s parallel and a doublet see I. § 13 a.

18. K. The Judgement of the Nations.

[xxv. 31 “Ὁταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ (ii)
 δόξῃ αὐτοῦ καὶ πάντες οἱ¹ ἄγγελοι μετ’ αὐτοῦ^c,

1 (A1+ἄγιοι)

^a The phrase τὸ σκότος τὸ ἐξώτερον is repeated in Matt. viii. 12, xxii. 13, xxv. 30.

^b This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^c LXX. Zech. xiv. 5, καὶ ἦξει Κύριος ὁ θεὸς μου, καὶ πάντες οἱ ἄγιοι μετ’ αὐτοῦ.

S. MATTHEW.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

XXV. (31)

“τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ^a, ³² καὶ συναχθή-
 σονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει²
 αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
 πρόβατα ἀπὸ τῶν ἐρίφων³, ³³ καὶ στήσει τὰ μὲν⁴
 πρόβατα ἐκ δεξιῶν αὐτοῦ⁵ τὰ δὲ ἐρίφια ἐξ εὐωνύμων⁶.
³⁴ τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ ‘Δεῦτε,
 οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν
 ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·
³⁵ ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
 ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, ³⁶ γυμνὸς
 καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν
 φυλακῇ ἤμην καὶ ἤλθατε πρὸς με.’ ³⁷ τότε ἀποκρι-
 θήσονται αὐτῷ οἱ δίκαιοι λέγοντες ‘Κύριε, πότε σε
 εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
 σαμεν; ³⁸ πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν,
 ἢ⁸ γυμνὸν καὶ περιεβάλομεν’; ³⁹ πότε δέ¹⁰ σε εἶδομεν
 ἀσθενούντα¹¹ ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε;’
⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς¹² ἐρεῖ αὐτοῖς ‘Ἀμὴν
 λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν
 μου¹³ τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.’ ⁴¹ τότε ἐρεῖ
 καὶ τοῖς ἐξ εὐωνύμων ‘Πορεύεσθε¹⁴ ἀπ’ ἐμοῦ¹⁵ κατηρα-
 μένοι εἰς τὸ πῦρ τὸ αἰώνιον’¹⁶ τὸ ἡτοιμασμένον¹⁷ τῷ
 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ⁴² ἐπείνασα γὰρ καὶ
 οὐκ¹⁸ ἐδώκατέ μοι φαγεῖν, (καὶ)¹⁹ ἐδίψησα καὶ οὐκ
 ἐποτίσατέ με, ⁴³ ξένος ἤμην καὶ οἱ συνηγάγετέ με,
 γυμνὸς καὶ οἱ περιεβάλετέ με¹⁵, ἀσθενὴς καὶ ἐν φυ-
 λακῇ καὶ οὐκ ἐπεσκέψασθέ με.’ ⁴⁴ τότε ἀποκριθή-
 σονται²⁰ καὶ⁵ αὐτοὶ λέγοντες ‘Κύριε, πότε σε εἶδομεν
 πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν
 φυλακῇ καὶ οὐ διηκονήσαμεν²¹ σοι;’ ⁴⁵ τότε ἀπο-
 κριθήσεται αὐτοῖς λέγων ‘Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον
 οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 ἐποιήσατε.’ ⁴⁶ καὶ ἀπελεύσονται οἱ εἰς κόλασιν
 αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον^e.”]

2 (BD ἀφοριεῖ)	3 (B ἐρίφων)	4 (D11 omit)
5 (N omits)	6 (N + αὐτοῦ)	7 (N ἐμέ)
8 (D καὶ)		
9 (D -εβαλλομεν)	10 (D11 ἢ πότε, 1 omits δέ)	11 (N11 ἀσθενῆ)
12 (211 omit)	13 (B 211 omit)	14 (N ὁπάγετε)
15 (D + οἱ)	16 (Justin σκότος τὸ ἐξώτερον)	17 (D11 ὁ ἡτοι- μασεν ὁ πατήρ μου)
18 (B omits)	19 (ND11 omit)	
20 (311 + illi)	21 (N οὐκ * ἡδικη. B οὐ * διεκ.)	

^a Romans ii. 16, ἐν ᾗ ἡμέρα κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος. (Matt. xxv. 31=) 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων δυνάμει αὐτοῦ ἐν πυρὶ φλογός. (Matt. xxv. 32=) 2 Thess. ii. 1, ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτόν. 1 Cor. i. 8, τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ). 2 Cor. v. 10, τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον. Rev. xx. 12, καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἡνοιχθῆσαν· καὶ ἄλλο βιβλίον ἡνοιχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.
^e LXX. Dan. xii. 2, “καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὀνειδισμόν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον.”

THIRD DIVISION

A COLLECTION OF NINETEEN DISCOURSES, PARABLES AND STORIES,
EMBEDDED IN S. LUKE'S GOSPEL,
CHIEFLY IN THE CENTRAL THIRD
(IX. 51—XVIII. 14).

1. Five sections present certain parallels with both S. Matthew and S. Mark, viz.
1, 3, 8, 14, 18.
2. Two sections present certain parallels with S. Matthew only, viz.
9, 16.
3. One section presents parallels with S. John, viz.
1.

S. LUKE.

S. LUKE.

1. THE ANOINTING OF OUR LORD'S FEET.

1. A. The anointing.

vii. 36 Ἡρώτα¹ δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη². 37 Καὶ ἰδοὺ γυνὴ ἥτις³ ἦν³ ἐν τῇ πόλει ἁμαρτωλὸς⁴, καὶ⁵ ἐπιγνοῦσα⁶ ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου³⁸ καὶ στᾶσα ὀπίσω⁷ παρὰ τοὺς πόδας αὐτοῦ κλαίουσα⁸, τοῖς δάκρυσιν ἤρξατο βρέχειν⁹ τοὺς πόδας αὐτοῦ¹⁷ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν¹⁰, καὶ κατεφίλει τοὺς πόδας αὐτοῦ¹⁷ καὶ ἤλειφεν τῷ μύρῳ.

1 (D ll Ἡρώτησεν, ss *There came...desiring*) 2 (N κατέκειτο) 3 (D omits) 4 (ss *And when He had reclined, a certain woman, a sinner, was in the city*) 5 (D lls^o omit) 6 (D γνοῦσα) 7 (l omits) 8 (ll omit) 9 (D ss βρεξε, ll rigabat, l lavit) 10 (N ἐξέμαζεν)

1. B. The two debtors.

vii. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν¹¹ εἶπεν ἐν ἑαυτῷ λέγων² “Οὗτος εἰ ἦν (ὁ)³ προφήτης, ἐγίνωσκειν ἂν τίς καὶ ποταπὴ⁴ ἡ γυνὴ ἥτις ἄπτεται¹⁵ αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστιν.” 40 καὶ ἀποκριθεὶς⁶ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν¹⁷ “Σίμων, ἔχω σοί τι εἰπεῖν⁸.” ὁ δὲ “Διδάσκαλε, εἰπέ⁹,” φησὶν¹⁰. 41 “Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος¹¹ πενήτηντα. 42 μὴ ἔχόντων¹² αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν¹³ πλείον¹⁴ ἀγαπήσει αὐτόν;” 43 ἀποκριθεὶς¹⁵ Σίμων εἶπεν “Ὑπολαμβάνω ὅτι ὧ τὸ πλείον¹⁴ ἐχαρίσατο.” ὁ δὲ εἶπεν αὐτῷ “Ὅρθως ἔκρινας.”

1 (D l par' ὧ κατέκειτο) 2 (D l omit) 3 (N D ss? omit) 4 (D ποταπὴ) 5 (D^s ἡ ἀπομένῃ) 6 (ss omit) 7 (X l αὐτῷ, ll ἄδ Petrum, l Simoni) 8 (B ἔειπεν) 9 (D εἰπόν) 10 (D ἔφη, D ll ss + ὁ δὲ εἶπεν, s^s + to him) 11 (D 2 ll ss + δηνάρια) 12 (N ll ss + δὲ) 13 (D ll omit) 14 (D πλεον) 15 (ss omit, N ll + δὲ, D + ὁ)

1. C. Love the test of forgiveness.

vii. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη¹ “Βλέπεις ταύτην τὴν γυναῖκα²; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὃδωρ μοι⁴ ἐπὶ⁵ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν βρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν⁶ αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον⁷ οὐ διέλιπεν⁸ καταφιλοῦσά μου τοὺς πόδας.

1 (D ll εἶπεν τῷ Σ., l dixit, “Simon”) 2 (l + plorantem) 3 (D + καὶ) 4 (N ll μου) 5 (N + τοὺς) 6 (E ss + τῆς κεφαλῆς) 7 (L ll εἰσῆλθεν) 8 (N διέλειπεν)

vii. 46 ἐλαίῳ⁹ τὴν κεφαλὴν μου¹⁰ οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου¹¹. 47 οὐ χάριν¹² λέγω¹³ σοι¹⁴, ἀφένται¹⁵ αἱ ἁμαρτίαι αὐτῆς¹⁶ αἱ πολλαί¹⁷, ὅτι ἡγάπησεν πολὺ¹⁸. ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ¹⁹.”

9 (ss omit) 10 (ss Me, ll pedes meos) 11 (D ll omit) 12 (D^s + δέ) 13 (N εἰπόν) 14 (s^s omits) 15 (N * ἀφένονται, ll perfect, present or future tense) 16 (l † tibi) 17 (D 2 ll αὐτῇ πολλά, 2 ll omit αἱ πολλά) 18 (D l omit) 19 (D omits)

1. D. Editorial Conclusion.

vii. 48 Εἶπεν δὲ αὐτῇ¹ “Ἀφένται² σου αἱ ἁμαρτίαι.” 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς “Τίς οὗτος³ ἐστὶν ὃς καὶ ἁμαρτίας ἀφίησιν;” 50 εἶπεν δὲ πρὸς τὴν γυναῖκα “Ἡ πίστις σου σέσωκέν σε^a· πορεύου εἰς εἰρήνην⁷.”

Doublet:

v. 20 [Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν⁷] “Ἀνθρωπε⁸, ἀφένται⁹ σοι⁹ αἱ ἁμαρτίαι σου.” 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι¹⁰ λέγοντες “Τίς ἐστὶν οὗτος¹¹ ὃς¹² λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι¹³ εἰ μὴ ὁ μόνος¹⁴ θεός;”

1 (ll s^s ad illam mulierem (or “Mulier”)) 2 (N * Ἀφένται) 3 (l omits) 4 (l + Ipse) 5 (D + Γύναι) 6 (D ll ἐν εἰρήνῃ) 7 (D λέγει, CD l + τῷ παραλυτικῷ) 8 (ll τῷ ἀνθρώπῳ) 9 (N D^s omit) 10 (D ll + ἐν ταῖς καρδίαις αὐτῶν) 11 (2 ll omit) 12 (D τί οὗτος) 13 (N C ἀφίενται) 14 (D^s l εἰς)

(For the connexion of this narrative with the other Gospels see I. § 45 b.)

2. SS. JAMES AND JOHN WISH TO CALL DOWN FIRE TO CONSUME A SAMARITAN VILLAGE.

ix. 51 [Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι¹ τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ² καὶ αὐτοὺς τὸ πρόσωπον³ ἐστήρισεν⁴ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸς πρόσωπον αὐτοῦ.] Καὶ πορευθέντες εἰσῆλθον εἰς κώμην⁵ Σαμαρειτῶν, ὡς⁶ ετοιμάσαι αὐτῷ⁷. 53 καὶ οὐκ ἐδέξαντο αὐτόν⁷, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον⁸ εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταὶ⁹ Ἰάκωβος καὶ Ἰωάννης εἶπαν¹⁰ “Κύριε, θέλεις εἰπωμεν¹¹ πῦρ καταβῆναι ἀπὸ¹² τοῦ οὐρανοῦ¹³ καὶ ἀναλῶσαι αὐτούς¹⁴,” 55 στραφεὶς¹⁵ δὲ ἐπετίμησεν αὐτοῖς¹⁶. [56 ¹⁷ καὶ ἐπορεύθησαν¹⁸ εἰς ἑτέραν κώμην¹⁹.]

1 (D πληροῦσθαι) 2 (N omits) 3 (N CD ll ss + αὐτοῦ) 4 (N D ἐστήρισεν) 5 (N ll πόλιν) 6 (CD ll ὥστε) 7 (s^s them) 8 (4 ll euntis, l euntibus, ss set to go) 9 (CD ll ss + αὐτοῦ) 10 (ss + to Him) 11 (ll † dicimus) 12 (CD ἐκ, ll de) 13 (ll + super illos, l + ad illos) 14 (l omits, CD ll + ὡς καὶ Ἠλείας ἐποίησεν) 15 (s^s omits) 16 (D ll s^s + καὶ εἶπεν “Οὐκ οἴδατε πόλον πνεύματος ἐστε”) 17 (K ll s^s + “ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι”) 18 (l singular) 19 (l πόλιν) 20 (l omits)

^a This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

^b LXX. 2 Kings i. 10, καὶ ἀπεκρίθη Ἠλειὺ καὶ εἶπεν πρὸς τὸν πενήτηνταρχον “Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σὲ καὶ τοὺς πενήτηντά σου” καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πενήτηντα αὐτοῦ. Cf. v. 12.

S. LUKE.

xi. (5) 'Φίλε, χρήσόν μοι τρεῖς ἄρτους, ἃ ἐπειδὴ φίλος μου⁶ παρεγένετο⁷ ἐξ ὁδοῦ⁸ πρὸς με⁹ καὶ οὐκ ἔχω ὃ παραθήσω^a αὐτῷ.' γ καὶ κείνος ἔσωθεν ἀποκριθεὶς εἶπεν^{5,10} 'Μή μοι κόπους παρέχε^b ἡδὲ¹¹ ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου¹² μετ' ἐμοῦ εἰς τὴν κοίτην¹³ εἰσίν¹⁴. οὐ δύναμαι ἀναστὰς δοῦναί σοι.' 8 ¹⁵λέγω ὑμῖν, 'εἰ καὶ¹⁶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι¹⁷ φίλον αὐτοῦ, διὰ γέ¹⁸ τὴν ἀναίδιαν¹⁹ αὐτοῦ ἐγερθεὶς δώσει αὐτῷ²⁰ ὅσων²¹ χρήζει.'

6 (D1 μοι, C s^o omit) 7 (D s^o παρέσθιν, l omits) 8 (D απ' ἀγροῦ) 9 (D 2 ll omit) 10 (l respondeat) 11 (l ss + enim) 12 (C ll ss omit) 13 (D ll ἐν τῇ κοίτῃ) 14 (D ἐστίν, s^o + καὶ) 15 (ll + et ille si perseveraverit pulsans,) 16 (D omits, ss? omit καὶ) 17 (D + αὐτὸν) 18 (s ll δέ) 19 (B ἀναίδειαν) 20 (D s^o omits) 21 (D ὅσων)
(Here follows "ASK AND IT SHALL BE GIVEN YOU"
= Matt. vii. 7—11.)

6. THE STORY OF THE RICH FOOL.

xii. 13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ¹ "Διδάσκαλε, εἰπέ² τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ³ τὴν κληρονομίαν." 14 ὃ δὲ εἶπεν αὐτῷ "Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ ἡμεριστήν⁴ ἐφ' ὑμᾶς⁵;" 15 εἶπεν δὲ πρὸς αὐτοὺς⁶ "Ὁράτε καὶ φυλάσσεσθε⁷ ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ⁸ ἐστίν ἐκ τῶν ὑπαρχόντων αὐτῷ⁹." 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων "Ἀνθρώπου τινὸς πλουσίου εὐφρόνησεν ἡ χώρα. 17 καὶ διελογίζετο ἐν αὐτῷ¹⁰ λέγων 'Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;' 18 καὶ¹¹ εἶπεν 'Τούτο ποιήσω¹². καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω¹³, καὶ συνάξω ἐκεῖ πάντα¹⁴ τὸν σίτον¹⁵ καὶ τὰ ἀγαθὰ μου¹⁶, 19 καὶ ἔρω¹⁷ τῇ ψυχῇ μου 'Ψυχῇ¹⁸, ἔχεις πολλὰ ἀγαθὰ (κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε)¹⁹, εὐφραίνου²⁰.' 20 εἶπεν δὲ αὐτῷ ὁ θεός "Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν²¹ ἀπὸ σοῦ²². ἃ δὲ²³ ἡτοίμασας, τίνοι²⁴ ἔσται; 21 (Οὕτως ὁ θησαυρίζων²⁵ αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν)²⁶."

1 (4 ll omit) 2 (D ἐπὶ) 3 (s^o + the land and) 4 (D l s^o omit) 5 (s^o ὑμῶν) 6 (ss the multitude or multitudes) 7 (ss omit) 8 (D omits) 9 (s^o αὐτοῦ) 10 (s D εἰς αὐτῷ) 11 (l + cogitans) 12 (s ἀνοικ., D ll ποιήσω αὐτάς) 13 (s D ll τὰ γενήματά μου, l ss fructus meos) 14 (s D ll ss omit) 15 (s^o he said...his) 16 (ll omit, ss Behold) 17 D ll omit (4 ll omit κείμενα only, 2 ll omit ἀναπαύου φάγε πίε only) 18 (s D ll απ-) 19 (D ll οὖν) 20 (D ll τίνος) 21 D 2 ll omit

^a Compare Matt. vi. 19, 20; Luke xii. 33, 34.

^a παραθεῖναι of putting food on the table occurs in Mark vi. 41 (=Luke ix. 16), Mark viii. 6.

^b κόπους παρέχειν occurs in Mark xiv. 6 (=Matt. xxvi. 10), Luke xviii. 5, Gal. vi. 17.

^c Translate "Because, when a man has more than enough, it is not true that his life is derived from his possessions." Else the rich would have fuller and better lives than the poor. A certain *minimum* of food is essential to preserve life; anything beyond that is useless or mischievous.

^d Translate "And I will say to myself, Sir, thou hast &c.," for ἡ ψυχὴ μου is a Hebraism for 'myself' as S. Luke renders it in ix. 25.

^e "This night are men demanding thy life from thee." The peasants, whom you have irritated beyond endurance by your selfishness, are rising in mass against you. They will murder you, fire your barns and destroy your corn, so that no one will be the better for it.

^f Cf. John ix. 2, "Ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;" 3 ἀπεκρίθη Ἰησοῦς "Οὐτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ."

^g For the three years compare Luke xiii. 32, "Ἴδου ἐκβάλλω δαιμόνια καὶ λάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχόμενῃ πορεύεσθαι."

^h ἀμπελουργός and κόπριον occur here only (κοπρία in xiv. 35), σκάπτω in vi. 48, xvi. 3, καταργεῖ in Heb. ii. 14, and 25 times in S. Paul. ἔτος once in S. Matt., twice in S. Mark, 26 times in S. Luke.

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7. GALILEANS MURDERED AND THE TOWER IN SILOAM FALLING.

xiii. 1 Παρήσαν δέ τινες [ἐν¹ αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς "Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα³ πεπόνθασιν⁴; 3 οὐχί, λέγω ὑμῖν⁵, ἀλλ' ἔάν μὴ μετανοήτε⁶ πάντες⁷ ὁμοίως ἀπολείσθε. 4 ἡ ἐκείνοι οἱ δέκα ὁκτῶ⁸ ἐφ' οὓς ἔπεσεν⁹ ὁ πύργος ἐν τῷ¹⁰ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ¹¹ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας¹² Ἱερουσαλὴμ; 5 οὐχί, λέγω¹³ ὑμῖν¹⁴, ἀλλ' ἔάν μὴ μετανοήσητε¹⁵ πάντες¹⁶ ὡσαύτως¹⁷ ἀπολείσθε."

1 (D 3 ll omit) 2 (All τοιαῦτα) 3 (D * πεπόνθ.) 4 (l omits) 5 (ll omit) 6 (l non; dico enim vobis) 7 (D ll μετανοήσητε) 8 (2 ll omit) 9 (l + milia) 10 (s ἐπέπεσεν) 11 (D s^o τοῦ) 12 (D l ss? omit) 13 (D s^o ±1 ἐνοικουντας, s ll + ἐν) 14 (D l + δέ) 15 (D δτι, ll omit) 16 B μετανοήτε 17 (D ὁμοίως)

8. THE PARABLE OF THE BARREN FIG-TREE.

xiii. 6 [Ἐλεγεν δὲ ταύτην τὴν¹ παραβολὴν.] "Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ² ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ³ καὶ οὐχ εὗρεν. 7 εἶπεν δὲ⁴ πρὸς τὸν ἀμπελουργόν 'Ἴδου τρία ἔτη⁵ ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω⁶. ἔκκοψον⁷ αὐτήν. ἵνα τί καὶ τὴν γῆν⁸ καταργεῖ; 8 ὁ δὲ⁹ ἀποκριθεὶς¹⁰ λέγει αὐτῷ 'Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ¹¹ ἔτος¹², ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια¹³. 9 καὶ μὲν ποιήσῃ καρπὸν ἐῖς τὸ μέλλον¹⁴—εἰ δὲ μήγε, ἐκκόψεις αὐτήν¹⁵.'"

1 (l illis) 2 (s omits) 3 (D s^o αὐτῆς) 4 (D 2 ll μὴ εὐρὼν εἶπεν) 5 (D * οὐκ) 6 (D + φέρε (adfers) τὴν ἀξέειν) 7 (All + οὖν) 8 (B τὸν τόπον) 9 (ss + dresser) 10 (ss omit) 11 (s ± + το) 12 (D ἐτι τοῦτον τὸν ἐνιαυτὸν) 13 (D ll κόπριον κοπρίων) 14 (D ll ss put this after μήγε)

(Compare I. § 37 a.)

9. THE PARABLE OF THE LOST SHEEP.

The idea of joy at the recovery of what was lost connects the three following parables. There are other connexions also which are probably editorial.

xv. [1 * Ἦσαν δὲ αὐτῷ ἐγγιζόντες πάντες¹ οἱ τελῶναι καὶ οἱ² ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ

1 (ll ss omit) 2 (D omits)

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xv. (2) γραμματεῖς λέγοντες ὅτι “Οὗτος ἀμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς^a.” 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων³] 4 “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων⁴ ἑκατὸν πρόβατα ἢ καὶ ἀπολόσας⁵ ἐξ αὐτῶν ἓν⁷⁶ οὐ καταλείπει⁷⁷ τὰ ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ ἰσχυρὰ ἐπὶ τὸ ἀπολωλὸς⁷⁸ ἕως⁹ εὗρη αὐτό; 5 καὶ εὗρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ ἔλθων¹¹⁰ εἰς τὸν¹¹ οἶκον συνακαλεῖ¹² τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς ‘Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.’ 7 λέγων¹³ ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίους οἵτινες οὐ¹⁴ χρεῖαν ἔχουσιν¹¹⁴ μετανοίας^b.

3 (D 2 ll ss omit) 4 (D δς ἐξεῖ) 5 (D ἀπολέσῃ, 11 erravit, 1 perierit) 6 (1 † omits) 7 (D οὐκ ἀφίησι) 8 (D ll ss ἀπελθὼν τὸ ἀπ. ζητεῖ) 9 (N + οὐ) 10 (D^s † ἐλθὼ δέ) 11 (D omits) 12 (D συνακαλεῖται) 13 (D s^c + δέ, 1 + ergo) 14 (D * οὐχ ἔχουσι χρεῖαν)

(For the connexion of this narrative with S. Matthew see II. § 12.)

10. THE PARABLE OF THE LOST DRACHMA.

The word δραχμή occurs nowhere else in N.T., being superseded by the Latin word *denarium*. Probably the coins here described were only used as ornaments and the loss of one would spoil the set.

xv. 8 “[H] τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἢ ἀπολέσῃ¹¹ δραχμὴν² μίαν³, οὐχὶ ἅπται λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς^c ἕως οὗ⁴ εὗρη; 9 καὶ εὗρούσα συνακαλεῖ⁵ τὰς φίλας καὶ γείτονας λέγουσα ‘Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα¹¹⁶. 10 οὕτως, λέγω ὑμῖν, γίνετα⁷ χαρὰ ἐνώπιον τῶν⁸ ἀγγέλων τοῦ θεοῦ^d ἐπὶ ἐνὶ⁹ ἀμαρτωλῷ μετανοοῦντι^e.’

1 (D καὶ ἀπολέσασα) 2 (D ll ss omit) 3 (1 ss + ex illis) 4 (D omits) 5 (D -λείται) 6 (D 1 ἦν ἀπ. δραχ.) 7 (D ll ἔσται) 8 (B omits) 9 (B † ἀνί)

11. THE STORY OF THE PRODIGAL SON.

11. A. The prodigal.

The brevity of the introduction is exceeded in xvi. 19, and is probably due to lack of information.

I am told that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a

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division of the property. The same law seems to be alluded to here. The father in such cases simply takes one share, which on his death passes to the eldest son (v. 31), who thus gets the usual double portion, combined however with the duty of maintaining the widow and the unmarried daughters, if there are any.

xv. 11 [Εἶπεν δέ¹] “Ἀνθρωπὸς τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν² τῷ πατρὶ⁷³ ‘Πάτερ⁴, δός μοι τὸ ἐπιβάλλον⁵ μέρος τῆς οὐσίας.’ ὁ δὲ⁷⁶ διέειλεν αὐτοῖς τὸν βίον⁷⁷. 13 καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα⁸ ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν⁷⁹ αὐτοῦ¹⁰ ζῶν ἀσώτως¹¹¹. 14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς^f ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι¹¹². 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τὸς ἀγρούς¹¹³ αὐτοῦ¹⁴ βόσκειν χοίρους. 16 καὶ ἐπεθύμει χορτασθῆναι ἐκ¹¹⁵ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ¹⁶.

1 (1 ergo, ss to them) 2 (2 ll omit) 3 (11 s^c illi) 4 (N omits) 5 (D ll ss + μοι) 6 (ND ll καὶ) 7 (11 substantiam) 8 N ἅπαντα 9 (D^s τὸν βίον) 10 (ND ἑαυτοῦ) 11 (N † εἰς χώραν μακράν) 12 (ss omit) 13 (11 villam or villa) 14 (D ss omit) 15 (A ll γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ) 16 (D † τῷ)

11. B. Repentance.

xv. 17 “Εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη¹ ‘Πόσοι² μίσθιοι³ τοῦ πατρὸς μου περισσεύονται⁴ ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι. 18 ἀναστὰς⁵ πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ ‘Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. ποίησόν με ὡς ἓνα τῶν μισθίων σου.’ 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ⁷.

1 (D εἶπεν) 2 (L ss + ἄρτι) 3 (ss + in the house) 4 (ND -ουσιν) 5 (N ss + δέ, 1 + itaque) 6 (1 ss + et) 7 (ND αὐτοῦ)

11. C. The father's love.

xv. (20) “Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν¹ ἐπὶ τὸν τράχηλον αὐτοῦ καὶ² κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς⁷³ αὐτῷ⁴ ‘Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου (· ποίησόν

1 (D 1 ἐνέπ.) 2 (D^s † omits) 3 (1 ille) 4 (1 eius)

^a Cf. Luke v. 30 (|| Mark, Matt.), καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;” Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς.

Luke xix. 7, καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι “Παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι.”

^b The word διαγογγίζω occurs here and xix. 7; γείτων is peculiar to S. Luke and S. John, ὥμος to S. Luke and S. Matt., συνεσθίω and συγκαίρω to S. Luke and S. Paul. προσδέχομαι in this sense is found in S. Paul and Heb.

^c The word ἐπιμελῶς occurs here only in N.T.

^d Cf. Luke xii. 9, “ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.” Cf. xii. 8, ix. 26.

^e Cf. Matt. ix. 13, “οὐ γὰρ ἦλθον καλεῖσαι δικαίους ἀλλὰ ἀμαρτωλοὺς.” Cf. Luke vii. 36—50, xviii. 9—14, Rom. ii. 17—24.

^f λιμός is fem. in Doric, masc. in Attic. In the LXX, it is rarely fem. S. Luke makes it fem. here and in Acts xi. 28, but masc. in Luke iv. 25.

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xv. (α) με ὡς ἕνα τῶν μισθίων σου)⁵.²² εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ⁶ 'Ταχὺ⁷ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ 'καὶ ὑποδήματα εἰς τοὺς πόδας¹⁸,²³ καὶ φέρετε⁹ τὸν 'μόσχον τὸν σιτευτόν¹⁰, θύσατε καὶ¹¹ φάγοντες¹² εὐφρανθῶμεν, ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν¹³, ἦν¹⁴ ἀπολωλώς¹⁵ καὶ¹⁶ εὗρέθη.' καὶ¹⁷ ἤρξαντο εὐφραίνεσθαι.

5 ll ss omit 6 (N εἰς αὐτοῦ) 7 (D Ταχέως) 8 (l omits, Dll + αὐτοῦ) 9 (D ἐνέγκατε) 10 (Dll σιτ. μόσχον καὶ) 11 (l ut) 12 (Dll φάγωμεν καὶ) 13 B ἐζησεν 14 (D omits) 15 (N + ἀπολωλός) 16 (D + ἀρτι) 17 (N omits)

11. D. Pharisaic jealousy.

xv. ²⁵ "Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· 'καὶ ὡς ἐρχόμενος ἤγγισεν¹¹ τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, ²⁶ καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπυνθάνετο τί 'αὐτὸς εἶη ταῦτα¹³. ²⁷ ὁ δὲ εἶπεν αὐτῷ⁴ ὅτι 'Ὁ ἀδελφός σου ἤκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν 'μόσχον τὸν σιτευτόν¹⁵, ὅτι ὑγαίνοντα αὐτὸν ἀπέλαβεν.' ²⁸ ὠργίσθη δὲ καὶ οὐκ ἤθελεν⁶ εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλε⁷ αὐτόν. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ⁸ 'Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον⁹, καὶ 'ἐμοὶ οὐδέποτε¹⁰ ἔδωκας¹¹ ἔριφον¹² ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ¹³. ³⁰ 'Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον¹⁴ μετὰ¹⁵ ποριῶν ἦλθεν¹⁶, ἔθυσας αὐτῷ¹⁷ τὸν σιτευτὸν μόσχον.' ³¹ ὁ δὲ εἶπεν αὐτῷ 'Τέκνον¹⁸, σὺν πάντοτε¹⁹ μετ' ἐμοῦ εἶ²⁰, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.' ³² 'εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει^{21,22}, ὅτι ὁ ἀδελφός σου οὗτος²³ νεκρὸς ἦν καὶ ἐζησεν²⁴, καὶ²⁵ ἀπολωλώς²⁶ καὶ εὗρέθη.'"

1 (Dl ἐλθὼν δὲ καὶ ἐγγίσας) 2 (N omits) 3 (D θέλει τοῦτο εἶναι) 4 (D omits) 5 (D σιτ. μόσχον αὐτῷ) 6 (Al ἡθέλησεν) 7 (D^s ἡρέξατο, ll coepit rogare) 8 (N omits) 9 (D παρέβην) 10 (Hl οὐκ) 11 (D οὐδ. ἔδωκας μοι) 12 B ἐρίφιον (D + ἐξ αἰγῶν) 13 (D ἀριστήσω) 14 (D l^s τῷ δὲ υἱῷ σου τῷ καταφαγόντι πάντα, l + tua) 15 D + τῶν 16 (Dl καὶ ἐλθόντι) 17 (D 2ll omit) 18 (Dl omit) 19 (l omits) 20 (5ll fuisti et es or exis) 21 (Hll δει) 22 (l iucundatus sum autem et gavissus sum) 23 (4ll omit) 24 (Dll ἀνέξ.) 25 (NDll omit) 26 (N + ἦν)

12. THE PARABLE OF THE UNJUST STEWARD.

The position of an Oriental steward is best seen in the history of Joseph (Gen. xxxix.—l.). Joseph acted as steward (1) to Potiphar, who "left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat," (2) to the keeper of the prison, who "committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it," (3) to Pharaoh, who gave him his signet ring with the power to make contracts, saying "without thee shall no man lift up

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his hand or foot in all the land of Egypt." Such stewards were invariably slaves and had the faults of a slave. Such masters were too indolent and too ignorant to investigate charges of dishonesty. They resorted to dismissal on the first suspicion without any attempt to discover the truth. The "debts" here spoken of are probably accumulated arrears rather than annual rents. The poor tenants are crushed beneath them, the rents having always been far too high. To reduce the arrears was not to rob the master but to do tardy justice to the peasantry. The master could not prosper while his tenants were oppressed and the unrighteous demands had not gone into his pocket. The steward's motive was bad, but his conduct was wise. It may be compared with the laws to relieve the *nexi* at Rome or the tenants in Ireland. The master approves of the measures of relief and apparently revokes his sentence of dismissal.

12. A. Loss of office.

xvi. 1 [Ἐλεγεν δὲ καὶ¹ πρὸς τοὺς μαθητάς²] "Ἀνθρωπὸς τις ἦν πλούσιος ὃς³ εἶχεν οἰκονόμον⁴, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ 'ὑπάρχοντα αὐτοῦ¹⁵. ² καὶ φωνήσας αὐτόν⁹ εἶπεν αὐτῷ⁷ 'Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου⁸, οὐ γὰρ δύνῃ⁹ ἔτι οἰκονομεῖν.' ³ εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος 'Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν¹⁰ 'ἀπ' ἐμοῦ¹¹; σκάπτειν οὐκ ἰσχύω¹², ἐπαιτεῖν αἰσχύνομαι.' ⁴ ἐγνων τί ποιήσω, ἵνα ὅταν¹³ μετασταθῶ¹⁴ ἐκ¹⁴ τῆς οἰκονομίας δέξωμαι¹⁵ με εἰς τοὺς οἴκους ἑαυτῶν¹⁵."

1 (l omit) 2 (Al + αὐτοῦ) 3 (N + omits) 4 (B ‡ -μους) 5 (B + ὑπάρχον) 6 (D^s omits, 2ll s^a + dominus suus) 7 (N omits) 8 (D omits) 9 (Al δυνήσῃ) 10 (l + μου) 11 (D μου, l omits) 12 (B + καὶ) 13 (N ἂν) 14 (Lll ἀπὸ) 15 (D αὐτῶν)

12. B. Provision against beggary.

xvi. 5 "Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ¹ ἔλεγεν τῷ πρώτῳ 'Πόσον ὀφείλεις τῷ κυρίῳ μου; ⁶ ὁ δὲ εἶπεν² 'Ἐκατὸν βάτους³ ἐλαίου.' 'Ὅ δὲ εἶπεν⁴ αὐτῷ 'Δέξαι σου τὰ γράμματα καὶ καθίσας⁵ ταχέως⁵ γράψον πεντήκοντα¹⁶. ⁷ ἔπειτα ⁷ ἐτέρῳ εἶπεν 'Σὺ δὲ πόσον ὀφείλεις⁸; ⁸ ὁ δὲ εἶπεν⁹ 'Ἐκατὸν κόρους σίτου.' 'λέγει¹⁰ αὐτῷ 'Δέξαι σου τὰ γράμματα καὶ¹¹ γράψον ὀγδοήκοντα¹². ⁸ καὶ ἐπήρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν¹³ ὅτι¹³ οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν¹⁴ τὴν ἑαυτῶν¹⁴ εἰσίν.

1 (ND αὐτοῦ) 2 (N s^a + αὐτῷ) 3 (N βάτους, D^s ll κάδους, ll siclos, vasos, vatos, vathos &c.) 4 (Dll εἶπεν δὲ) 5 (D omits) 6 (s^a and he sat down quickly and wrote them fifty) 7 (D + τῷ) 8 (3ll + domino meo) 9 (D^s ‡ omits) 10 (N l + δὲ, D ὁ δὲ λ.) 11 (l + καθίσας) 12 (s^a and he sat down at once and wrote them eighty) 13 (D δὴ, D l + λέγω ὑμῖν, ll dixit autem ad discipulos suos) 14 (ll ταύτην, N + ταύτην ἑαυτῶν, but corrector alters)

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12. C. *The right use of money.*

xvi. 9 “Καὶ ἐγὼ ὑμῖν λέγω, ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ^a τῆς ἀδικίας¹, ἵνα ὅταν ἐκλίπῃ² δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς³. 10 ὁ πιστὸς ἐν ἐλαχίστῳ⁴ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ⁵ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν⁶. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ⁷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον^{8,9} τίς δώσει ὑμῖν¹⁰;

1 (D l ἀδίκου μαμ.) 2 (F ll -πηρε, l defecerint) 3 (P l + αὐτῶν) 4 (3 ll δλίγῳ) 5 (D ll δλίγῳ) 6 (D γίνεσθαι) 7 (D μαμωνᾶ) 8 ND ll s^a ἡμέτερον, (3 ll Marcion ἐμόν) 9 (l omits)

(Here follows “YE CANNOT SERVE GOD AND MAMON.”)

13. THE STORY OF THE RICH MAN AND LAZARUS.

S. Luke's sympathy with the poor, the despised, the lost, the despairing, widows, parents who have lost an only child, &c., is very striking and distinguishes his Gospel from the others. On the other hand he pronounces woes against the rich, the full, the smiling, the popular. He records the precept to sell our possessions and not to invite our rich neighbours. He preserves the story of the Rich Fool and of the Rich Man and Lazarus. He does not say (as S. Matthew does) that Joseph of Arimathæa was rich. He twice says that the Apostles forsook all before they followed Christ. But to accuse him of Ebionism is manifestly wrong. Zacchæus was rich and did not part with everything. The sternest saying of our Lord against the Rich (The Camel and the needle's eye) is found in three Gospels.

This parable, like that of the Prodigal Son, has neither introduction nor conclusion. Both parables are inserted with startling abruptness, but the whole of chapters xv.—xviii. is more than usually unfinished; probably S. Luke was hoping to collect more information about these the most striking of his new materials and so left them incomplete.

13. A. *The two men contrasted.*

xvi. 19 “Ἄνθρωπος δέ² τις ἦν πλούσιος³, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον⁴ εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις⁵ ὀνόματι^c Λάζαρος⁶ ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλωμένος⁷ 21 καὶ⁸ ἐπιθυμῶν⁹

1 (D + Εἶπεν δὲ καὶ ἐτέραν παραβολήν) 2 (D ll s^a omit) 3 (Sahidic + whose name was Nineue, Clem. Recogn. + whose name was Phinees) 4 (D s ll + καὶ) 5 (A ll + ἦν) 6 (2 ll Cyprian, Tertullian, Eleazarus, A ll + δς) 7 (s^a omits) 8 (ll omit) 9 (X l ἐπεθύμει)

^a Compare Luke xvi. 13.

^b οἰκονόμος occurs again Luke xii. 42, but not in the other Gospels. ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matt. διαβάλλω is not found elsewhere in N.T.

^c The dative ὀνόματι is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel and 22 times in the Acts; not elsewhere in N.T.

^d ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

^e The form δδυνάσαι = δδυνάσαι (cf. τίθεσαι) is archaic, τύπτομαι, τύπτεσαι, τύπτεται being the primitive conjugation. Cf. καυχᾶσαι Rom. ii. 17, &c. So also φάγεσαι and πίεσαι, Luke xvii. 8. The Attic form (δδυνᾶ) is not found in N.T.

^f Contrast John v. 39, 40.

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13. B. *Reversal in the other world.*

xvi. 23 “Καὶ¹ ἐν τῷ ᾄδῃ² ἐπάρας³ τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων^a ἐν βασιάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις⁴ αὐτοῦ⁵. 24 καὶ αὐτὸς φωνήσας⁶ εἶπεν ‘Πάτερ Ἀβραάμ, ἐλάσόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος⁷ καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι δδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.’ 25 εἶπεν δὲ⁸ Ἀβραάμ ‘Τέκνον, μνήσθητι ὅτι ἀπέλαβες⁹ τὰ ἀγαθὰ σου¹⁰ ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ δδυνάσαι^e. 26 καὶ ἐν¹¹ πᾶσι τούτοις¹² μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστηρίκται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν¹³ πρὸς ὑμᾶς μὴ δύνονται, μηδὲ¹⁴ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν¹⁵.’

1 (N ll omit, connecting ἐτάφη ἐν τῷ ᾄδῃ?) 2 (l + et, l + et de inferno) 3 (ll + autem) 4 (D s ll τῷ κόλπῳ) 5 (D ll + ἀναπαυόμενον) 6 (D s ἐν φ., ll excl.) 7 (N ὕδατι) 8 (A ll + αὐτῷ) 9 (l + tu) 10 (ll omit) 11 (D s ll s^a ἐπι) 12 (l omits) 13 (D ll omit) 14 (D † μήτε) 15 (D ll ὧδε διαπεράσαι)

13. C. *Scripture study the proper means for salvation^f.*

xvi. 27 “Εἶπεν δέ² Ἐρωτῶ σε¹ οὖν³, πάτερ⁴, ἵνα πέμψῃς αὐτὸν⁵ εἰς τὸν οἶκον τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα⁶ μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασιάνου.’ 29 λέγει⁶ δὲ⁷ Ἀβραάμ¹ Ἐχουσι Μωυσῆα⁸ καὶ τοὺς προφῆτας ἀκουσάτωσαν αὐτῶν.’ 30 ὁ δὲ εἶπεν ‘Οὐχί, πάτερ⁹ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ¹⁰ νεκρῶν πορευθῇ πρὸς αὐτοὺς¹¹ μετανοήσουσιν¹².’ 31 εἶπεν δὲ αὐτῷ ‘Εἰ Μωυσῆς¹³ καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ¹⁴ νεκρῶν ἀναστῇ¹⁵ πεισθήσονται¹⁶.’

1 (l omits) 2 (2 ll omit) 3 (l omits, D + Ἀβραάμ) 4 (2 ll Eleazarus, ll omit) 5 (D omits) 6 (D 2 ll εἶπεν) 7 (l omits, D s ll + αὐτῷ) 8 (N Μωσῆα) 9 (D πατὴρ) 10 (D ll ἐκ) 11 (N † ἀναστῇ πρὸς αὐτ., ll surrexerit or resurr., l surrexerit et abierit, l + persuaderit illis et) 12 (ll persuaderit illis or eis or eos) 13 (N Μωσῆς) 14 (l a) 15 (ll ad illos ierit (or abierit), D Irenaeus + καὶ ἀπέλθῃ πρὸς αὐτοὺς) 16 (D ll πιστεύουσιν, l credunt)

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14. THE TEN LEPERS AND THE THANKFUL SAMARITAN.

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John quotes the saying "Thou art a Samaritan and hast a devil," but tells also of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to this passage speaks of Samaritans in the case of SS. James and John wishing to call down fire (ix. 51 ff.) and in that of the Good Samaritan (x. 30 ff.). He also records the evangelizing of many of their villages, Acts viii. 25. See 'Comp. of the Gospels,' p. 88.

xvii. 11 [Καὶ ἐγένετο ἐν τῷ πορεύεσθαι¹ εἰς Ἱερουσαλὴμ καὶ αὐτὸς² διήρχετο διὰ³ μέσον Σαμαρίας καὶ Γαλιλαίας.⁴] 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν⁵ δέκα λεπροὶ⁶ ἄνδρες, οἱ⁷ ἀνέστησαν⁸ πόρρωθεν⁹, 13 καὶ αὐτοὶ¹⁰ ἤραν¹¹ φωνήν¹² λέγοντες¹³ "Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς." 14 καὶ ἰδὼν¹⁵ εἶπεν αὐτοῖς¹⁶ "Πορευθέντες ἐπιδείξτε ἑαυτοὺς τοῖς ἱερεῦσιν¹⁷." καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ¹⁶ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη¹⁷, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον¹⁸ παρὰ¹⁹ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ²⁰. καὶ αὐτὸς²¹ ἦν²² Σαμαρίτης²³. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν²⁴ "Οὐχ οἱ²⁵ δέκα ἐκαθαρίσθησαν; οἱ (δὲ)²⁶ ἑννέα²⁷ ποῦ²⁸; 18 οὐχ εἰρέθησαν ὑποστρέψαντες δοῦναι²⁹ δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;" 19 καὶ εἶπεν αὐτῷ "Ἀναστάς πορεύου³⁰. ἡ πίστις σου σέσωκέν σε³¹ c."

1 (D + αὐτὸν) 2 (ll omit) 3 (D † omits) 4 (ll + et Iericho) 5 N ὑπὸντ. (N1 + αὐτῷ, D1 ὅπου ἦσαν, ll s^o et ecce) 6 (D καὶ, ll s^o omit) 7 D ἔστησαν 8 (N omits) 9 (D ll s^o omit) 10 (N + τὴν) 11 (D1 ἔκραξαν φωνῇ μεγάλῃ) 12 (D omits) 13 (D ll s^o + αὐτοῦς) 14 (ll omit, D + *Τεθραπέυσθε) 15 (l sacerdoti) 16 (D + τις) 17 (D ll s^o ἐκαθαρίσθη) 18 (D πρὸς) 19 (ll hic) 20 (D ἦν δὲ) 21 (N † repeats v. 16) 22 (D + αὐτοῖς) 23 (D ll Oὔτοι, N Oὐχὶ οἱ) 24 D ll s^o omit 25 (l + ex illis, l + ex his) 26 (l omits) 27 (D ll ἐξ αὐτῶν οὐδεὶς εἰρέθη ὑποστρέφων δς δώσει, ll s^o not one of them returned &c.) 28 (D ll + ὅτι) 29 (B omits)

15. THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

On the use of a bad man as an example, see § 5 note.
 On widows, see p. 126 note.

xviii. 1 ["Ἐλεγεν δὲ¹ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεῖχεσθαι αὐτοὺς² καὶ μὴ ἐγκακεῖν, 2 λέγων³] "Κριτὴς τις ἦν ἐν τινὶ⁴ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. 3 χήρα δὲ⁵ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ

^a For a note on the nature of leprosy see p. 19.
^b Cf. Luke v. 14, "ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ."
^c This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.
^d παρέχειν κόπον occurs in Luke xi. 7, Mark xiv. 6 (=Matt. xxvi. 10), Gal. vi. 17.
^e ὑπωπιάζω occurs in 1 Cor. ix. 27.
^f For the despondent question cf. John vi. 67.
^g This refrain occurs also in Matt. xxiii. 12, Luke xiv. 11.

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xviii. (3) ἤρχετο πρὸς αὐτὸν⁶ λέγουσα "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου." 4 καὶ οὐκ ἤθελεν⁷ ἐπὶ χρόνον⁸, μετὰ ταῦτα δὲ⁹ εἶπεν ἐν ἑαυτῷ¹⁰ "Εἰ καὶ¹¹ τὸν θεὸν οὐ φοβοῦμαι "οὐδὲ ἄνθρωπον¹² ἐντρέπομαι, 5 διὰ γε τὸ παρέχειν¹³ μοι κόπον¹⁴ τὴν χήραν ταύτην¹⁵ ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ¹⁶ με." 6 Εἶπεν δὲ ὁ κύριος "Ἀκούσατε¹⁷ τί ὁ κριτὴς τῆς ἀδικίας λέγει; 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν¹⁸ βοώντων αὐτῷ¹⁹ ἡμέρας καὶ νυκτός, καὶ²⁰ μακροθυμεῖ²¹ ἐπ' αὐτοῖς²²; 8 λέγω²³ ὑμῖν ὅτι²⁴ ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων²⁵ ἄρα²⁶ εὐρήσει τὴν²⁷ πίστιν ἐπὶ τῆς γῆς;"

1 (l omits, D ll ss + καὶ) 2 (D ll omit) 3 (D ss omit) 4 (D s^o τῇ) 5 (A ll s^o + τις) 6 (s^o + for a long time) 7 (D + τινά, ll per multum tempus, l longo tempore, ss omit) 8 (D ἤλθεν εἰς ἑαυτὸν καὶ λέγει, s^o the judge said) 9 (D ll ss omit) 10 (D1 καὶ ἄνθ. οὐκ) 11 (N παρενοχλεῖν) 12 (N κόπους, s^o + αἰωαγῆς) 13 (D + ἀπελθὼν) 14 (E 3 ll ὑπωπιάζῃ) 15 (N omits, G1 Ἠκούσατε) 16 (D omits) 17 (D s^o αὐτῶν, ll omit, A ll πρὸς αὐτὸν) 18 (ll omit) 19 (G1 ll -μῶν, l patientiam habebit) 20 (D s^o ll ἐν αὐτοῖς, l in illis diebus) 21 (l + enim) 22 (ll putas)

16. THE STORY OF THE PHARISEE AND THE TAX-GATHERER.

xviii. 9 [Εἶπεν δὲ καὶ¹ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας² τοὺς λοιποὺς³ τὴν παραβολὴν ταύτην⁴.] 10 "Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, 5 εἷς Φαρισαῖος καὶ ὁ ἕτερος⁶ τελωνῆς⁷. 11 ὁ⁸ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν⁹ προσηγάχετο "Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ¹⁰ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἡ καὶ ὡς οὗτος ὁ τελωνῆς. 12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω¹³ πάντα ὅσα κτῶμαι." 13 ὁ δὲ¹⁴ τελωνῆς μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν¹⁵, ἀλλ' ἔτυπτε τὸ στήθος ἑαυτοῦ¹⁶ λέγων "Ὁ θεός¹⁷, ἴλασθητί μοι τῷ ἁμαρτωλῷ." 14 λέγω ὑμῖν¹⁸, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ¹⁹ παρ' ἐκείνων²⁰. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν²¹ ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." g

1 (ll ss omit) 2 (B † -τες) 3 (D + ἀνθρώπων) 4 (D omits) 5 N + ὁ 6 (D ll εἷς) 7 (D † τελωνῆς) 8 (ll + itaque) 9 (N ll omit, D καθ' ἑαυτὸν) 10 D ὡς 11 (D -δεκατῶ) 12 (D ll καὶ ὁ) 13 (2 ll omit) 14 (N D αὐτοῦ) 15 (N omits) 16 (K ll + ὅτι) 17 (D μάλλον) 18 (D ll + τὸν Φαρισαῖον) 19 (D αὐτὸν)

(For S. Matthew's parallel and S. Luke's doublet see II. § 17 E.)

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17. THE NARRATIVE OF ZACCHÆUS.

(For the teaching about the rich see § 13 note.)

xix. 1 [Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ.] 2 Καὶ ἰδοὺ¹ ἀνὴρ
ὀνόματι καλούμενος² Ζακχαῖος, καὶ³ αὐτὸς³ ἦν ἀρχιτελώνης
καὶ⁴ αὐτὸς⁵ πλούσιος. 3 καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν ἥτις
ἐστὶν¹⁶, καὶ οὐκ ἠδύνατο⁷ ἀπὸ τοῦ ὄχλου¹⁶ ὅτι τῇ ἡλικίᾳ
μικρὸς ἦν. 4 καὶ προδραμὼν⁸ εἰς τὸ²² ἔμπροσθεν ἀνέβη
ἐπὶ συκομορέαν⁹ ἵνα ἴδῃ¹¹⁰ αὐτόν, ὅτι ἐκεῖνης^a ἡμελλεν
διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας
(ὁ)¹² Ἰησοῦς¹¹³ εἶπεν ἑπὶ αὐτόν¹⁴ “Ζακχαῖε, σπεύσας¹⁵
κατάβηθι, σήμερον γὰρ¹⁶ ἐν τῷ οἴκῳ σου δεῖ με μέναι.”
6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ
ιδόντες πάντες¹⁷ διεγόγγυζον λέγοντες¹⁸ ὅτι “Παρὰ ἀμαρ-
τωλῷ ἀνδρὶ¹⁹ εἰσηλθεν καταλύσαι^b.” 8 σταθεὶς δὲ²⁰
Ζακχαῖος εἶπεν πρὸς τὸν κύριον²¹ “Ἰδοὺ τὰ ἡμισία²²
μου²³ τῶν ὑπαρχόντων^c, κύριε, (τοῖς)¹² πτωχοῖς δίδωμι,
καὶ εἰ τινός τι ἐσυκοφάντησα^d ἀποδίδωμι τετραπλοῦν.”
9 εἶπεν δὲ ἑπὶ αὐτόν²⁴ (ὁ)¹² Ἰησοῦς ὅτι “Σήμερον
σωτηρία²⁵ τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς
Ἀβραάμ (ἐστίν)²⁶.” 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ζητᾶσαι καὶ σῶσαι τὸ ἀπολωλός^e.”

1 (ss omit) 2 (D11 omit) 3 (D11 οὗτος) 4 (D1 omit)
5 (D311 omit, A1 οὗτος, 411+erat), 8 ἦν 6 (ss omits)
7 (B εἰδύνατο) 8 (D* προλαβών) 9 (Dss συκομορέαν)
10 (8 τοῦ ἰδεῖν) 11 (D*11 ἐκεῖνη) 12 B omits 13 (D11
ἐγένετο ἐν τῷ διέρχεσθαι αὐτόν (11±respiciens) εἶδεν (±eum,
1+respicientem) καὶ 14 (D 211 αὐτῷ, ss omits) 15 (D* 211
σπεύσων) 16 (D11 ὅτι σ.) 17 (ss omits) 18 (D11 ss omit)
19 (L11 ἀνθρώπῳ) 20 (ND+δ) 21 (I Iesum) 22 (D
±ἡμισιοι) 23 (D μοι) 24 (211 omit, 11 ad illos) 25 (D+
ἐν) 26 8 omits

18. THE NARRATIVE OF THE PENITENT
ROBBER.

Although we cannot claim for this incident the highest historical attestation, it possesses great intrinsic probability. S. Peter stood afar off and did not hear this conversation. If both robbers were companions of Barabbas, we see a contrast between the true Messiah who died to save His followers and the false, who accepted life and allowed them to perish. A leader like Barabbas would attract the worst of the Jews who were bent on looting, but also a few of the best who were real patriots. Too late did this man find that they who take the sword must perish by the sword. By freely confessing that he is only meeting with his deserts he gives the signs of true penitence, by turning to the Saviour he shews triumphant faith. Of all the men who surrounded him our Lord appeared least able to do anything to relieve his pain.

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων¹ κακούργων ἐβλασ-
φήμει αὐτόν² “Ὁὐχί³ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν

1 (D omits) 2 (8C11+λέγων) 3 (A 311 Εἰ)

^a For the syntax cf. Luke v. 19 note, p. 19.

^b For the thought compare Luke xv. 2, Acts xi. 2, 3.

^c ὑπάρχω occurs thrice in Matthew, 40 times in Luke.

^d συκοφαντῶ occurs in Luke iii. 14.

^e LXX, Ezek. xxxiv. 16, τὸ ἀπολωλός ζητήσω.

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xxiii. (39) καὶ ἡμᾶς¹⁴.” 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἑπι-
τιμῶν αὐτῷ ἔφη¹⁵ “Οὐδὲ⁶ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ
αὐτῷ κρίματι εἶ⁷; 41 καὶ⁸ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν
ἐπράξαμεν ἀπολαμβάνομεν⁹. οὗτος δὲ οὐδὲν ἄτοπον¹⁰
ἔπραξεν.” 42 καὶ¹¹ ἔλεγεν¹² “Ἰησοῦ¹³, μνησθητέ μου
ὅταν ἔλθῃς εἰς τὴν βασιλείαν¹⁴ σου¹⁵.” 43 καὶ¹⁶ εἶπεν
αὐτῷ¹⁷ “Ἀμήν σοι λέγω¹⁸, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν
τῷ παραδείσῳ¹⁹.”

4 (D1 omit, 1 Qui destruebas templum et in tribus diebus
reaedificabas *illum, salvum te fac nunc et descende de cruce)
5 (D11 ss ἐπετίμα...λέγων ±δτι) 6 (8D 211 Οὐ) 7 (1 omits,
C ss ἐσμεν, D+καὶ ἡμεῖς ἐσμεν) 8 (C omits) 9 (C11 ἀπελά-
βαμεν) 10 (D πονηρὸν) 11 (D+στραφεὶς πρὸς τὸν κύριον)
12 (D11 εἶπεν) 13 (A11 τῷ Ἰησοῦ, D αὐτῷ, A11+Κύριε)
14 8C11 ἐν τῇ βασιλείᾳ 15 (D ἐν τῇ ἡμέρᾳ τῆς ἐλευσεώς σου)
16 (D ἀποκριθεὶς δὲ ὁ Ἰησοῦς) 17 (D+τῷ *ἐπλήσονται, 1+
“Credis?”) 18 (D Θάρσει, L 211+δτι) 19 (1+patris)

(For the connexion of this narrative with the
other Gospels see I. § 51 h.)

19. THE NARRATIVE OF TWO MEN JOURNEY-
ING TO EMMAS.

(For the connexions with the other Gospels see pp. 175 ff.)

19. A. The journey.

xxiv. 13 Καὶ ἰδοὺ¹ δύο ἐξ αὐτῶν² ἐν αὐτῇ τῇ ἡμέρᾳ¹² ἦσαν¹³ 4
πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου⁵ ἑξήκοντα⁶
ἀπὸ Ἱερουσαλὴμ, ἣ⁷ ὀνομα¹⁷ Ἑμμανού⁸, 14 καὶ αὐτοὶ
ὁμίλουν¹⁹ πρὸς ἀλλήλους¹¹⁰ περὶ πάντων τῶν¹¹ συμ-
βεβηκότων τούτων. 15 καὶ ἐγένετο¹ ἐν τῷ ὁμίλῳ αὐτοῦς
καὶ συνζητεῖν¹¹² (καὶ)¹³ αὐτὸς¹⁴ Ἰησοῦς ἐγγίσας συνε-
πορεύετο αὐτοῖς¹⁶, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
τοῦ μὴ ἐπιγινῶναι αὐτόν.

1 (ss omit) 2 (8 ss ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D1 Ἦσαν
δὲ δύο κ.τ.λ. ss And He appeared to two etc.) 4 (8 ±+δὲ) 5 (81
Euseb+ἐκατὸν) 6 (1 septem) 7 (D11 ὀνόματι) 8 (D Οὐ-
λαμμανούς, 11 Ammaus±et Cleopas) 9 (D 211 ὁμίλουν δὲ)
10 (D πρὸς ἑαυτοῦς, 11 omit) 11 (D ±omits) 12 (ss omits)
13 B ss omit 14 (D ὁ, 1 ss omit, B αὐτοῦς) 15 (211 omit)
16 (8 *αὐτοῖσιν)

19. B. The Conversation.

xxiv. 17 Εἶπεν δὲ¹¹ πρὸς αὐτούς¹² “Τίνες οἱ λόγοι οὗτοι
οὓς ἀντιβάλλετε πρὸς ἀλλήλους¹³ περιπατοῦντες;” καὶ²
ἐστάθησαν⁴ σκυθρωποὶ⁵. 18 ἀποκριθεὶς δὲ⁶ εἰς⁷ ὀνό-

1 (D11 Ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῦς,
8 ±+λους, ss omit) 4 (N11 ἐστὲ, D omits) 5 (ss which
ye speak being sad, 611 omit περιπατοῦντες) 6 (ss omit)
7 (A ὁ εἰς, 11 ss+ex eis)

S. LUKE.

xxiv. (18) ματι⁸ Κλέοπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ⁹ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ¹⁰ ἐν ταῖς ἡμέραις ταύταις¹¹;” 19 “καὶ εἶπεν¹² αὐτοῖς¹³ “Ποῖα;” οἱ δὲ εἶπαν αὐτῷ¹⁴ “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ¹⁵, ὃς ἐγένετο ἀνὴρ¹⁶ προφήτης¹⁷ δυνατὸς ἐν ἔργῳ καὶ¹⁸ λόγῳ ἐναντίον¹⁹ τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε²¹ παρέδωκαν αὐτὸν²² οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν²³ εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν²⁴ ὅτι αὐτός ἐστιν²⁵ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ἄνθρωποι πάντων τούτοις²⁶ τρίτην ταύτην²⁷ ἡμέραν ἄγει²⁸ ἀφ’ οὗ ταῦτα²⁹ ἐγένετο³⁰. 22 ἀλλὰ καὶ γυναῖκες τινες³¹ ἐξ ἡμῶν³² ἐξέστησαν ἡμᾶς, γενόμεναι³³ ὀρθριναί³⁴ ἐπὶ τὸ μνημεῖον³⁵ 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἠλθαν λέγουσαι καὶ³⁶ ὅπτασίαν ἀγγέλων ἑωρακένας³⁷, οἷ³⁸ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπηλθάν τινες³⁹ τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εἶρον οὕτως καθὼς⁴⁰ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον⁴¹.”

8 (D ll ὄνομα) 9 (D ll omit, N + ταῦτα) 10 (l omits) 11 (D αὐτῇ) 12 (D omits, ll omit αὐτῇ) 13 (D l Ναζωραίου, ll Nazoreno, &c.) 14 (ll omit) 15 (A l + ἐν) 16 (D ll ἐνώπιον) 17 (D ὡς, ll quomodo, ss and) 18 (D ll τοῦτον, l omits) 19 (3 ll omit, l et * omnes populus, s omits ἡμῶν) 20 (N 2? ll ἐλπ., B * ἠλπίσαμεν) 21 (D 2 ll ἦν) 22 (2 ll ss omit) 23 (D ll omit) 24 (N † omits, D ll * σημεῖον ἄγει) 25 (1 ss + omnia) 26 (D γέγονεν) 27 (B * γενόμεναι) 28 (ss + where He had been laid) 29 (ss had seen angels there) 30 (s and) 31 (D ll + ἐκ) 32 (D ὡς, N + καὶ) 33 (D l εἶδομεν)

19. C. The recognition.

xxiv. 25 “Καὶ αὐτὸς¹ εἶπεν πρὸς αὐτούς “Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν² ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ³ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελεῖν εἰς τὴν δόξαν αὐτοῦ⁴;” 27 καὶ⁵

1 (D ll Ὁ δέ, ss Then Jesus) 2 (D omits) 3 (D ὅτι) 4 (s omits) 5 (D ll + ἦν)

S. LUKE.

xxiv. (27) ἀρξάμενος⁶ ἀπὸ Μωυσέως⁷ καὶ ἀπὸ⁸ πάντων τῶν προφητῶν διερμήνευσεν⁹ αὐτοῖς¹⁰ ἐν πάσαις¹¹ ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ¹². 28 Καὶ ἤγγισαν¹³ εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο¹⁴ πορρωτέρον¹⁵ πορεύεσθαι. 29 καὶ παρεβιάσαντο¹⁶ αὐτὸν λέγοντες “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶν καὶ¹⁷ κέκλικεν ἡ δὴ¹⁸ ἡμέρα.” καὶ εἰσῆλθεν¹⁹ τοῦ²⁰ μέναι²¹ ἄνθρωπον αὐτοῖς²².”

6 (ss + to speak to them) 7 (KD Μωσέως) 8 (D ll omit) 9 (N + καὶ + διερμήνευσεν, D ἐρμήνευσεν, A l διερμήνευσεν, ll interpretans) 10 (N + τὴν) 11 (KD l omit) 12 (D l αὐτοῦ) 13 (B ἤγγικαν) 14 (P l προσεποιεῖτο) 15 (KD πορρωτέρω, N † + τερῶ) 16 (D * παραβ-) 17 (2 ll omit) 18 (D μετ’ αὐτῶν)

19. D. Revelation in the Eucharist.

xxiv. 30 Καὶ ἐγένετο¹ ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν² λαβὼν τὸν³ ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδιδον⁴ αὐτοῖς· 31 αὐτῶν δὲ⁵ διηνοίχθησαν⁶ οἱ ὀφθαλμοὶ⁷ καὶ ἐπέγνωσαν αὐτόν⁸. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ⁹ εἶπαν πρὸς ἀλλήλους¹⁰ “Οὐχὶ ἡ καρδία ἡμῶν καιομένη¹¹ ἦν¹² ὥς ἐλάλει ἡμῖν¹³ ἐν τῇ ὁδῷ, ὡς διηνοιγεν¹⁴ ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες¹⁵ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας¹⁶ ὅτι “Ὀντως¹⁷ ἡγέρθη ὁ κύριος καὶ ὤφθη¹⁸ Σίμωνι.” 35 καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ καὶ ὡς¹⁹ ἐγνώσθη αὐτοῖς²⁰ ἐν τῇ κλάσει τοῦ ἄρτου.

1 (ss omit) 2 (D l omit) 3 (D omits) 4 (D προσεδ-, N κλ. ἐδίδου) 5 (D 2 ll Origen λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, ss + immediately) 6 (D * ἠνύγησαν, N * διηνύγησαν) 7 (D ll + αὐτῶν) 8 (N omits) 9 (D 2 ll οἱ δέ) 10 (D ἐαυτούς) 11 (D ll κεκαλυμμένη, ss heavy or burning? only the difference of a dot) 12 (N ll + ἐν ἡμῖν) 13 (ll ss omit) 14 (BN * διηνοιγεν, D * ἠνυγεν) 15 (D ll + λυπούμενοι) 16 (D λέγοντες) 17 (3 ll omit) 18 (N + τῷ) 19 (D 2 ll ὅτι)

(Fuller annotations on the sections of the Third Division may be seen in my edition of S. Luke.)

FOURTH DIVISION

ONE HUNDRED AND FORTY FRAGMENTS.

- (1) Fragments which are common to SS. Matthew and Luke.
- (2) Fragments which are peculiar to S. Matthew.
 - (a) Historical incidents.
 - (b) Sayings.
 - (c) Fulfilments of Scripture.
- (3) Fragments which are peculiar to S. Luke.
 - (a) Historical incidents.
 - (b) Sayings.
- (4) Fragments outside the Gospels.
 - (a) From the Acts of the Apostles.
 - (b) From extra-canonical sources.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

1. THE HEALING OF THE CENTURION'S SERVANT (OR SON?)[¶].

The reasons for suspecting that this section once belonged to the proto-Mark are given in the Introduction. If it did, S. Matthew has greatly curtailed it, as he does several other Marcan sections; even if it did not, S. Luke's circumstantial account seems more original than S. Matthew's.

The *Logion* which S. Matthew inserts (11) is by S. Luke embedded in the Lesson on the Miseries of the Lost. We must not assume that either Evangelist knew the real occasion on which our Lord spoke it.

παρέξῃ is the Attic *παρέξει* Mid. Indic. Fut. 2.

The position of the Centurion is the same as that of Cornelius in Acts x. xi.

1. A. *The narrative.*

Conflate.

viii 5 ¹Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ²¹³
προσῆλθεν αὐτῷ ἑκατόνταρχος⁴ παρακαλῶν αὐτὸν 6 καὶ
λέγων “Κύριε⁵, ὁ παῖς μου βέβηλται ἐν τῇ οἰκίᾳ [παρα-
λυτικός, δεινῶς βασανιζόμενος.” 7 ⁶λέγει αὐτῷ⁷ “Ἐγὼ
ἐλθὼν θεραπεύσω αὐτόν.”

(S. Matthew's abbreviation has led to contradiction as in
Matt. ix. 18=Mark v. 23=Luke viii. 42.)

8 ἀποκριθεὶς δὲ] ὁ ἑκατόνταρχος⁴ ἔφη⁸ “Κύριε,
οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· †
ἀλλὰ μόνον εἰπὲ λόγῳ⁹, καὶ ἰαθήσεται ὁ παῖς μου¹¹⁰.
9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (τασσόμενος)¹¹,
ἔχων ὑπ’ ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται,
καὶ ἄλλῳ “Ἐρχου,” καὶ ἔρχεται,
καὶ τῷ δούλῳ μου¹² ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.”
10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν
καὶ εἶπεν τοῖς ἀκολουθοῦσιν¹⁸
“Ἀμὴν λέγω ὑμῖν,
†παρ’ οὐδενὶ¹¹⁴ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὑρον.†

1 (ll ss + Post haec... ± δέ) 2 (C Καπερ.) 3 (s^a omits)
4 (N -ἀρχης) 5 (N ss omit) 6 (NC + καί) 7 (N + Ἀκο-
λούθει μοι) 8 (NC εἶπεν) 9 (Γ 2 ll λόγον) 10 (2 ll
omit) 11 C 2 ll omit 12 (ll ss + dico) 13 (C ll ss + αὐτῷ)
14 (NC l οὐδέ, ll non)

vii. 1 [¹Ἐπειδὴ¹ ἐπλήρωσεν² πάντα³ τὰ ῥήματα αὐτοῦ⁴
εἰς τὰς ἀκοὰς τοῦ λαοῦ⁵,] εἰσῆλθεν⁶ εἰς Καφαρναοὺμ.
2 Ἐκατοντάρχου δέ τινος δούλου⁷ κακῶς ἔχων¹⁸ ἤμελλεν
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος⁹. 3 ἀκούσας δὲ¹⁰ περὶ
τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν¹¹ πρεσβυτέρους
τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως¹² ἐλθὼν διασώσῃ
τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν
Ἰησοῦν¹³ παρεκάλουν¹⁴ αὐτὸν¹⁵ σπουδαίως λέγοντες¹⁶ ὅτι
“Ἀξίός ἐστιν ᾧ παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ τὸ ἔθνος
ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὑποκόμῃσεν¹⁷ ἡμῖν.” 6 ὁ
δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς¹⁸. ἤδη δὲ αὐτοῦ οὐ
μακρὰν ἀπέχοντος ἀπὸ¹⁹ τῆς οἰκίας ἔπεμψεν²⁰ φίλους
ὁ ἑκατοντάρχης²¹ λέγων αὐτῷ²² “Κύριε, μὴ σκυλλου,
οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·
7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σέ ἐλθεῖν.”¹¹¹
ἀλλὰ²⁴ εἰπὲ λόγῳ²⁵, καὶ ἰαθήτω²⁶ ὁ παῖς μου·
8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
ἔχων ὑπ’ ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται,
καὶ ἄλλῳ “Ἐρχου,” καὶ ἔρχεται,
καὶ τῷ δούλῳ μου ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.”
9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν¹¹,
καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ²³ ὁχλῷ εἶπεν
28 “Λέγω ὑμῖν,
οὐδὲ²⁹ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.”

1 N ll Ἐπεὶ δὲ (D ll Καὶ ἐγένετο οὕτως) 2 (D 2 ll ἐτέλεσεν)
3 (N l omit, D ταῦτα) 4 (M l ταῦτα, D ll s^a omit) 5 (D
λαλῶν) 6 (D ἦλθεν) 7 (D^s † τῇ, 1 puer) 8 (N omits)
9 (D τίμος) 10 (2 ll omit) 11 (D ll omit) 12 (N + αὐτὸς)
13 (C πρὸς αὐτόν, D ll omit) 14 (ND ἡρώτων) 15 (ll
Iesum) 16 (C l + αὐτῷ) 17 (CD * οἰκ.) 18 (D μετ’
αὐτῶν) 19 (ND omit) 20 (CD ll + πρὸς αὐτόν) 21 (NCD
-τόνταρχος) 22 (D omits) 23 (N 2 ll omit) 24 (C l + μόνον)
25 (Γ 2 ll λόγον) 26 (NCD ἰαθήσεται) 27 (D Πορεύου)
28 (D ll + Ἀμὴν) 29 (D οὐδέποτε, ll in nullo)

¶ Some critics compare with this S. John iv. 46—54.

S. MATTHEW.

S. LUKE.

1. B. An independent Logion: in a different context in S. Luke.

viii. 11 “[Λέγω δὲ ὑμῖν ὅτι]

πολλοὶ ἀπὸ ἀνατολῶν καὶ ἀγμῶν^a ἤξουσιν (1)καὶ ἀνακληθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ¹ καὶ
Ἰακώβ (2)

ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (3)

12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται² (4)εἰς τὸ σκότος τὸ ἐξώτερον^b.ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^c. (5)

1 (N II Ἰσαὰκ)

2 (N? 1ss? ἐξελεύσονται, 11 ibunt)

(From THE MISERIES OF THE LOST.)

xiii. 28 “Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων^c, (5)ὅταν ὀψεσθε¹ Ἀβραάμ καὶ Ἰσαὰκ² καὶ Ἰακώβ (2)[καὶ πάντας τοὺς προφῆτας³]

ἐν τῇ βασιλείᾳ τοῦ θεοῦ,

ὑμᾶς δὲ ἐκβαλλομένους ἔξω. (4)

29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀγμῶν^a (1)[καὶ ἀπὸ⁴ βορρᾶ καὶ νότου]

καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (2) (3)

30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι,

καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι^d.”

1 (N II ἰδητε)

2 (N D II Ἰσαὰκ, 1 Sahak)

3 (1 + dei,

11 + introeuntes) 4 (N D^s 11 omit)

1. C. Independent editorial conclusions.

[viii. 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ “Ἰπαγε¹, ὡς ἐπί-
στευσας γεννηθήτω σοι.”]καὶ ἰάθη ὁ παῖς² ἔν τῇ ὥρᾳ ἐκείνῃ³.

1 (C II + καί)

2 (C ss + αὐτοῦ)

3 (C II ἀπὸ τῆς κ.τ.λ.,

N C I + καὶ ὑποστρέψας ὁ ἑκατοντάρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ
τῇ ὥρᾳ εὗρεν τὸν παῖδα ὑγιαίνοντα)[vii. 10 Καὶ ὑποστρέψαντες εἰς τὸν¹ οἶκον² οἱ πεμφθέντες³ εὗρον
τὸν⁴ δούλον¹ ὑγιαίνοντα.]

1 (D omits)

2 (2 II omit)

3 (D + δούλοι)

4 (CD 2 II

+ ἀσθενούντα)

2. A SHEEP FALLING INTO A PIT ON THE SABBATH.

S. Matthew works up this Logion into the Marcan narrative of the Paralytic healed on the Sabbath; S. Luke into the Fourth Division narratives of the Dropsical Man and the Crooked Woman healed on the Sabbath. We infer that the saying had no proper preface, but each Evangelist saw that it was adapted to some Sabbath day healing and acted accordingly.

(From the Marcan section of THE MAN WITH THE
WITHERED HAND.)xii. 11 “Ὁ δὲ¹ εἶπεν αὐτοῖς“Τίς² (ἔσται)³ ἔξ ὑμῶν⁴ ἄνθρωπος⁵ ὃς ἔξει⁶ πρόβατον ἓν⁷,καὶ ἐὰν⁸ ἐμπέσῃ⁹ τοῦτο¹⁰ τοῖς σάββασιν εἰς βόθυνον,οὐχὶ κρατήσῃ¹¹ αὐτὸ καὶ ἐγείρῃ¹²;12 πόσω οὖν διαφέρει ἄνθρωπος¹³ προβάτου.ὥστε ἔξεστιν τοῖς σάββασιν¹⁴ καλῶς ποιεῖν.”

1 (ss omit)

2 (D^s † Tl)

3 C II omit (D II ss ἔστω)

4 (D ἐν ὑμῶν) 5 (2 II omit) 6 (D II ss ἔχει) 7 (II ss omit)

8 (D I omit) 9 (N πέση) 10 (D II omit) 11 (D I κρατεῖ,

N II κρατήσας... — καί) 12 (CD I ἐγείρει) 13 (D + τοῦ)

14 (B σαββάτοις)

(From THE DISCOURSE AT A PHARISEE'S DINNER
TABLE.)xiv. 5 Καὶ¹ πρὸς αὐτοὺς² εἶπεν †“Τίνος³ ὑμῶν υἱὸς⁴ ἢ βοῦςεἰς φρέαρ πεσεῖται⁵,καὶ οὐκ εὐθέως⁶ ἀνασπάσει αὐτὸν ἔν⁷ ἡμέρᾳ τοῦ } †
σαββάτου⁸;” }[6¹ καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι⁹ πρὸς ταῦτα.]

Compare (from THE CROOKED WOMAN HEALED)

xiii. 15 Ἀπεκρίθη δὲ¹⁰ αὐτῷ ὁ κύριος¹¹ καὶ εἶπεν “Ὑπο-κριταί¹², ἕκαστος ὑμῶν τῷ σαββάτῳ¹³ οὐ λύει τὸν βόυναὐτοῦ ἢ¹⁴ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων¹⁵ ποτίζει;”

1 (N I + ἀποκριθεὶς)

2 (N † αὐτὸν)

3 (D + ἐξ) 4 (N II ss^aὄνος, ss^a + ἡ ὄνος, D πρόβατον) 5 (D ἐν περ.) 6 (ss^a omits)

7 (D τῷ, 3 II omit) 8 (I omits) 9 (D οἱ δὲ οὐκ ἀπεκρίθησαν,

A II ss + αὐτῷ) 10 (A I οὖν, ss omit) 11 (D^s ss Ἰησοῦς)

12 (D I ss Ὑποκριτά) 13 (N † omits) 14 (D καὶ) 15 D

ἀπαγαγὼν

^a LXX. Mal. i. 11, διότι ἀπ' ἀνατολῶν ἡλίου καὶ ἔως δυσμῶν τὸ ὄνομα μου δεδῆξασται ἐν τοῖς ἔθνεσιν. Isai. lix. 19, καὶ φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἡλίου τὸ ὄνομα τὸ ἐνδοξόν.

^b This phrase occurs in Matt. viii. 12, xxii. 13, xxv. 30.

^c This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^d This refrain occurs in Matt. xix. 30 = Mark x. 31; Matt. xx. 16; Luke xiii. 30.

3. BLIND LEADERS OF THE BLIND.

S. Matthew inserts this *Logion* in the midst of the Marcan section about Eating with unwashed hands. In his edition it is conflated with another *Logion* and with some editorial connecting links. S. Luke puts it into the Sermon on the Mount [Plain]. We infer that neither Evangelist had any real knowledge of the occasion on which our Lord spoke it.

(From the Marcan section of *EATING WITH UNWASHED HANDS*.)

xv. 12 Τότε προσελθόντες¹ οἱ μαθηταὶ² λέγουσιν³ αὐτῷ
 “Οἷδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδα-
 λίσθησαν;” 13 ὁ δὲ ἀποκριθεὶς εἶπεν “Πᾶσα φυτεία ἣν
 οὐκ ἐφύτευσεν ὁ πατὴρ μου ὁ οὐράνιος ἐκριζωθήσεται.
 14 ἄφετε αὐτούς⁴. Ἐνφυλοὶ εἰσιν ὁδηγοὶ⁵.
 τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ⁶,
 ἀμφότεροι εἰς βόθυνον⁷ πεσοῦνται⁸.”

1 (F 211+αὐτῷ) 2 (C11ss+αὐτοῦ) 3 (NC11 εἶπαν)
 4 (D τοὺς τυφλοὺς) 5 NC18^a ὁδηγοὶ εἰσιν, NC1 τυφλοὶ,
 C11ss^a+τυφλῶν 6 (D *ὀδαγῇ) 7 (D βόθρον) 8 (D ἐνπεσ.,
 ss shall fall with him)

(From *THE SERMON ON THE MOUNT [PLAIN]*.)

vi. 39 [Εἶπεν¹ δὲ καὶ παραβολὴν αὐτοῖς]
 “Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν²;
 οὐχί³ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται⁴;”

1 (D11^a ἔλεγεν) 2 (D ὀδαγεῖν) 3 (NC οὐκ) 4 (NC11
 πεσοῦνται)

4. FAITH LIKE A GRAIN OF MUSTARD SEED.

This *Logion* is inserted by SS. Mark and Matthew into the narrative of the Cursing of the barren fig-tree, but S. Matthew also appends it to the Marcan section of the Demoniac boy at the mount of Transfiguration, making it serve as our Lord's answer to the question of the disciples “Why could not we cast it out?” S. Luke is not acquainted with either of the above connexions, but strings together four disconnected *Logia* without attempting to work them, as usual, into a conflation, but with the mere prefix of an editorial note.

The change of the mountain into a tree may have been made in a mountainless country, cf. Luke vi. 47. S. Paul agrees with SS. Matthew and Mark against S. Luke in 1 Cor. xiii. 2, *κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι*.

(From the Marcan section of *THE DEMONIAIC BOY*.)

xvii. 20 Ὁ δὲ λέγει¹ αὐτοῖς “Διὰ τὴν ὀλιγοπιστίαν² ὑμῶν
 ἀμὴν γὰρ λέγω ὑμῖν³,
 ἐὰν ἔχητε πίστιν ὡς κόκκον⁴ σινάπεως,
 ἐρεῖτε τῷ ὄρει τούτῳ
 ‘Μετάβα⁵ ἔνθεν⁶ ἐκεῖ⁷,’
 καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν⁸.”

1 (C11 εἶπεν) 2 (CD11 ἀπιστίαν) 3 (C+δι) 4 (D
 κόκκος) 5 (CD -βηθεῖ) 6 (C ἐντεῦθεν) 7 (211 omit)
 8 (CD11+21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ
 καὶ νηστείᾳ)

(One of four disconnected *Logia*.)

xvii. 5 [Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ “Πρόσθες ἡμῖν πίστιν.”
 6^a εἶπεν δὲ ὁ κύριος¹¹]
 “Εἰ ἔχετε² πίστιν ὡς κόκκον σινάπεως,
 ἐλέγετε ἂν³ τῇ συκαμίνῳ (ταύτῃ)⁴
 “Ἐκριζώθητι καὶ⁵ φυτεύθητι⁶ ἐν τῇ θαλάσῃ⁷.”
 καὶ ὑπήκουσεν ἂν ὑμῖν.”

1 (D11 ὁ δὲ εἶπεν αὐτοῖς) 2 (D11 εἶχετε) 3 (D+τῷ ὄρει
 τούτῳ ‘Μετάβα ἐντεῦθεν ἐκεῖ’ καὶ μετέβαινεν, καὶ) 4 NC1
 omit 5 (D omits) 6 (D11 μεταφ., 1 omits καὶ φ.)
 7 (D11 εἰς τὴν θάλασσαν, 211 omit)

(For a doublet and S. Mark's parallel see I. § 37 c.)

5. WOE TO HIM THROUGH WHOM OCCASION FOR STUMBLING COMETH.

S. Luke prefixes this, S. Matthew affixes it, to the Marcan saying about being ‘drowned in the depths of the sea with a millstone round your neck.’ We infer that the connecting link is the word *σκανδαλίζω* in S. Mark with the noun *σκάνδαλον* here. The false metaphor of a trap ‘coming’ is faithfully preserved in both Gospels.

(From the Marcan section of *CAUSING SCANDALS*.)

xviii. 7 “Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων¹. ἀνάγκη
 γὰρ² ἐλθεῖν τὰ σκάνδαλα, πλὴν³ οὐαὶ τῷ ἀνθρώπῳ⁴ δι’ οὗ
 τὸ σκάνδαλον ἔρχεται.”

1 (ss + which are coming) 2 (NC11+ἐστιν) 3 (D ‡+δὲ)
 4 (B11+ἐκείνῳ)

(One of four disconnected *Logia*.)

xviii. 1 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ¹] “Ἀνένδεκτόν
 ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, Ἐπλὴν οὐαὶ² δι’ οὗ
 ἔρχεται.”

1 (1 omits) 2 (A11 οὐαὶ δὲ)

^a Cf. Rom. ii. 19, *πέποιθάς τε σεαυτὸν ὀδηγὸν εἶναι τυφλόν*.

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S. LUKE.

6. IF THY BROTHER SIN, HOW TO TREAT HIM.

The phrase *προσέχετε ἑαυτοῖς* occurs in Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28, but not in any other N.T. author.

The *Logia* here are much altered in wording and are put in entirely different contexts. In S. Matthew especially there seems to be much editorial change.

(Appended to the parable of *THE LOST SHEEP*.)

xviii. 15 “Ἐὰν δὲ ἁμαρτήσῃ¹ ὁ ἀδελφός σου, ὕπαγε² ἔλεγχον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου³. ἔὰν σου ἀκούσῃ, ἐκέρδησας⁴ τὸν ἀδελφόν σου.”

(Introduction to the parable of *THE UNMERCIFUL SERVANT*.)

xviii. 21 Τότε προσελθὼν ὁ⁵ Πέτρος εἶπεν (αὐτῷ)⁶ “Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;”⁷ 22 λέγει αὐτῷ ὁ Ἰησοῦς “Ὅν ἑλγῶ σοι⁷ ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά⁸.”

1 (D ll s^c + eis se) 2 (ss omit, ll + et) 3 (s^c omits) 4 (D * -ses) 5 (D omits) 6 (N s^c omit) 7 (ss omit) 8 (D ἑπτάκις, ss ‡ + ἑπτά)

(One of four disconnected *Logia*.)

xvii. 3 “[Προσέχετε ἑαυτοῖς.] ἔὰν ἁμαρτήῃ¹ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, [καὶ ἐὰν μετανοήσῃ ἄφεσις αὐτῷ.]

4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ² ἑῖς σε⁷³ καὶ ἑπτάκις⁵ ἐπιστρέψῃ ἑπὶ σε⁷⁶ λέγων ‘Μετανοῶ⁷,’ ἀφήσεις⁸ αὐτῷ.”

1 (D ἁμαρτήσῃ, D ll + eis se) 2 (N ἁμαρτή) 3 (2 ll s^c omit) 4 (D + τὸ, A l + ἐὰν) 5 (A ll + τῆς ἡμέρας) 6 (3 ll omit) 7 (D s^c -ήσω) 8 (D ll s^c ἄφεσις)

7. “YE SHALL SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL.”

S. Matthew inserts this *Logion* into the midst of the Marcan section “Behold, we have forsaken all and followed thee,” but S. Luke conflates it into the discourse at the last Supper. For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, xiv. 15, and the parable of the Great Supper.

(From the Marcan section of *THE REWARDS OF DISCIPLESHIP*.)

xix. (28) “Ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλινγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνονο δόξης αὐτοῦ,

καθήσεσθε¹ καὶ ὑμεῖς² ἐπὶ δώδεκα³ θρόνωνο κρίνοντες τὰς⁴ δώδεκα φυλὰς τοῦ Ἰσραήλ.”

1 (CD καθίσεσθε) 2 (ND αὐτοῖς) 3 (D δεκαδύο) 4 (D omits)

(From *THE DISPUTE FOR PRECEDENCE*.)

xxii. 28 “Ὑμεῖς δὲ ἔστε¹ οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου² 29 ἀγὼν διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου³ βασιλείαν, 30 ἵνα ἔσθῃτε³ καὶ πίνῃτε⁴ ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου⁵, καὶ καθήσθε⁶ ἐπὶ θρόνων⁸ τὰς⁹ δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.”

1 (D ‡ Καὶ ὑμεῖς ἠύξῃθητε ἐν τῇ διακονίᾳ μου, ὡς ὁ διακονῶν) 2 (D l omit) 3 (N -λητε) 4 (ss + with me) 5 (D 2 ll s^c omit) 6 (N ll καθήσεσθε (D s^c καθέξῃσθε) 7 (D ll ss + δώδεκα) 8 (D θρόνων) 9 (D omits)

8. WHERE THE CARCASE IS, THERE THE VULTURES WILL GATHER.

detol seems to stand for *γῶπες* as in Micah i. 16.

(From the discourse on *THE LAST DAYS*.)

xxiv. 28 “Ὅπου¹ ἔὰν ᾖ τὸ πτώμα², ἐκεῖ συναχθήσονται³ οἱ αἰετοί.”

1 (N + Ποῦ, X ll + γὰρ) 2 (N ll σῶμα) 3 (l + et)

(From a discourse about *THE LAST DAYS*.)

xvii. 37 “Καὶ¹ ἀποκριθέντες⁷² λέγουσιν αὐτῷ³ “Ποῦ, κύριε;” ἃ δὲ εἶπεν αὐτοῖς⁷⁴]

“Ὅπου τὸ σῶμα⁵, ἐκεῖ καὶ⁶ οἱ αἰετοὶ ἐπισυναχθήσονται⁷.” †

1 (2 ll omit) 2 (3 ll Respondentes autem, ss omit) 3 (D omits) 4 (l dixit) 5 (E l πτώμα) 6 (D s^c ll omit) 7 (D συναχ.)

9. THE DEATH OF JUDAS ISCARIOT.

S. Matthew makes Judas fling thirty shekels into the sanctuary beyond the veil and then hang himself. S. Luke says nothing about suicide. Judas fell flat upon his face, cracked asunder with a loud noise and all his inwards were poured forth. The cause of death is not explained. The description is merely horrible. S. Matthew says that after Judas's death the chief priests bought a field for a cemetery with the thirty shekels: S. Luke says that Judas bought the field for his own enjoyment before his death. S. Matthew says that the field was called the Bloody Field because it was bought with blood money; S. Luke, because it was stained with Judas's blood.

Plainly we have discrepant traditions here. There was a field and it was called the Bloody Field, but who bought it and why it was so named was not certain, nor can we now settle the point. On the difficulty about the price paid for it, see Mark xiv. 11 note.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδούς¹ αὐτὸν ὅτι κατε-
 κρίθη μεταμεληθεὶς² ἔστρεψεν³ τὰ τριάκοντα ἀργύρια τοῖς
 ἀρχιερεῦσιν καὶ πρεσβυτέροις⁴ λέγων “Ἡμαρτον παρα-
 δούς αἶμα δίκαιον⁵.” οἱ δὲ εἶπαν “Τί πρὸς ἡμᾶς; σὺ
 ὄψῃ.”⁵ καὶ ῥίψας τὰ⁶ ἀργύρια εἰς τὸν ναὸν⁷ ἀνεχώρησεν⁷,
 καὶ ἀπελθὼν ἀπήγγεατο. οἱ δὲ ἀρχιερεῖς λαβόντες τὰ
 ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορ-
 βανᾶν⁸, ἐπεὶ τιμὴ αἱματός ἐστιν.”⁹ συμβούλιον δὲ
 λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμῆως εἰς
 ταφὴν τοῖς ξένοις. διὰ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος⁹ Ἀγρὸς
 Αἵματος ἕως τῆς σήμερον.

(For vv. 9, 10, see § 63.)

1 NC παραδίδους 2 (N μετεμελήθη καὶ) 3 (CII ἀπ-)
 4 NBC ἀθῶον 5 (N+τριάκοντα) 6 (CII ἐν τῷ ναῷ)
 7 (C ἀπεχ.) 8 (BII Κορβάν) 9 (II+Acheldemach, quod
 est)

Acts i. 18, 19.

[18 Οὗτος μὲν οὖν ἐκτίσας¹ χωρίον ἐκ μισθοῦ τῆς ἀδικίας¹, καὶ
 πρηνὴς² γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ
 σπλάγχνα³ αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοι-
 κοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ⁵ διαλέκτῳ
 αὐτῶν Ἀκελδαμάχ⁶, τοῦτ' ἐστὶν Χωρίον Αἵματος.]

1 (D+αὐτοῦ) 2 (NC *πρηνὴς) 3 (C *σπλάγχνα)
 4 (ND^ε+δ) 5 (C+ιδίῃ) 6 (N'Αχελ. D -δαιμάχ, C -δαμά)

(2) FRAGMENTS PECULIAR TO S. MATTHEW.

(a) HISTORICAL.

10. THE GENEALOGY^b.

The Biblical part of this Genealogy is probably taken direct from the book of Chronicles, which was the great storehouse for literature of this kind, but it rests also on Ruth iv. 18 ff., Genesis xxxviii. 16 ff., 2 Sam. xii. 24 and many other passages of the O.T.

The Genealogy bears traces of having been prepared to be learned by heart, for it contains many devices to assist the memory. A certain number of words are enclosed in square brackets as editorial additions, unnecessary to the true purpose, yet providing resting-places for the weary memory by dwelling on something of special interest. The division into three groups with fourteen names in each group, together with the concluding note which draws attention to this fact, is a notable help in *memoriter* repetition.

There are some peculiarities to be noticed: (1) Ἐσρώμ for Ἰρᾶν, (2) Ἰωβήδ for Ἰρᾶν, (3) Ἀσάφ for Νῶξ, (4) Ἀμώς for Ἰνῶξ. These are slips of memory. The following are more serious. (5) Ὁξείδ is an error of the LXX. for Ὁχοξείδ (=Ahaziah), the first two letters having been omitted by a clerical oversight. But Ὁξείδ frequently stands for Uzziah in the LXX. (as in Isaiah i. 1). Elsewhere Uzziah is called Azariah. This double confusion has led to the omission of three generations. (6) Jehoiakim son of Josiah is confused with Jehoiachin of the next generation. In Hebrew these names are much alike: in Greek they are quite different. The mistake therefore dates from the Hebrew original. There ought to have been at least eighteen names in the second division.

Shealtiel and Zerubbabel are the last Biblical names. After that everything rests on uncertain tradition, which we can only test by arithmetic and by comparison with S. Luke.

It must be admitted that the Genealogy is not one that would satisfy a modern herald. But the most serious difficulty about it is not noticed by harmonists. We are assured by it that in the royal David's line father was succeeded by son without fail for at least twenty generations. This is quite contrary to experience. In the kings of England the direct succession is never maintained for more than four generations. The Editor has too readily accepted the Hebrew "his son,"

^a Papias adds *πρησθεὶς ἐπὶ τοσοῦτον τὴν σάρκα, ὥστε μηδέ, ὁπόθεν ἄμαξα ῥαδίως διέρχεται, ἐκείνων δύνασθαι διελθεῖν.*

^b In Cod. D the harmonists went so far as to cancel S. Luke's Genealogy over that portion of it which is also found in S. Matthew, and to substitute for it S. Matthew's list of names, but in the inverted order which S. Luke gives.

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I. CHRONICLES.

which often means no more than 'his heir.' For example, Hezekiah cannot have been the son of Ahaz unless we are to set aside the dates which are given us in the O.T. Ahaz burnt his son and was succeeded by his brother, or cousin, or other relative. Probably there are many other examples of this.

A study of the Genealogies teaches us not to worship the letter of Scripture. "The letter killeth: the Spirit giveth life." Of the differences between S. Matthew's genealogy and S. Luke's we shall speak hereafter. We have no reason to doubt that these genealogies were the best work of the kind which that age could produce and that they were carefully done, but we must not demand more. They seem to have been, as we should expect, the work of Hebrew Christians, probably of Ebionites who held that our Lord was the son of Joseph.

10. A. *Preface to the Genealogy.*

i. **τ** Βίβλος γενέσεως Ἰησοῦ Χριστοῦ
 υἱοῦ Δαυεὶδ^ο υἱοῦ Ἀβραάμ^α.

(Names or parts of names which are not found in S. Luke's genealogy (V. § 14) are printed in thick type.)

10. B. *First Division: fourteen Generations.*

1 Chronicles i. 34—iii. 19.

(Common
O.T. form)

i. **α** Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ¹, (1) (2)
 Ἰσαάκ¹ δὲ² ἐγέννησεν τὸν Ἰακώβ, (3)
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν (4)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ],
3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες (5)
 [καὶ τὸν Ζάρα³ ἐκ τῆς Θαμάρ]⁴,
 Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ⁵, (6)
 Ἑσρώμ⁵ δὲ ἐγέννησεν τὸν Ἀράμ, (7)
4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ, (8)
 Ἀμειναδάβ⁶ δὲ ἐγέννησεν τὸν Ναασσών, (9)
 Ναασσών δὲ ἐγέννησεν τὸν Σαλμών⁷, (10)
5 Σαλμών⁷ δὲ ἐγέννησεν τὸν Βόες⁸ [ἐκ τῆς Ῥαχάβ⁹]⁴, (11)
 Βόες⁸ δὲ ἐγέννησεν τὸν Ἰωβὴδ¹⁰ [ἐκ τῆς Ῥούθ], (12)
 Ἰωβὴδ¹⁰ δὲ ἐγέννησεν τὸν Ἰεσσαί, (13)
6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα]. (14)
 1 (K1 Ἰσαάκ) 2 (K11 omit, ss omit throughout vv. 2—16)
 3 (B Ζάρε) 4 (l omits) 5 (l Efron) 6 (K †-δαμ)
 7 (ss Sela) 8 (C Βόος, E11 Βόος) 9 (l †Pacham)
 10 (11 Obeth or Obed)

34 Καὶ ἐγέννησεν Ἀβραάμ τὸν Ἰσαάκ. Abraham
 καὶ υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαΐ. Isaac
 ii. **1** Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ... Jacob
 Ἰουδά..... Judah
4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν
 Φάρες καὶ τὸν Ζάρα. Pharez
5 υἱοὶ Φάρες· Ἀρσὼν καὶ Ἰεμονήλ. Hezron
9 καὶ υἱοὶ Ἑσερὼν...δ Ῥάμ καὶ... Ἀράμ. Ram
10 καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ, Amminadab
 καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών... Nahshon
11 καὶ Ναασσών ἐγέννησεν τὸν Σαλμών, Salma
 καὶ Σαλμών ἐγέννησεν τὸν Βόος. Boaz
12 καὶ Βόος ἐγέννησεν τὸν Ὠβηδ, Obed
 καὶ Ὠβηδ ἐγέννησεν τὸν Ἰεσσαί, Jesse
13 καὶ Ἰεσσαί ἐγέννησεν... **15** Δαυεὶδ. David

10. C. *Second Division: fourteen Generations.*

i. (6) Δαυεὶδ δὲ¹ ἐγέννησεν τὸν Σολομῶνα² (15)
 [ἐκ τῆς τοῦ Οὐρείου],
7 Σολομῶν³ δὲ ἐγέννησεν τὸν Ῥοβοάμ, (16)
 Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβειά⁴, (17)
 Ἀβειά⁴ δὲ ἐγέννησεν τὸν Ἀσάφ⁵, (18)
8 Ἀσάφ⁶ δὲ ἐγέννησεν τὸν Ἰωσαφάτ⁷, (19)
 Ἰωσαφάτ⁷ δὲ ἐγέννησεν τὸν Ἰωράμ, (20)
 Ἰωράμ δὲ ἐγέννησεν **8** * * *
 * * * * *
 * * * * *
 * * * τὸν Ὁζείαν, (21)

iii. **1** Υἱοὶ Δαυεὶδ..... **5** Σαλωμών. Solomon
10 υἱοὶ Σαλωμών· Ῥοβοάμ, Rehoboam
 Ἀβειὰ υἱὸς αὐτοῦ, Abijah
 Ἀσὰ υἱὸς αὐτοῦ, Asa
 Ἰωσαφάτ υἱὸς αὐτοῦ, Jehoshaphat
11 Ἰωράμ υἱὸς αὐτοῦ, Jehoram
 Ὁζειὰ υἱὸς αὐτοῦ (error for Ὁχοζειὰ), Ahaziah
 Ἰωὰς υἱὸς αὐτοῦ, Joash
12 Ἀμασίας υἱὸς αὐτοῦ, Amaziah
 Ἀζαριά υἱὸς αὐτοῦ (variant for Ὁζειὰ) Uziah

1 (l omits, C11+δ βασιλεὺς) 2 (K Σαλομών, 11 Salomonem)
 3 (1 Salamon) 4 (D in Luke 1 Ἀβιούδ, 11 Abiu or Abiuth)
 5 (K1 Ἀβιδάς) 6 (E11 ss Ἀσά) 7 (C -φά, D in Luke -άδ)
 8 (s^o †+Ahazia; Ahazia begat Joash; Joash begat Amazia;
 Amazia begat, D in Luke also gives these names)

^ο Rom. i. 1, Ἰησοῦ Χριστοῦ...3 τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

^α Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

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- i. 9 Ὁξείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, (22)
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάς⁹, (23)
 Ἀχάς¹⁰ δὲ ἐγέννησεν τὸν Ἐζεκιάν, (24)
 10 Ἐζεκιάν δὲ ἐγέννησεν τὸν Μανασσῆ, (25)
 Μανασσῆ¹¹ δὲ ἐγέννησεν τὸν Ἀμώς¹², (26)
 Ἀμώς¹³ δὲ ἐγέννησεν τὸν Ἰωσειάν, (27)
 11 Ἰωσειάς δὲ ἐγέννησεν¹³ * *
 * * * τὸν Ἰεχονίαν (28)
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
 9 (B⁸ Ἀχάδ) 10 (B Ἀχάδ) 11 (B * Μανασσῆ)
 12 (Ἀμῶν) 13 (S^{1p} + Jehoiakim; Jehoiakim begat)

10. D. Third Division: thirteen ¶ Generations.

- i. 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος]
 Ἰεχονίας ἐγέννησεν¹ τὸν Σαλαθιήλ², (29)
 Σαλαθιήλ² δὲ ἐγέννησεν¹ τὸν Ζοροβάβελ, (30)
 13 Ζοροβάβελ δὲ ἐγέννησεν¹ τὸν Ἀβιούδ³, (31)
 Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακείμ, (32)
 Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ, (33)
 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ⁴, (34)
 Σαδώκ⁴ δὲ ἐγέννησεν τὸν Ἀχείμ⁵, (35)
 Ἀχείμ⁵ δὲ ἐγέννησεν τὸν Ἐλιούδ⁶, (36)
 15 Ἐλιούδ⁷ δὲ ἐγέννησεν τὸν Ἐλεαζάρ, (37)
 Ἐλεαζάρ δὲ ἐγέννησεν τὸν Μαθθάν⁸, (38)
 Μαθθάν⁸ δὲ ἐγέννησεν τὸν Ἰακώβ, (39)
 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, (40)
 ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος⁹ Χριστός¹⁰. (41)
 1 (B γεννᾷ) 2 (B1 Σελαθ., ss Shealtiel) 3 (N -ούτ,
 11 -uth) 4 (N11 Σαδώχ) 5 (D in Luke ss Ἀχελών) 6 (N -ούτ,
 1 -uth, 1 -um) 7 (N -ούτ, 1 -uth, 211 -um) 8 (NC Ματθάν)
 9 (211 s^o omit) 10 (11 cui desponsata virgo (1 omits virgo)
 Maria genuit (or peperit) &c., s^o Joseph, to whom was espoused
 Mary the virgin, begat Jesus &c.)

10. E. Editorial Conclusion.

[i. 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκα-
 τέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ
 δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ
 γενεαὶ δεκατέσσαρες¹.]

1 (11 + omnes itaque generationes ab Abraham usque in (or
 ad) adventum Iesu Christi generationes sunt xlii)

¶ One line seems to have been lost from the third Division.

11. THE BETROTHAL OF MARY TO JOSEPH.

Six inspired dreams are narrated in S. Matthew, always
 with the formula κατ' ὄναρ, three times with the addition of
 "an angel of Jehovah." Five of these dreams occur in these
 first two chapters, one (that of Pilate's wife) in the 27th
 chapter. There is nothing exactly like them elsewhere in N.T.

I. CHRONICLES.

- iii. (12) Ἰωαθὰν υἱὸς αὐτοῦ, Jotham
 13 Ἀχὰς υἱὸς αὐτοῦ, Ahaz
 Ἐζεκιὰς υἱὸς αὐτοῦ, Hezekiah
 Μανασσῆς υἱὸς αὐτοῦ, Manasseh
 14 Ἀμνὼν υἱὸς αὐτοῦ, Amon
 Ἰωσειὰ υἱὸς αὐτοῦ, Josiah
 15 καὶ υἱοὶ Ἰωσειά... ὁ δεῦτερος Ἰωακείμ. Jehoiakim
 16 καὶ υἱοὶ Ἰωακείμ Ἰεχονίας υἱὸς αὐτοῦ..... Jehoiachin

- iii. 17 Σαλαθιήλ υἱὸς αὐτοῦ. Shealtiel
 19 καὶ υἱοὶ Σαλαθιήλ Ζοροβάβελ..... Zerubbabel

There are many indications that S. Matthew's Gospel was
 not merely the product of oral teaching, but was written to
 be committed to memory. Not the least of these are the
 editorial notes in the Genealogy, which are clearly aids to the
 memory. So too is the division into three groups of fourteen
 generations.

Visions are found and angels. Practically the same thing may
 be intended, but it is not expressed in the same way. Identity
 of authorship seems to be indicated. The same person prob-
 ably contributed the whole of these two chapters and also
 the remarkable information about Pilate's wife.

The Hebrew וַיִּקְרָא , "And she shall call" may be pointed
 וַיִּקְרָא "And thou shalt call."

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The meaning of v. 25 seems clear if only we could approach the subject without prepossessions, but it has been keenly debated in the Church. For opposite views of it see Lightfoot's essay on the 'Brethren of our Lord' in his Commentary on Galatians, and Mayor in his Commentary on S. James.

i. 18 Τοῦ δὲ Ἰησοῦ (Ἰησοῦ)¹¹ ἡ γένεσις οὕτως ἦν. Μνηστευθεὶς² τῆς μητρὸς αὐτοῦ¹³ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι⁴, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων "Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν⁵ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου." 21 τέξεται δὲ υἱόν, καὶ καλέσεις⁷ τὸ ὄνομα αὐτοῦ⁸ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ⁹ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν." [22 Τοῦτο δὲ ὁλον¹⁰ γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ¹¹ τοῦ προφήτου λέγοντος³

23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γόνον, καὶ καλέσονται¹² τὸ ὄνομα αὐτοῦ⁸ Ἐμμανουήλ^a. ὃ ἐστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.] 24 Ἐγερθεὶς¹³ δὲ (ὁ)¹⁴ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ¹⁵. 25 καὶ οὐκ ἐγίνωσκεν¹⁶ αὐτὴν ἕως (οὗ)¹⁷ 26 ἔτεκεν¹⁹ υἱόν²⁰. καὶ ἐκάλεσεν²¹ τὸ ὄνομα αὐτοῦ Ἰησοῦν^b.

1 NC † Ἰησοῦ Χριστοῦ, 11 ss omit Ἰησοῦ 2 (E1 + γὰρ) 3 (1 omits) 4 (NC παραδ.) 5 NCD Μαρίας 6 (ss + to thee) 7 (L1 -σει) 8 (N? omits) 9 (s? the world) 10 (ss omit) 11 (D11 ss + Ἰησοῦ) 12 (D⁸ καλέσεις) 13 (D Διευ.) 14 N omits 15 (s? Mary) 16 (D11 ἔγνω) 17 B omits 18 (s? omits) 19 (CD + τὸν, s? + to him) 20 (CD11 + αὐτῆς τὸν πρωτότοκον, 1 + unigenitum) 21 (ss and she called)

12. THE WISE MEN FROM THE EAST.

Here only (3) is Ἰεροσόλυμα treated as feminine singular. Elsewhere it is a neuter plural. Beside it exists the indeclinable Ἰερουσαλήμ.

The quotation from Micah does not come from the LXX. (in which ἐξ οὗ probably = ἐκ σου as often in MSS.). The Hebrew reads "And thou, Bethlehem Ephrathah, art too small to be among the thousands of Judah; from thee shall One come forth for Me to be a ruler in Israel." The LXX. reads "And thou, Bethlehem [house of] Ephrathah, art one of a few to be amongst the thousands of Judah, &c." Our Gospel, probably reproducing some Palestinian Midrash, gives "land of Judah" instead of the unintelligible "Ephrathah," inserts the negative οὐδαμῶς and points 'εἰς' "thousands" as 'εἰς' "leaders." To insert a negative, when the sense seemed to require it, was regarded as quite legitimate in ancient exegesis, and was frequently done, though we cannot allow it.

Kepler's idea that 'the star' was not a luminous body moving in the earth's atmosphere, but a new star combined with a conjunction of the planets Jupiter, Venus and Mars in

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the sign *pisces* which signified Judæa, the whole being interpreted by the Chaldean astrologers according to the rules of their art, has been too hastily set aside on the ground that the language does not express that idea. But surely we have no right to look for mathematical precision of language in such a case. The narrator tells the story in his own words, according to his own crude ideas. The duty of the exegete is to discover what objective reality lay beneath the words. To sweep the whole thing away as mythical is unscientific. We may not perhaps attach as much historical veracity to every detail in these two chapters, as we do to the body of the Gospel. The events are further removed and the narrator is unknown to us. But we have no grounds for rejecting them without examination from *a priori* prejudice.

ii. 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας¹¹ ἐν ἡμέραις Ἡρῴδου² τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα³ 2 λέγοντες "Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἄστέρα ἐν¹⁴ τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσαι αὐτῷ." 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα⁵ Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο "παρ' αὐτῶν¹⁵ ποῦ ὁ χριστὸς γεννᾶται." 5 οἱ δὲ εἶπαν αὐτῷ "Ἐν Βηθλέεμ τῆς Ἰουδαίας¹⁶. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

6 Καὶ σὺ, Βηθλέεμ γῆ⁷ Ἰούδα⁸, οὐδαμῶς⁹ ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα.

Ἐκ σοῦ¹⁰ γὰρ¹¹ ἐξελεῖσεται ἡγοῦμενος,

ὅστις ποιμανεῖ¹² τὸν λαόν μου τὸν Ἰσραήλ^c.

7 Τότε Ἡρῴδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν¹³ παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ¹⁴ εἶπεν¹⁵ "Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου. ἐπὰν¹⁶ δὲ εὑρήτε ἀπαγγεῖλαι¹⁷ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ." 9 οἱ δὲ ἀκούσαντες¹⁸ τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστάθη ἐπάνω¹⁹ οὗ ἦν τὸ παιδίον²⁰. 10 ἰδόντες δὲ τὸν ἀστέρα²⁰ ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον²¹ τὸ παιδίον²² μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες²³ τοὺς θησαυροὺς²³ αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν²⁴. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν²⁵.

1 (211 ss Iudae) 2 (D * Ἡρώδους) 3 (C Ἱερουσαλήμ) 4 (N? * ἀστέραν) 5 (D omits) 6 (211 ss Iudae, 1 Iuda) 7 (ss omit) 8 (D11 τῆς Ἰουδαίας, 1 Iudaea, 1 terra Iudeorum) 9 (I¹⁶ 1 μὴ, 11 ss? non) 10 (B * ἐξ σοῦ, NC † ἐξ οὗ, D⁸ † ἐκ οὗ) 11 (N omits, C + μοι) 12 (D⁸ ποιμαίνει, 1 regat) 13 (D ἠκρίβωσεν) 14 (D * Βεθλέεμ) 15 (D ss + αὐτοῖς) 16 (D δταν) 17 (D ἐπαγγ.) 18 (D⁸ † ἀκούσαν) 19 (D11 τοῦ παιδίου) 20 (NC * ἀστέραν) 21 (11 εἶδον) 22 (D τὸν παῖδα) 23 (D11 θησαυ.) 24 (D ζμύρναν) 25 (N εἰς αὐτῶν)

^a LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

^b Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον. Cf. Rom. viii. 3; Phil. ii. 7; 1 Tim. i. 15, iii. 16; Heb. ii. 14.

^c LXX. Micah v. 2, Καὶ σὺ, Βηθλέεμ οἶκος Ἐφράθα, ὀλιγοστός εἰ τοῦ εἶναι ἐν χιλιᾷσιν Ἰούδα, ἐξ οὗ μοι ἐξελεῖσεται τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραήλ.

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13. THE FLIGHT INTO EGYPT.

The tourist in Cairo is taken a pleasant drive to the spot where the Virgin dwelt, is shewn a tree under which she sat and a fount in which she washed the Infant's clothes. It is needless to say that all these sacred sites are mediæval inventions.

It is to be noticed that S. Matthew clearly teaches that our Lord was born before Herod's death: how many months or years before, he does not define. S. Luke, we shall see, appears to teach that our Lord was born after Herod's death.

ii. 13 Ἀναχωρησάντων δὲ αὐτῶν¹ ἰδοὺ ἄγγελος Κυρίου φαίνεται² κατ' ὄναρ τῷ Ἰωσήφ λέγων “Ἐγερθεὶς παράλαβε τὸ παιδίον³ καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον⁴ τοῦ ἀπολέσαι αὐτό.” 14 ὁ δὲ ἐγερθεὶς⁵ παρέλαβε τὸ παιδίον⁶ καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γίόν μου^a.]

1 (B + eis τὴν χώραν αὐτῶν) 2 B ll ἐφάνη 3 (D τὸν παῖδα) 4 (D αὐτόν) 5 (D διεγ.)

14. THE MURDER OF THE INNOCENTS.

ii. 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ¹ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς² καὶ κατωτέρω³, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν⁴ παρὰ τῶν μάγων. [17 Τότε ἐπληρώθη τὸ ῥηθὲν⁵ διὰ Ἱερεμίου⁶ τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
ῥ κλαυθμὸς καὶ ὀδυρμὸς πολὺς·
ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἠθέλησεν⁸ παρακληθῆναι ὅτι οὐκ εἰσὶν^b.]

1 (D *Βεθλέαιμ) 2 (D ll διετίας) 3 (D ll κάτω) 4 (D ἠκρίβασεν) 5 (D + ὑπὸ Κυρίου) 6 (D *Ἱερεμίου) 7 (CD ss + θρήνος καὶ) 8 (D ll ἠθέλησεν)

15. THE RETURN TO NAZARETH.

βασιλεύει is correctly applied to Archelaus, who would by his father's will hold the title of king, until Augustus refused it.

It seems clear that the narrator had no notion that Nazareth was Joseph's residence of old. S. Luke's knowledge about Nazareth is unique and is always to be preferred.

ii. 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων “Ἐγερθεὶς παράλαβε τὸ παιδίον¹ καὶ τὴν μητέρα αὐτοῦ

^a LXX. Hosea xi. 1, ὅτε νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

^b LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· ῥαχὴλ ἀποκλειομένη οὐκ ἠθέλησεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσὶν.

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καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν² ψυχὴν τοῦ παιδίου.” 21 ὁ δὲ ἐγερθεὶς³ παρέλαβε τὸ παιδίον⁴ καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν⁵ εἰς γῆν⁶ Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος⁷ βασιλεύει⁸ τῆς Ἰουδαίας⁹ ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη⁹ ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἔλθων κατῴκησεν εἰς πόλιν λεγομένην Ναζάρετ¹⁰, [ὅπως πληρωθῇ τὸ ῥηθὲν διὰ¹¹ τῶν προφητῶν¹² ὅτι Ναζωραῖος¹³ κληθήσεται.]

1 (D τὸν παῖδα) 2 (C † + τὴν) 3 (D διεγ.) 4 (D ll ἦλθεν) 5 (D τὴν) 6 (D Ἀρχι-) 7 (CD + ἐπὶ, ll + in) 8 (s^c omits) 9 (D † ἐφοβήθη) 10 (C ll Ναζάρεθ, l Nazarein) 11 (C ὑπὸ) 12 (ll singular) 13 (ll Nazareus)

16. THE FAME OF OUR LORD SPREADS

ABROAD.

This passage reads like an editorial note and hardly deserves to be regarded as a new contribution.

The mention of the Roman province of Syria is a most noteworthy fact, full of suggestion. Does the author mean that our Lord's fame (or 'teaching') spread to Antioch and the Cilician gates and that all the sick from Damascus and the other cities were brought to him? I trow not. 'Syria' is probably used to designate Palestine only, precisely as S. Luke uses 'Judæa.' From this I infer that the author lived in Alexandria or some other town of the Roman empire. Had he lived in Palestine, he must have used stricter terms.

The frequent use of πάντας when he only means πολλούς is commented on under Mark i. 5.

Decapolis is mentioned in trito-Mark v. 20, vii. 31.

iv. 24 ῥ καὶ ἀπῆλθεν¹ ἡ ἀκοὴ αὐτοῦ εἰς δλην² τὴν Συρίαν³ καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις⁴ συνεχομένους, ⁵ δαιμονιζομένους⁷ καὶ σελήνιαζομένους καὶ παραλυτικούς⁸, ῥ καὶ ⁹ ἐθεράπευσεν αὐτούς¹⁰. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (NC ἐξῆλθεν) 2 (N πᾶσαν) 3 (Γ Blass συνορίαν) 4 (s^c omits) 5 (N † -νοὺς) 6 (ND ll + καὶ) 7 (N *δαιμονιαζ.) 8 (s^c omits) 9 (ss + He laid His hand upon each of them and) 10 (D ll ss πάντας) 11 (l omits)

17. TWO BLIND MEN HEALED.

(Placed after THE RAISING OF JAIRUS'S DAUGHTER.)

This narrative demands careful study, because of its numerous affinities with others. The "two blind men" are transferred to Matt. xx. 30, where the other Gospels have only one

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(Bartimæus). The title "Son of David" has been borrowed from the mouth of Bartimæus and has been repeated in Matt. xii. 23, xv. 22, xxi. 9, 15. The question "Do you believe?" reminds us of the father of the demoniac boy (Mark ix. 24). 'Touching their eyes' is a commonplace (p. 108, note) and has been transferred from here into S. Matthew's account of Bartimæus. The phrase "according to your faith be it done unto you" not only reminds us of the refrain "Thy faith hath saved thee," but is almost reproduced in Matt. xv. 28 where the Marcan tradition is deserted for it. The expression "their eyes were opened" is transferred to Bartimæus (xx. 33). Finally the whole concluding sentence with the striking words *ἐνεβριμήθη, ὁρᾶτε, ἐξεληθόντες, διεφήμισαν*, is moulded on trito-Mark i. 43 ff., where the same strict charge is followed by the same defiant disobedience. Can it be that the trito-Mark has borrowed it from this passage?

Some critics would argue that the whole narrative is unhistorical, being a mere cento of other passages, but in truth other passages seem to be affected by it quite as much as it is by them. We are at liberty to suppose that an inexperienced narrator, who had a story to tell, would naturally draw extensively upon his predecessors: but how would it be possible for him to alter the wording of older and well-established narratives? Clearly that is impossible, and we must therefore regard most of the changes as editorial. For only an editor could alter right and left. The assimilations are so numerous and complex that we attribute them partly to conscious, partly to unconscious, mental action during years of oral repetition, and find it very hard to imagine how they could have been made under the rival hypothesis.

ix. 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν¹ δύο τυφλοὶ κράζοντες² καὶ λέγοντες³ "Ἐλέησον ἡμᾶς, υἱέ⁴ Δαυεὶδ ¶." 28 Ἐλθόντι⁵ δὲ⁶ εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ⁷ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ⁸ Ἰησοῦς "Πιστεύετε ὅτι δύναμαι⁹ τοῦτο ποιῆσαι;" λέγουσιν αὐτῷ "Ναί, κύριε." 29 τότε ἥψατο τῶν ὀφθαλμῶν¹⁰ αὐτῶν λέγων¹¹ "Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν." 30 καὶ ἠνεψύχθησαν¹² αὐτῶν οἱ ὀφθαλμοί¹³. Καὶ ἐνεβριμήθη¹⁴ αὐτοῖς δὲ¹⁵ Ἰησοῦς λέγων "Ὁρᾶτε μηδεὶς γινωσκέτω" 31 οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὄλῃ⁸ τῇ γῇ ἐκείνῃ.

1 NC + αὐτῷ 2 (N κραυγάζ.) 3 (C? 2 ll ss omit)
4 B υἱός 5 (N εἰσελθ.) 6 (D ll καὶ ἔρχεται... καὶ, N + αὐτῷ)
7 (ND ll + δύο) 8 (N omits) 9 (N ll + ὑμῖν) 10 (D ὁμμάτων)
11 (D l καὶ εἶπεν) 12 (N ἀνεψύχ., C ἠνόχ.)
13 (s* + immediately) 14 (CD -μήσατο) 15 (D omits)

¶ Mark x. 48 with parallels; Matt. xii. 23, xv. 22, xxi. 9, 15.

18. THE (BLIND AND) DUMB DEMONIAIC.

Many critics regard these as dittographies, the same event being twice narrated, and some would attribute this to the accident that both sources, S. Mark and the *Logia*, contained the miracle. Under the oral hypothesis it is more probable that the events are distinct, but that they have been assimilated. There is however a doubt about the genuineness of

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ix. 34: if that be spurious, the assimilation is reduced. For further annotation see Mark iii. 22, note.

ix. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ¹ κωφὸν δαιμονιζόμενον² 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες³ "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ³ Ἰσραήλ."

34 ([οἱ δὲ Φαρισαῖοι

ἔλεγον

"Ἐν⁴ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."]⁵

Doublet:

xii. 22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν⁷ καὶ ἐθεράπευσεν αὐτόν⁷, ὥστε τὸν⁸ κωφὸν⁹ λαλεῖν καὶ βλέπειν¹⁰. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτι¹¹ οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;"

[²⁴ οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοὺλ¹⁸ ἄρχοντι τῶν δαιμονίων."]

1 (CD ll + ἀνθρωπον) 2 (V l + ὅτι) 3 (D omits)
4 (N omits, ll + Belzebul or -ut, l + Beelzebub) 5 D ll ss omit
6 NCD ll προσνήχθη αὐτῷ δαιμονιζόμενος (= τυφλὸς καὶ) κωφός
7 (N ± αὐτοῦς) 8 (C + τυφλὸν καὶ) 9 (ll omit, C + καὶ)
10 (ll s* + et audiret) 11 (D* + ὅτι) 12 (CD ll ss Βεεζεβοὺλ, ll Belzebul or Beelzebub)

19. SHEEP WITHOUT A SHEPHERD.

(Prefixed to *THE MISSION OF THE TWELVE*.)

In Mark vi. 34 the trito-Mark appears to have borrowed the concluding clause of this passage.

ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλμένοι καὶ ἐριμμένοι¹ ὡσεὶ² πρόβατα μὴ ἔχοντα ποιμένα³.

1 (D ῥεριμμένοι) 2 (CD ὡς)

20. S. PETER WALKS ON THE WATER.

This narrative and that in § 22 exactly agree with S. Peter's character, as set forth in the Gospels. The phrase ἐπὶ τὰ ὕδατα (bis) does not occur elsewhere; καταποντίζεσθαι is found only in Matt. xviii. 6 where S. Mark has βέβληται and S. Luke ἔρριπται; ἐκτείνας τὴν χεῖρα is used of our Lord in Matt. viii. 3 || and xii. 49; δολιγόπιστος occurs in Matt. vi. 30 = Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8; διστάζω is found only in Matt. xxviii. 17.

There is not much thought for the credit of S. Peter in this narrative.

xiv. 28 Ἀποκριθεὶς δὲ ὁ¹ Πέτρος εἶπεν αὐτῷ² "Κύριε³, εἰ σὺ εἶ, κέλευσόν με⁴ ἐλθεῖν πρὸς σέ ἐπὶ τὰ ὕδατα"
29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ καταβὰς ἀπὸ τοῦ πλοίου⁵

1 (D omits, ss + Simon) 2 (3 ll omit) 3 (s* omits)
4 (C μοι) 5 (C + ὁ)

° LXX. Numb. xxvii. 17, "καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἱς οὐκ ἔστιν ποιμήν."

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xiv. (29) Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἡλθεν⁷⁶
 πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον⁷ ἐφοβήθη,
 καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων “Κύριε,
 σῶσόν με.” 31 εὐθέως⁸ δὲ ὁ⁹ Ἰησοῦς ἐκτείνας τὴν χεῖρα
 ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ “Ὁλιγόπιστε, εἰς τί
 ἐδίστασας;”

6 ND II ἐλθεῖν (N+ἡλθεν οὖν) 7 (CD II ss+Iσχυρὸν)
 8 (N εὐθὺς) 9 (D omits)

21. MANY HEALINGS OF DIVERS SICK FOLK.

This fragment is probably an editorial note like § 16. The phrase ἐδόξασαν τὸν θεὸν [Ἰσραήλ] is found in Mark ii. 12 ||, but S. Luke gives it eight times, so anxious is he to impress the truth that our Lord did not work miracles by His own power, but simply as God's delegate on earth, by virtue of the *κένωσις*. With 31 compare Mark vii. 37.

xv. 29 [Καὶ μεταβὰς ἐκέθην ὁ Ἰησοῦς ἦλθεν¹ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,] καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ² ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλοὺς, κωφοὺς³, καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς ἑκαστὸς τὸν πόδας αὐτοῦ⁴, καὶ ἑθεράπευσεν αὐτούς⁵. 31 ὥστε τὸν ὄχλον⁷ θαυμάσαι βλέποντας ἑκαστὸς λαλοῦντας⁸ καὶ² χωλούς περιπατοῦντας καὶ⁹ τυφλοὺς βλέποντας¹⁰. καὶ ἐδόξασαν¹¹ τὸν θεὸν Ἰσραήλ.

1 (II+iterum) 2 (II omit) 3 (D II omit) 4 (D I ἡ πόδ)
 5 (C ἡ πόδας, C II τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D II+πάντας)
 7 B II τοὺς ὄχλους 8 B ἀκούοντας, (D+καὶ) κυλλοὺς ὑγιεῖς
 9 (D+τοὺς) 10 (I omits) 11 N II ἐδόξαζον

22. THE COIN IN THE FISH'S MOUTH.

It is not said that S. Peter obeyed, but the narrator hardly can have intended to suggest a doubt. Many persons however have felt a difficulty about this narrative. Bishop Westcott indeed classed this amongst the “Miracles of Providence” as though there were nothing miraculous about it except that it happened at the moment predicted. But is that true? A bright piece of tin makes an excellent bait for cod and other fish, which greedily snap at a coin. But as soon as they discover their mistake they must surely eject it. It would be strange to hook a fish while it held the coin in its mouth. It is not for us to argue that He who refused to turn stones into bread to supply His own need, would never have resorted to this unusual way of procuring a stater, still less are we entitled with Blass to omit the words “when thou hast opened its mouth” and alter *εὐρήσεις* into *εὐρήσει* ‘it will fetch,’ making S. Peter sell the fish for the stater. But we may point out that this incident is not narrated by S. Peter himself, but by an unknown contributor. We cannot attach to it the highest historical attestation.

A stater is a trifle (about three pence) more than a shekel. The Temple tax was half a shekel for every full grown male Israelite, who however did not pay half a shekel but half a stater (two drachmas). The difference, amounting to about three half pence, was given as a perquisite to the chief priests, who collected the tax all over the world. The tax was compulsory on all Jews in Judæa, voluntary on Jews of the dispersion or Galilæans.

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Our Lord's question means ‘Does the Emperor of Rome collect taxes from his own subjects or from conquered nations?’ It was notorious that Roman citizens were in those days exempt. Therefore, our Lord argues, a compulsory Church-rate is indefensible. Churches should be supported by voluntary offerings.

xvii. 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναούμ¹ προσῆλθον οἱ τὰ διδραχμα² λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ³ διδραχμα⁴,” 25 λέγει “Ναί⁵.” καὶ ἐλθόντα⁶ εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων “Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων⁷ λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;” 26 εἰπόντος δέ⁹ “Ἀπὸ τῶν ἀλλοτρίων,” ἔφη αὐτῷ ὁ Ἰησοῦς “Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί¹⁰ 27 ἵνα δὲ μὴ σκανδαλίσωμεν¹¹ αὐτούς, πορευθεὶς εἰς¹² θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάτνα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις¹³ στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”

1 (C I Καπερν.) 2 (D τὰ διδράγματα, II didragma or dragma) 3 (ND omit) 4 (D 3 II διδραγμα) 5 (I Utique non) 6 N εἰσελθ., (D II εἰσελθόντι, C ὅτε ἦλθον, I intrantes, E II ὅτε εἰσῆλθεν) 7 B τίνος 8 (N+ὁ δὲ ἔφη, C+λέγει αὐτῷ ὁ Πέτρος, NC+“Ἀπὸ τῶν ἀλλοτρίων”) 9 (D II ss λέγει αὐτῷ (±ὁ Πέτρος), C+αὐτοῦ) 10 N -ζωμεν 11 (D+τὴν) 12 (D II+ἐκεῖ, I+in eo, I+in illum)

(From the narrative of *THE TRIUMPHAL ENTRY*, 23, 24.)

23. “WHO IS THIS?”

This seems to be little more than an editorial note.

xxi. 10 [Καὶ εἰσελθόντος¹ αὐτοῦ εἰς Ἱεροσόλυμα] ἐσείσθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὶν οὗτος;” 11 οἱ δὲ ὄχλοι² ἔλεγον³ “Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ⁴ ἀπὸ Ναζάρεθ τῆς Γαλιλαίας.”

1 (N εἰσελθόντος) 2 (D II πολλοί) 3 (D II εἶπον) 4 (D omits)

24. BLIND AND LAME HEALED IN THE TEMPLE.

This is an editorial note, but one of supreme interest; for, unless I am mistaken, the plural is put for the singular, as it so often is in S. Matthew, to indicate an important act; and the allusion is to the man blind from his birth (John ix.) and the lame man at the pool of Bethzatha (John v.). S. Matthew, like all the other Synoptists, brings our Lord to Jerusalem, for the first time in His ministry, at the Passion. Whatever, therefore, he has to narrate of ministerial acts in the holy city must be thrust into Holy Week. Some rumour of these two great miracles had reached Alexandria from S. John's oral teaching, and though the details could not be given the fact must be stated.

xxi. 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἑθεράπευσεν αὐτούς.

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(From the narrative of *THE CRUCIFIXION*, 25—27.)

25. PILATE'S WIFE'S DREAM.

On inspired dreams, see above, Matt. i. 18, note (p. 258).

This intensely interesting paragraph is the only explanation which the Gospels give of Pilate's extraordinary conduct in hesitating to sign the death warrant (see Mark xiv. 53, note). That a man in his position should have troubled himself in behalf of a poor and friendless convict demands some reason, and that which is here given accords perfectly with the age.

xxvii. 19 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

26. PILATE WASHES HIS HANDS.

ἀπορίζω occurs here only, ἀθῶος only as a variant in Matt. xxvii. 4. On the use of πᾶς see Mark i. 5 note.

xxvii. 24 Ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφέλει ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι¹ τοῦ ὄχλου λέγων “Ἀθῶός εἰμι² ἀπὸ τοῦ αἵματος³ τούτου· ὑμεῖς⁴ ὀψεσθε.” 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἶμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν⁵.”

1 Ν ἀπ- 2 (D ll + ἐγώ) 3 Ν ll + τοῦ δικαίου 4 (Ν + δέ)

27. THE ROCKS RENT AND THE TOMBS OPENED.

Jerusalem is called “the holy city” in Dan. iii. 28 and Matt. iv. 5. ξεγερσις is unique in N.T.

xxviii. (51) Καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεώχθησαν^{1,2} καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν^{3,4}, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ξεγερσιν αὐτοῦ εἰσῆλθον^{5,6} εἰς τὴν ἁγίαν πόλιν καὶ⁷ ἐνεφανίσθησαν⁸ πολλοῖς.

1 (C ἡνεώχθη) 2 (Ν omits) 3 (C ἠγέρθη) 4 (D ll ἦλθον) 5 (D ἐφάνησαν)

(From the narrative of *THE RESURRECTION*, 28, 29.)

28. THE SEALING OF THE STONE AND THE SETTING OF THE WATCH.

The word παρασκευή (= ‘Friday’) is mentioned three times by S. John, once in the trito-Mark and once in S. Luke. Probably both the latter got their information from S. John's oral teaching. S. Matthew mentions the word here, not only without interpretation, but (it would seem) without understanding it himself, for otherwise surely he would have used the natural phrase ‘which was the Sabbath.’ It may possibly be pleaded that a Jew would not profane the Sabbath even by saying that Pilate and the chief priests did so, but that is hard to believe, while it is quite possible that foreigners understood

^a 1 Thess. ii. 16, ἔφθασεν δὲ ἐπ’ αὐτοὺς [sc. τοὺς Ἰουδαίους] ἡ ὀργὴ εἰς τέλος.

^b LXX. Dan. xii. 2, καὶ πολλοὶ τῶν καθυδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται (Theod. ἐξεγερθήσονται).

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by it not ‘Friday,’ but ‘the preparation for the Passover,’ as Bishop Westcott also maintained.

The Latin word *custodia* is found only here and in the next paragraph. πλάνος and πλάνη are frequent in the Epistles, but not found elsewhere in the Gospels.

To our minds the phrase “After three days I rise again” is indefinite and may mean a month or year after: but it is clear from what follows that the reader understood it as identical with ‘on the third day.’ See Mark viii. 31, note.

xxvii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον 63 λέγοντες “Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἔτι ζῶν¹ “Μετὰ τρεῖς ἡμέρας ἐγείρομαι” 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς² τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ³ κλέψωσιν⁴ αὐτὸν καὶ εἰπωσιν⁵ τῷ λαῷ⁶ “Ἠγέρθη ἀπὸ τῶν νεκρῶν,” καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων⁷ τῆς πρώτης.” 65 ἔφη⁸ αὐτοῖς ὁ Πειλᾶτος “Ἐχετε κουστωδιάν⁹. ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.” 66 οἱ δὲ πορευθέντες ἡσφάλισαν¹⁰ τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας¹¹.

1 (D + ὅτι) 2 (D omits) 3 CD ll + αὐτοῦ 4 (Ν + κλέψουσιν) 5 (D + ἐροῦσιν) 6 (2 ll + ὅτι) 7 (Ν χείρων, D * χείρω) 8 Ν CD + δέ 9 (D ll φύλακας, 1 milites) 10 (D - φάλισαν) 11 (D ll τῶν φυλάκων)

29. APPEARANCE TO WOMEN AND THE BRIBING OF THE WATCH.

The phrase συμβούλιον λαβεῖν occurs five times in S. Matthew, S. Mark twice writes συμβούλιον ποιεῖν. συνάγω is used twenty-four times in S. Matthew, five times in S. Mark, seven times in S. Luke, eight times in S. John. ἀμέριμος is found in 1 Cor. vii. 32.

xxviii. 9 ¹ Καὶ ἰδοὺ² Ἰησοῦς ὑπῆντησεν³ αὐταῖς λέγων “Χαίρετε.” αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς⁴ “Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείlate τοῖς ἀδελφοῖς μου⁵ ἵνα ἀπέλθωσιν^{6,7} εἰς τὴν⁸ Γαλιλαίαν, κακεῖ με ὄψονται⁹.” 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν¹⁰ τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε⁸ λαβόντες¹¹ ἄργύρια ἱκανά¹² ἔδωκαν τοῖς στρατιώταις 13 λέγοντες “Εἰπατε ὅτι ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων’” 14 καὶ ἔαν ἀκουσθῇ τοῦτο ἐπὶ¹³ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν¹⁴ καὶ ὑμᾶς ἀμερίμους ποιήσομεν¹⁵.” 15 οἱ δὲ λαβόντες¹⁶ ἄργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφνημίσθη¹⁷ ὁ λόγος οὗτος παρὰ¹⁸ Ἰουδαίους μέχρι¹⁹ τῆς σήμερον (ἡμέρας)²⁰.

1 (C 2 ll + Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς = αὐτοῦ) 2 (D + δ) 3 (D ἀπῆντ.) 4 (2 ll omit) 5 (Ν omits) 6 (Ν ll ἐλθωσιν) 7 (1 quia praecedo vos) 8 (D omits) 9 (D 2 ll ὀψεσθε) 10 (Ν D ἀνήγγ.) 11 (Ν ἐποίησαν) 12 (D ll ἀργύριον ἱκανόν) 13 BD ll ὑπὸ 14 (CD ll + αὐτὸν) 15 (Ν + ποιήσωμεν) 16 D + τὰ 17 Ν ἐφημι. 18 (D + τοῖς) 19 (Ν D ἕως) 20 Ν 1 omit

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

(From the narrative of *OUR LORD'S BAPTISM*.)

30. JOHN THE BAPTIST'S SCRUPLE.

Many critics regard this scruple as unhistorical, the expression of the difficulties of a later age, but from what the fourth Gospel tells us of the Baptist's feeling we must admit that it is perfectly natural. S. Mark's account of the Baptist is extraordinarily meagre, and the Baptist's disciples, who were very numerous, must have been exceedingly dissatisfied with it. They were powerful enough to make themselves heard, for every one of my divisions except the third gives us most interesting details about him; this not the least so.

iii. 14 'Ο δὲ διεκώλυεν αὐτὸν λέγων "Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ¹ "Ἀφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν² πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίησιν αὐτόν³.

1 NC πρὸς αὐτόν (I omits) 2 (S ἡμᾶς) 3 (ss+to be baptized)

(See I. § 2 a, 9 a.)

(At *THE FEAST IN S. MATTHEW'S HOUSE*.)

31. "I DESIRE MERCY AND NOT SACRIFICE."

S. Matthew conflates this quotation from Hosea into two Marcan sections, (1) on Eating with taxgatherers, (2) on Plucking the ears of corn. S. Matthew's Gospel is studded with quotations from the Old Testament to connect our Lord's works and words with prophecy. We incline to regard this case as parallel to the others, making it not an utterance of our Lord, but a product of Biblical research, to which the Apostolic age was devoted. Cf. § 35.

ix. 13 "Πορευθέντες δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ θυσίαν^a. οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς¹."

Doublet:

xii. 7 "Εἰ δὲ ἐγνώκειτε τί ἐστὶν Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους."

1 (C 31 ss+els μετάνοιαν)

(See I. §§ 7 b, 9 a.)

(From *THE CHARGE TO THE TWELVE*, 32, 33.)

32. AVOID GENTILES AND SAMARITANS.

The sayings 32, 33, 38, 49 should be examined together. They may well have come from the same spectator and were certainly used in the Church of Jerusalem to convict S. Paul.

It might be pleaded that 32 was temporary, but that plea would hardly apply to 33, while 38 and 49 seem fatal to S. Paul's contention. It is important frankly to admit the difficulty which this saying must have produced. He who thinks that the Church had no burning questions in the time of the Apostles, shuts his eyes to the facts of history. On the other hand it is important to notice that S. Matthew's Gospel contains 47, as well as the parables of the Discontented Labourers and the Great Supper, in both of which the rejection of the Jews and the acceptance of the Gentiles are clearly taught. Time alone could solve the enigma. In S. Mark too we read "καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον" (xiii. 10=Matt. xxiv. 14).

For a note on the Samaritans see III. § 2.

The phrase "lost sheep of the house of Israel" is repeated in § 38, cf. the parable of the Lost Sheep II. § 12, and Luke xix. 10.

x. (5) "Εἰς ὁδὸν ἐθνῶν¹ μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν² μὴ εἰσέλθῃτε· ὁ γὰρ πορεύεσθε δεῖ³ μαλλόν⁴ πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (S ‡ omits) 2 (D II Σαμαριτανῶν) 3 (D ὑπάγετε) 4 (S^c omits)

33. EVANGELISE ISRAEL ONLY.

x. 23 "Ὅταν δὲ διώκωσιν¹ ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν². ἀμὴν γὰρ³ λέγω ὑμῖν⁴, οὐ μὴ τελέσητε⁵. τὰς πόλεις (τοῦ)⁶ Ἰσραὴλ ἕως⁷ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου."

1 (D † διώκουσιν) 2 (CD^s II ἀλλην, D II S^c+ἐὰν δὲ ἐν τῇ ἀλλῃ † διώκουσιν ὑμᾶς, φεύγετε εἰς τὴν ἀλλην) 3 (D II omit) 4 (C+δτι) 5 (S^c+all) 6 BD omit (S^c of the house of) 7 (CD+ἂν)

(From the *Matthaean Logia* about John.)

34. JOHN THE BAPTIST IS ELIJAH.

When the Jewish rulers sent to the Baptist to ask "Art thou Elijah?" he answered, "I am not" (John i. 21). Either he was not aware of the honour laid upon him, or he was rebuking the Jews for their carnal expectations of a *metempsychosis*, or he interpreted Malachi's last prophecy like all other prophecies Messianically, the Messiah Himself being the true forerunner. S. Matthew alone teaches clearly that our Lord held John to be Elijah. This he does by appending this saying to the *Logion* about men of violence taking the kingdom of heaven by force, and by an editorial note in Matt. xvii. 13, "Then understood the disciples that He spake to them of John the Baptist."

^a LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.

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Notice the usual Biblical teaching that prophecy is conditional. If the Jews were obdurate, Malachi's prophecy could not be fulfilled ('N.T. Problems,' pp. 322—330).

On the concluding refrain see Mark iv. 9 note.

xi. 14 "Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι^b. 15 Ὁ ἔχων ὄτα¹ ἀκουέτω^c."

1 (NC s^o + ἀκουέιν)

35. "THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH."

(Added to DAVID'S EATING THE SHEWBREAD.)

This is conflated into the Marcan section of Plucking the ears of corn on the Sabbath, I. § 9 a. The example of the priests doing butchers' work in the Temple is appended to that of David eating the shewbread. We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than the utterance of our Lord, cf. § 31. This view is confirmed by the fact that the refrain with which this sentence is rounded off is not new, but is a reproduction of the refrains "πλείον Ἰωνᾷ ὤδε," "πλείον Σολομώντος ὤδε" II. § 10.

xii. 5 "Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι¹ ᾠτοῖς σάββασιν² οἱ ἱερεῖς ἐν τῷ ἱερῶ³ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6 λέγω δὲ⁴ ὑμῖν ὅτι τοῦ ἱεροῦ μείζον⁴ ἐστιν ὤδε."

1 (CD + ἐν) 2 (s^o omits, s^o illegible) 3 (Dl s^o γάρ, s^o illegible) 4 (C11 μείζων)

36. EVERY IDLE WORD MUST BE ACCOUNTED FOR.

(Added to "THE TREE IS KNOWN BY ITS FRUITS.")

This striking utterance, to which I can find no parallel except the inadequate one of S. Paul's condemnation of μωρολογία and εὐτραπεία in Eph. v. 4, is appended to the second edition of the doublet about Making the tree good and its fruit good, p. 204. The phrase ἀποδοῦναι λόγον occurs in the parable of the Unjust Steward (Luke xvi. 2). δικαίω is a standard word with S. Paul, but καταδικάζω is found in § 31 and in Luke vi. 37.

xii. 36 "Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ¹ λαλήσουσιν² οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ γὰρ τῶν λόγων σου δικαιοθῆσῃ, καὶ³ ἐκ τῶν λόγων σου⁴ καταδικασθῆσῃ."

1 (C1 + ἐάν) 2 (D λαλοῦσιν) 3 (D^s 311 ἢ) 4 (N omits)

^b Compare Matt. xvii. 10—13. Contrast John i. 21, καὶ ἠρώτησαν αὐτόν "Τί οὖν; (σὺν) Ἡλείας εἶ;" καὶ λέγει "Οὐκ εἰμί."

^c This refrain occurs in Mark iv. 9, 23; Matt. xi. 15, xiii. 9, 43; Luke viii. 8, xiv. 35 "and in some MSS., through liturgical use, in Luke xv. 10, xvi. 18, xviii. 8" Nestle.

^d LXX. Is. vi. 9, ἀκοῇ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδῃτε. 10 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἴσωμαι αὐτούς.

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37. A FULFILMENT OF PROPHECY.

(Added to THE REASONS FOR SPEAKING IN PARABLES.)

This fulfilment does not belong to the great group which is classed together §§ 54 ff., (1) because it is introduced by a different formula, (2) because it is taken from the Septuagint.

It is conflated with other matter into the Marcan section of Reasons for speaking in parables. We regard it as purely editorial. S. Mark gives an allusion to Isaiah's prophecy; S. Matthew gives the allusion and then quotes the whole prophecy at length; cf. Luke iii. 4 ff.

The form ἐκάμμυσαν for κατέμυσαν should be noticed. καταμύω becomes καμμύω in Homer, but the augment must not be prefixed, nor should Homeric forms be used at all.

xiii. 14 "Καὶ¹ ἀναπληροῦνται² αὐτοῖς³ ἡ προφητεία⁴ Ἡσαίου⁵ ἥ⁶ λέγουσα⁷

Ἦ ἀκοῇ ἀκούετε⁸ καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέπετε⁹ καὶ οὐ μὴ ἴδῃτε¹⁰.
15 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν¹⁰ βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αἰτῶν ἐκάμμυσαν.
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούωσιν¹¹
καὶ τῇ καρδίᾳ συνώσιν¹² καὶ ἐπιστρέψωσιν,
καὶ ἴσωμαι αὐτούς^d."

1 (D11 + τότε, 211 s^o ut with subj.) 2 (D11 πληρωθήσεται ἐπ') 3 (311 omit) 4 (D + τοῦ) 5 (1 omits) 6 (D omits) 7 (D11 + Πορεύθητι καὶ εἰπὲ τῷ λαῷ τούτῳ) 8 (B ἀκούσατε) 9 (N + βλέψετε) 10 (NC11 + αὐτῶν) 11 (C ‡ omits) 12 (C? συνώσιν)

38. "I WAS NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

(Inserted in the narrative of the SYROPHENICIAN WOMAN.)

On the teaching and the phrase see § 32.

The passage is conflated into the deutero-Markan section of the Syrophenician woman's daughter. That S. Peter's recollections of conversations (if the deutero-Mark sections can be referred to S. Peter) should be supplemented occasionally by others who were present, is in no way improbable, but there is nothing new in the additions.

xv. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες "Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν." 24 ὁ δὲ ἀποκριθεὶς εἶπεν "Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα¹ τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (D + ταῦτα)

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39. "UPON THIS ROCK WILL I BUILD MY CHURCH."

(From S. Peter's Confession.)

Μακάριος is not found in S. Mark and only twice in S. John. It is frequent in SS. Matthew and Luke, especially in the Beatitudes. The Rabbinic phrase "flesh and blood" is used thrice by S. Paul and once in Hebrews. The same word נִשְׁרָא in Aramaic would stand for Πέτρος and πέτρα. Christ did not build His Church upon confessions of faith but upon living men, as S. Paul teaches, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, Eph. ii. 20. The expression "Gates of Sheol" is unique in N.T. but cf. Is. xxxviii. 10, Eccclus. (Heb.) li. 9.

xvi. 17 Ὁ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ³ "Μακάριος εἶ, Σίμων Ὁ Βαριωνᾶ, ὅτι⁴ σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν (τοῖς)⁵ οὐρανοῖς·
 18 καὶ γὰρ δέ⁶ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ⁷ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς.

1 (2ll omit) 2 (s^c omits) 3 (D omits) 4 (B? ‡Barion)
 5 B omits 6 (ll omit) 7 (D ll ταύτην τὴν πέτραν)

(See I. § 27 a.)

40. "WHATSOEVER THOU SHALT BIND ON EARTH WILL BE BOUND IN HEAVEN."

Every scribe received at his ordination authority to lock and unlock the treasures of God (Matt. xxiii. 14=Luke xi. 52), and every ordained teacher is entrusted with the keys of the kingdom of heaven. S. Peter had no more monopoly there than he had in binding and loosing. In Rabbinic 'to bind' means 'to forbid' and 'to loose' means 'to allow.' The power of legislation is therefore conferred by these words. But who were the legislators? In the earliest days Church government was sometimes oligarchical, as at Jerusalem where S. James and his presbyters legislated (Acts xv.), sometimes democratical, as at Corinth where S. Paul's express commands in 1 Cor. about the treatment of the incestuous person were overridden and set aside by the vote of the whole body of Christians, and S. Paul acquiesced in their verdict (2 Cor.). But we have no trace even in the earliest days of monarchical government. S. Peter is *primus inter pares*, but the twelve Apostles appoint (Acts vi.).

With these *Logia* compare

S. John xx. 22, καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς "Λάβετε πνεῦμα ἅγιον· ὃν τινων ἀφήτε τὰς ἁμαρτίας ἀφέντωνται αὐτοῖς· ὃν τινων κρατῆτε κεκράτηνται."

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While S. Matthew's *Logia* speak of legislative power, S. John refers rather to the right of excommunication.

xvi. 19 "Ἐγὼ δώσω σοι¹² τὰς κλεῖδας³ τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ⁴ ἂν δήσης ἐπὶ τῆς γῆς¹⁵ ἔσται δεδεμένον⁴ ἐν τοῖς οὐρανοῖς, καὶ ὃ⁴ ἂν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον⁴ ἐν τοῖς οὐρανοῖς."

Doublet :

(From a collection of *Logia* respecting the Church.)
 xviii. 18 "Ἀμὴν⁶ λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς¹⁵ ἔσται δεδεμένα ἐν οὐρανῷ⁷ καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς¹⁸ ἔσται λελυμένα ἐν οὐρανῷ⁹."

1 (Oll+Kal) 2 (D ll Σοὶ δώσω) 3 (CD κλεῖς) 4 (ll plural)
 5 (K τὴν γῆν) 6 (M1+ἀμὴν) 7 (K1 τοῖς οὐρανοῖς, 1 omits all that follows) 8 (D ‡omits) 9 (D1 τοῖς οὐρανοῖς)

41. THE CHILDLIKE WILL INHERIT THE KINGDOM.

This striking utterance has no parallel, but self-abasement is commended in the *Logion* II. § 17 e "ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

xviii. (3) "Ἀμὴν λέγω ὑμῖν, ἂν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παῖδιά¹, οὐ μὴ εἰσεέλθετε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ἔστιν ὁ μέλλων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

1 (s^c Jerome one of these children, ll infans iste)

42. "THEIR ANGELS ALWAYS BEHOLD THE FACE OF MY FATHER."

This saying is unique. It seems to teach that every soul upon earth has a representative angel in heaven who suffers when the soul sins. The angels of "these little ones" are never compelled to veil their faces for shame in the presence of God. In Rev. ii., iii. the "angels of the Churches" do not represent before God individuals, but whole assemblies. The thought however is exactly the same. They are praised or blamed in proportion as their Church does well or ill. To suppose that Bishops are meant seems to us impossible.

The phrase "these little ones" is found in Mark ix. 42 || Matt. x. 42, xviii. 14. It links together the *Logia* in the conflation Matt. xviii. 1—4, and no doubt determines the place of this particular utterance.

xviii. 10 "Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων¹, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς¹² διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν⁸ οὐρανοῖς⁴."

1 (2ll omit, D ll s^a+τῶν πιστευόντων εἰς ἐμέ) 2 B ἐν τῷ οὐρανῷ, 2 ll s^a omit 3 (D+τοῖς) 4 (D ll s^a+11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός)

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43. "TELL IT TO THE ASSEMBLY."

S. Paul seems to be thinking of the Mosaic rule rather than of this utterance when he wrote 1 Tim. v. 19.

xviii. 15 "Ἐὰν δὲ ἀμαρτήσῃ¹ ὁ ἀδελφός σου, ὑπάγε² ἔλεγχον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου³. ἂν σου ἀκούσῃ, ἐκέρδῃσας⁴ τὸν ἀδελφόν σου· 16 ἂν δὲ μὴ⁵ ἀκούσῃ, παράλαβε μετὰ σοῦ⁶ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος λόγῳ μαρτύρων⁷ ἢ τριῶν σταθῇ πᾶν ῥήμα⁸. 17 ἂν δὲ παρακούσῃ αὐτῶν, εἰπὲ⁹ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς περ ὁ ἐθνικός καὶ¹⁰ ὁ τελώνης."

1 (D ll ss + εἰς σέ) 2 (ss omit, I ll + καὶ) 3 (ss omits)
4 (D * -σες) 5 (L ll ss + σου) 6 (N σεαυτοῦ) 7 (D omits)
8 N εἰπόν 9 (D l ss + ὡς)

Compare IV. § 6.

44. "IF TWO AGREE IN ASKING FOR ANYTHING, IT SHALL BE DONE."

Compare the Oxyrhynchus fragment No. iv. quoted on p. 289.

xviii. 19 "Πάλιν¹ (ἀμὴν)² λέγω ὑμῖν ὅτι ἂν δύο³ συμφωνήσωσιν⁴ ἐξ ὑμῶν⁵ ἐπὶ τῆς γῆς περὶ παντὸς⁶ πράγματος οὗ ἂν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὗ γάρ εἰσιν⁷ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ⁸ εἰμὶ⁹ ἐν μέσῳ αὐτῶν¹⁰."

1 (l omits) 2 N D ll omit, (l audite) 3 (ss † omits: line lost?)
4 (N D -σουσιν) 5 (3 ll ss omit) 6 (D + τοῦ)
7 (D ss οὐκ εἰσιν γάρ) 8 (D ss παρ' οἷς οὐκ) 9 (l + et ego)
10 (l + Non enim sunt congregati in nomine meo, inter quos ego non sum)

45. EUNUCHS.

(After our Lord's denunciation of Divorce.)

This is conflated into the Marcan section on Divorce. If the marriage-tie can only be broken by death, the disciples argue that it is expedient not to marry. Our Lord replies (as we understand Him) that not all men are in a position to marry. (We take τὸν λόγον to mean the rule "that a man should leave his father and mother and be joined to his wife," which our Lord had just cited.) In three different cases, which He quotes, celibacy is necessary, but for other men the rule is to marry. This interpretation restores coherence to the passage.

xix. 10 Λέγουσιν αὐτῷ¹ οἱ μαθηταί² "Εἰ³ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου⁴ μετὰ τῆς γυναίκος, οὐ συμφέρι γαμήσαι." 11 ὁ δὲ εἶπεν αὐτοῖς "Οὐ πάντες χωροῦσι τὸν λόγον⁵, ἀλλ' οἷς δέδοται⁶. 12 εἰσιν γάρ⁷ εἰνούχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εἰνούχοι

1 (N omits) 2 (CD ll ss + αὐτοῦ) 3 (D ll ἀνδρὸς)
4 (N CD ll + τοῦτον) 5 (ss + by God)

^a Cf. 1 Tim. v. 19, κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων· τοὺς (δέ) ἀμαρτάνοντας ἐνώπιον πάντων ἐλέγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. LXX. Deut. xix. 15, οὐκ ἐμμενεῖ μάρτυς εἰς μαρτυρῆσαι κατὰ ἀνθρώπων.....ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥῆμα.

^b LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δή.

^c LXX. Ps. viii. 2, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

^d See Matt. xix. 24 note, p. 103.

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οἷτινες εἰνούχισθησαν⁶ ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εἰνούχοι⁷ οἷτινες εἰνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος⁸ χωρεῖν χωρεῖτω."

6 (D ἡν.) 7 (l ss omit) 8 (B * δυνάμ.)

46. THE CHIEF PRIESTS OBJECT TO THE CHILDREN'S SHOUTS.

(From the narrative of *THE TRIUMPHAL ENTRY*.)

Another allusion to the fulfilment of Scripture. Although the words are, as usual, put into our Lord's mouth, we prefer to regard them as editorial.

xxi. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς¹ κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας "Ὡσαννὰ² τῷ υἱῷ³ Δαυεὶδ" ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς λέγει αὐτοῖς⁴ "Ναί· οὐδέποτε ἀνέγνωτε ὅτι⁵ Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω δαῖνον⁶;"

1 (C omits) 2 (D Ὅσανα) 3 (Origen οἰκω)
4 (D * † αὐτῷ) 5 (N D ll omit)

47. THE KINGDOM OF GOD WILL BE TAKEN FROM ISRAEL.

This utterance is conflated into the Parable of the Vine-dressers slaying the heir. That parable does not need it, the lesson being sufficiently clear without it, but no more suitable place could be found. For the teaching compare Matt. vii. 19, and S. Paul's teaching about national sins Romans ix.—xi. See also § 32 note.

xxi. 43 "Διὰ τοῦτο λέγω ὑμῖν ὅτι¹ ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ² καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς³."

1 B N omit 2 (N αὐτοῦ, l omits)

48. "ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS."

S. Paul writes, Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, and our Lord says "πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται." In both the above passages the duty towards God is strangely forgotten; in this passage it is recognized. We suspect that καὶ οἱ προφῆται is added by the usual assimilation of oral teaching.

xxii. 40 "Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος¹ ὁ νόμος² κρέμαται καὶ οἱ προφῆται."

Doublet:

vii. (12) "Οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται."

1 (N ss omit)

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49. "THE SCRIBES SIT IN MOSES' SEAT."

The principle of obedience to ecclesiastical rulers, in spite of their moral shortcomings, may be compared with S. Paul's doctrine about obedience to civil rulers although they were heathens (Rom. xiii. 1 ff.). In both cases it is a duty to obey the rulers because of their office, for anarchy is always wrong. But you must not make them your examples when you have a far higher standard of your own. Cf. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye will in no case enter into the kingdom of heaven" (Matt. v. 20 ff.). Of course a point comes at which the duty to obey may cease. When the Scribes crucified Christ, they forfeited their office, cf. § 47, but this saying would be used in the controversy against S. Paul (Acts xv. 5).

xxiii. 1 [Τότε (ὁ)¹ Ἰησοῦς ἐλάλησεν² τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων³]⁴ 2 "Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν⁵ ὅσα ἐὰν εἴπωσιν ὑμῖν⁶ ποιήσατε⁷ καὶ τηρεῖτε⁸, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν^a."

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (1 Et dixit illis) 5 (D ‡ + πάντα οὖν) 6 (D^s omits, 2? ll + τηρεῖν) 7 (D ποιεῖτε, s^c hear and do) 8 (S^s omit)

50. "THE SIGN OF THE SON OF MAN IN THE SKY."

Compare Rev. i. 7, ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἴτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

xxiv. 30 "Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ¹, καὶ τότε² κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς³."

1 (D τοῦ ἐν οὐρανοῖς) 2 (S1 omit) 3 (s^c omits)

51. JUDAS ASKS, "IS IT I?"

We learn from S. John that S. Peter did not sit near our Lord at the Last Supper, as Judas did. Others were there and overheard this whisper.

^a Cf. Rom. xiii. 1, 2; Acts xv. 5.

^b LXX. Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς.

^c LXX. Ps. xxii. 8, ἠλπισεν ἐπὶ Κύριον· ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

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xxvi. 25 Ἀποκριθεὶς δὲ¹ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν "Μήτι ἐγὼ εἰμι, ῥαββεί;" λέγει αὐτῷ "Σὺ εἶπας."

1 (D + ὁ)

52. "TWELVE LEGIONS OF ANGELS."

This follows the Cutting off of the ear of Malchus: a conflation.

The first sentence is found in a different version in S. John, εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ "Βάλε τὴν μάχαιραν εἰς τὴν θήκην" (xviii. 11). The next two sentences are unique and particularly striking. The word λεγεών is used by SS. Mark and Luke in the case of the Gerasene demoniac, "My name is Legion." The thought of angels protecting is found in Ps. xxxiv. 7; 2 Kings vi. 17. The thought of the necessity of the fulfilment of Scripture is repeated xxvi. 56 ||.

πλεῖω stands for πλείους irregularly.

xxvi. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ¹ ἀπολοῦνται. 53 ἡ δοκεῖς² ὅτι οὐ δύναμαι³ παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι⁴ ἄρτι⁵ πλείω⁶ δώδεκα λεγιῶνας⁷ ἀγγέλων⁸; 54 πῶς οὖν πληρωθῶσιν⁹ αἱ γραφαὶ ὅτι οὕτως δεῖ¹⁰ γενέσθαι;"

1 (D μαχαίρα) 2 (C? δοκεῖ σοι) 3 (B * δύνομαι) 4 (S + ὥδε) 5 (2 ll omit) 6 (C ll πλείους ἢ) 7 (D * λεγεώνης, S λεγιῶνων, C λεγεώνων) 8 (C ἀγγέλους) 9 (D ll πληρωθήσονται) 10 (C ξδαι)

53. "HE TRUSTED IN GOD."

Another fulfilment of Scripture, probably editorial, for it is not in the least degree probable that the Scribes would quote Scripture for such a purpose.

xxvii. 43 "Ἰπέποιθεν ἐπὶ τὸν θεόν^{1,2}, ῥγιάσθω νῦν³ εἰ θέλει ἀγτόν^{4c}. εἶπεν γὰρ ὅτι 'Θεοῦ εἰμι υἱός.'"

1 (D ll + Eι) 2 B ll τῷ θεῷ (ll domino) 3 (l omits, D ll + αὐτόν) 4 (3 ll omit)

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(c) FULFILMENTS OF SCRIPTURE.

These ten fulfilments of Scripture are put together here for comparison. They are all introduced by nearly the same formal phrases. They are all conflated with other narratives. They are all taken from the Hebrew or from a Palestinian Targum, not from the LXX., and therefore composed in Palestine. They are all, I believe, comparatively late additions to the text, the result of Biblical study, worked in by an editor. Those critics therefore who argue that, whenever we are told that anything was done in order that the scripture might be fulfilled, we are entitled to reject the whole section as unhistorical, are simply dogmatizing, for as a general rule the section is much older than the clause about the fulfilment. Some of these fulfilments are conflated into proto-Marcan sections. S. Matthew's Gospel is studded with allusions to Scripture and the fulfilment of prophecy, but this group stands apart. In some cases the history has been slightly altered to secure a better fulfilment; in other cases the wording of the prophecy has been altered for the same purpose. Neither of these things would be regarded as legitimate now, but we must allow for the feeling of the age. Again, some of the fulfilments have no meaning for us, but they served their purpose at the time. For details see the notes which follow. On the whole we regard this group as containing some of the very weakest parts of the Gospel, and it is essential in apologetics to acknowledge this fact.

54. THE VIRGIN BEARING A SON.

S. Luke never quotes this prophecy, yet he teaches the Virgin birth as decidedly as S. Matthew does. S. Paul simply says (Gal. iv. 4) ἑξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός. S. John is silent, except that he frequently mentions our Lord's mother. See the Introduction.

- i. 22 Τοῦτο δὲ ὅλον¹ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ² τοῦ προφήτου λέγοντος³
 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίον, καὶ καλέσουσιν⁴ τὸ ὄνομα αὐτοῦ⁵ Ἑμμανουήλ^d.
 ὁ ἔστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

1 (ss omit) 2 (D ll ss + Ἡσαίου) 3 (l omits) 4 (D^e καλέσεις, ll vocabit, -bitis, -bitur) 5 (K? omits)

55. "OUT OF EGYPT DID I CALL MY SON."

Hosea writes "When Israel was a child I loved him and called my son out of Egypt." The general sense is correctly given by the LXX. "I called *his children* out of Egypt." The allusion is historical, to the great deliverance in the time of Moses. But because "my son" is poetically put into the singular to correspond to Israel, some Christian exegete has perceived a Messianic meaning. Christ must needs be the Son and the allusion is to His return from Egypt. Such a fulfilment of Scripture was thoroughly in accordance with the principles of exegesis then universal, and would bring conviction to the minds of all who had been trained by Rabbis, but truth compels us to assert that it has lost all meaning now. Cf. § 57.

^d LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἑμμανουήλ.

^e LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

^f LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη, [θρήνον καὶ] κλαυθμὸν καὶ ὄδυρμον, Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

- ii. 15 Ἴνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γίον μου^e.

56. THE VOICE IN RAMA.

Rachel's tomb is now shown near Bethlehem, S. of Jerusalem; but this can hardly be the true site, though supported by an editorial note in Gen. xxxv. 19. Rachel died and was buried at Ramah, N. of Jerusalem, on the great highway to Damascus, and in Jeremiah the Jewish captives on their road to Babylon halt for their first night's rest at Ramah, where the poet represents Rachel as weeping over the death of her children. In our Lord's time of course Bethlehem was believed to be the scene of Rachel's death.

- ii. 17 Τότε ἐπληρώθη τὸ ῥηθὲν¹ διὰ Ἱερεμίου² τοῦ προφήτου λέγοντος

¹⁸ Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
³ κλαυθμὸς καὶ ὄδυρμος πολὺς.
 Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,
 καὶ οὐκ ἠθέλεν⁴ παρακληθῆναι ὅτι οὐκ εἰσίν^f.

1 (D + ὑπὸ Κυρίου) 2 (D * Ἱερεμίου) 3 (CD ss + θρήνος καὶ) 4 (D ll ἠθέλησεν)

57. "HE SHALL BE CALLED A NAZARENE."

In Isaiah xi. 1 we read "There shall come a branch (נֶזֶר) from the stem of Jesse." And in Jeremiah and Zechariah there are many prophecies about THE BRANCH, which has become a Messianic term. In Hebrew נֶזֶר is used, but in the Targums נֶזֶר reappears. In the LXX. ἄνθος is used or Ἀνατολή, which last is reproduced in Luke i. 78 in that sense (see notes *ad loc.*).

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The word Nazareth does not occur in O.T. but the Syriac versions testify to the fact that ܢܙܪܬ and ܢܙܪܬ were the Hebrew forms. THE BRANCH (רֶשֶׁת) therefore of Isaiah suggests the name *Nazareth*, and though this to our minds is no more than a pun, still there are many prophecies in the O.T. where a pun is at the base of an argument, and we must admit it here. Others have endeavoured to connect Ναζωραῖος with Nazirite; but though John the Baptist was a Nazirite, our Lord was not; and Nazirite is spelt נָזִיר.

ii. (23) Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν¹² ὅτι Ναζωραῖος κληθήσεται.

1 (C ὑπὸ) 2 (ll singular)

58. LIGHT FOR HEATHEN GALILEE.

The construction is not clear. Probably ὁ λαὸς is in apposition with γῆ and with Γαλιλαία, being resumptive of them; ὁδόν, like πέραν, is used as a preposition in literal translation of the Hebrew. "Galilee of the Gentiles" means 'heathenish Galilee.' Even in O.T. times the country had an ill repute. In our Lord's time it had only been held by Jews for one century.

iv. 14 Ἴνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου¹ λέγοντος

15 Γῆ Ζαβοῦλῶν καὶ γῆ² Νεφθαλείμ,
 ὁδὸν³ θαλάσσης, πέραν τοῦ Ἰορδάνου⁴,
 Γαλιλαία⁵ τῶν ἔθνων,
 16 ὁ λαὸς ὁ καθήμενος ἐν⁶ σκοτίᾳ⁷ φῶς εἶδεν⁸ μέγα⁹,
 καὶ τοῖς καθημένοις¹⁰ ἐν¹¹ χῶρᾳ καὶ¹² σκιᾷ θανάτου
 φῶς¹² ἀνέτειλεν αὐτοῖς^a.

1 (D+τοῦ) 2 (D omits) 3 (ll via) 4 (ss+river)
 5 (Dll Γαλιλαίας) 6 (D+τῇ) 7 (NC σκότει) 8 (Dll εἶδον)
 9 (D †μέγαν) 10 (Dll οἱ καθημενοί) 11 (s^a in sadness and, 3ll s^a omit, D omits καὶ) 12 (s^a+a great)

59. HE BARE OUR SICKNESSES.

This is conflated into the Marcan section of Healings at sunset.

viii. 17 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου¹ λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νοσοῦς ἐβάστασεν^b.

1 (s^a omits)

60. "A BRUISED REED WILL HE NOT BREAK."

This is conflated with the Marcan section where Jesus peremptorily ordered the recipients of His mercies not to make Him known. αἰρεῖσθαι is a late form of αἰρεῖσθαι. κατεάξει is a curious augmented future of κατάγνυμι to distinguish it from κατάγω.

xii. 17 Ἴνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου¹ ὃν ἠρέτικα,
 ὁ ἀγαπητός μου ὃν² ἐγδόκησεν³ ἡ ψυχὴ μου·
 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ⁴.
 19 Οὐκ ἐρίσει οὐδὲ κραγήσει,
 οὐδὲ ἀκούσει⁵ τις ἔν ταῖς πλαταῖαις⁶ τὴν φωνὴν
 αὐτοῦ.
 20 Κάλαμον συντετριμμένον οὐ κατεάξει
 καὶ λίνον τρυφόμενον οὐ⁷ σβέσει⁸,
 ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν.
 21 καὶ⁹ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν^{10c}.

1 (D+eis) 2 (C? Dll ἐν ᾧ) 3 (NCD ἡδὲ). 4 (D^s ἀπαγγέλλει)
 5 (D^s ἀκούει) 6 (s^a omits) 7 (D+μὴ)
 8 (D ζέσει) 9 (Dll+ἐν) 10 (D^s ἐλπίζουσιν)

61. "I WILL OPEN MY MOUTH IN PARABLES."

Dr Hort held that the true reading here is Ἡσαίου τοῦ προφήτου, the editor not recollecting whence the quotation came. In days when the Bible was not divided into chapter and verse and no concordance existed, a week might be spent in finding a quotation. Men therefore trusted largely to memory. If we consider the context "Hear my law, O my people, incline your ear unto the words of my mouth. I will open my mouth in a parable, I will declare hard sentences of old, which we have seen and heard and such as our fathers have told us," we must admit that to our minds there is no real fulfilment of Scripture here. It would be a degradation of Scripture to think otherwise. The fulfilment belongs to the infancy of theology.

^a LXX. Is. ix. 1, [τοῦτο πρῶτον πλε, ταχὺ ποιεῖ], χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. 2 ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

^b LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.
^c LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· 2 οὐ κεκραῖται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἐξω ἡ φωνὴ αὐτοῦ. 3 κάλαμον τρυφασμένος οὐ συντρίψει, καὶ λίνον καμπύζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. 4 [ἀναλάμψει καὶ οὐ θρασυθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

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xiii. 35 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ¹ τοῦ προφήτου λέγοντος

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεΐζομαι κεκρυμμένα ἀπὸ καταβολῆς² α.

1 N+Hsaion

2 (NCD II+κόςμου)

62. "BEHOLD, THY KING COMETH TO THEE."

S. John also quotes this prophecy. He agrees with S. Matthew in omitting the second clause "Shout, daughter of Jerusalem," and his "Fear not" is as far removed from the O.T. "Rejoice greatly" as S. Matthew's "Tell ye." For the rest he gives a brief *midrash*, S. Matthew a full *targum*.

Zechariah probably intended only one animal, yet because he seems to name two, S. Matthew has brought two into the procession. See Mark xi. 2 note. This also must be pronounced to be illegitimate.

xxi. 4 Τοῦτο δὲ¹ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ² τοῦ προφήτου λέγοντος

5 Εἴπατε τῇ θυγατρὶ Σειῶν
Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι
πρᾶγς καὶ³ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ⁴ πῶλον γίδν⁵ ὑποζυγίου⁶ α.

1 (B 2 II+δλον)

2 (3 II+Zacharion)

3 (D II omit)

4 (CD II omit)

5 (2 II omit)

6 (D II ±-ύγιον)

63. THE THIRTY PIECES OF SILVER.

This is appended to the narrative of the compact of Judas Iscariot with the chief priests for [thirty shekels]. The original prophecy is obscure. Perhaps the Hebrew means "Fling them to the potter! A goodly price at which I was estimated by them!" The potter is taken for a low class artisan—like a tinker with ourselves—who will be glad of money however insultingly given him. The LXX., missing the true sense, paraphrases "Drop them into the melting-pot, and I will test whether it is genuine coin in the way in which I was tested by them." Our editor gives a different *midrash* "They took the thirty shekels...and gave them for the potter[']s field." This is somewhat stretching a point, especially if the thirty shekels are, as is suspected, introduced from Zechariah.

S. Matthew names Jeremiah three times (ii. 17, xvi. 14, xxvii. 9). No other N.T. author names him. The Massoretic text assigns this verse to Zechariah, O.T. critics put it even later, in the time of the Seleucidae.

xxvii. 9 Τότε¹ ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερემίου² τοῦ προφήτου λέγοντος

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,

τὴν τιμὴν τοῦ τετιμημένου

ὃν ἐτίμησαντο ἀπὸ γίδν Ἰσραήλ,

10 καὶ ἔδωκαν³ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,

καθὰ κυνέταξεν μοι Κύριος⁴.

1 (N Kal)

2 (C Ἱηρεμ., 2 II^s omit, 1 Esaiam)

3 N^s

ἔδωκα

(For S. Matthew xiii. 14, 15, see § 37.)

(3) FRAGMENTS PECULIAR TO S. LUKE.

(a) HISTORICAL.

64. THE MIRACULOUS DRAUGHT OF FISHES.

For reasons for believing that S. Luke has misplaced this section, see Mark i. 16 note.

S. John's account contradicts S. Luke's in many important details. Thus S. Luke says that our Lord was in the boat, S. John that He was standing on the shore. In S. Luke S. Peter objects to obey: in S. John the disciples obey without demur. In S. Luke they filled two boats till they were ready to sink. In S. John they drew the net to the shore. In S. Luke S. Peter bids Jesus depart from him. In S. John he swims to join him. In S. Luke the nets were breaking with an indefinite haul: in S. John 153 fishes were caught and the nets sustained no injury.

These variations are partly due to the usual imperfections of testimony, but chiefly to the fact that S. Luke is conflating two narratives into one.

^a LXX. Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγγομαι προβλήματα ἀπ' ἀρχῆς.

^b Compare S. John xii. 15, Μὴ φοβοῦ, θυγάτηρ Σειῶν· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. LXX. Zech. ix. 9, χαῖρε σφόδρα, θυγάτηρ Σειῶν, [κήρυσε, θυγάτηρ Ἱερουσαλήμ] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίως καὶ σφύζων], αὐτὸς πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

^c LXX. Zech. xi. 12, καὶ ἔρῳ πρὸς αὐτοὺς "Εἰ καλὸν ἐνώπιον ὑμῶν ἐστίν, δότε τὸν μισθὸν μου ἢ ἀπέλασθε" καὶ ἔσθωσαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς. 13 καὶ εἶπεν Κύριος πρὸς μέ "Κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθη ὑπὲρ αὐτῶν." καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

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v. 1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἑπικεῖσθαι αὐτῷ¹ καὶ² ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς³ παρὰ τὴν λίμνην⁴ Γεννησαρέτ⁵, ² καὶ εἶδεν πλοῖα⁶ δύο ἑστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἀλεῶς⁷ ἀπ' αὐτῶν ἀποβάαντες ἔπλυνον⁸ τὰ δίκτυα. ³ ἔμβας δὲ εἰς ἐν τῶν πλοίων⁹, ὁ ἦν¹⁰ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον¹¹, καθίσας δὲ ἐκ τοῦ πλοίου¹² ἐδίδασκεν τοὺς ὄχλους. ⁴ ὥς¹³ δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα “Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.” ⁵ καὶ ἀποκριθεὶς¹⁴ Σίμων εἶπεν¹⁵ “Ἐπιστάτα¹⁶, δι' ὅλης¹⁷ νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου ἡχαλάσω τὰ¹⁸ δίκτυα¹⁹.” ⁶ καὶ τοῦτο ποιήσαντες²⁰ συνέκλεισαν πληθὺς ἰχθύων πολὺν, ⁷ διεμήριστο²¹ δὲ²² τὰ¹⁸ δίκτυα¹⁸ αὐτῶν. ⁸ καὶ κατένευσαν²³ τοῖς μετόχοις²⁴ ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβεῖσθαι²⁵ αὐτοῖς. καὶ²⁶ ἦλθαν, καὶ²⁷ ἐπλησαν ἀμφοτέρω²⁸ τὰ πλοῖα ὥστε²⁹ **28** βυθίζεσθαι αὐτά³⁰. ⁹ ἰδὼν³¹ δὲ Σίμων Πέτρος³² προσέειπεν τοῖς γόνασιν³³ Ἰησοῦ³⁴ λέγων “³⁵Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε³⁶.” ¹⁰ θάμβος γὰρ περιέσχεν αὐτὸν³⁷ καὶ πάντας τοὺς σὺν αὐτῷ³⁸ ἐπὶ τῇ ἄγρα τῶν ἰχθύων ὧν³⁹ συνέλαβον⁴⁰.

1 (N συναχθῆναι) 2 (CD 11 s^a τοῦ) 3 (D 1 ἐστῶτος αὐτοῦ) 4 (N omits) 5 (1 ss Γεννησάρ, D -ἐδ) 6 C 11 πλοῖαρια 7 (BD ἀλειῖς) 8 NC ἐπλυναν 9 (D 11 πλοῖον) 10 (C + τοῦ) 11 (D ὅσον ὅσον) 12 (ND 1 ἐν τῷ πλοίῳ) 13 (D 2 11 ὅτε) 14 (1 omits, CD + δ) 15 (CD 11 + αὐτῷ) 16 (D 1 Διδάσκαλε) 17 (CD + τῆς) 18 (C 11 singular) 19 (D 1 οὐ μὴ παρακούσομαι, D 1 s^a + καὶ εὐθὺς χαλάσαντες τὰ δίκτυα) 20 (N διεμήριστο, C * διέρρητο) 21 (D 11 ὥστε ῥήσσεσθαι) 22 (N κατένευσεν, D 11 κατένευον) 23 (C + τοῖς) 24 (N συναβάνεσθαι, D βοηθεῖν) 25 (D omits) 26 (1 omits, D 1 ἐλθόντες οὖν) 27 (N ἀμφοτέροι) 28 (C + ἡδὴ, D 11 s^a + παρά τι) 29 (D 11 omit) 30 (D δ) 31 (C + τοῦ) 32 (D 2 11 s^a αὐτοῦ τοῖς ποσίν) 33 (D 11 + Παρακαλῶ) 34 (N 1 omit) 35 (N αὐτοῦς) 36 NC 11 ἡ 37 (S 2 11 -βεν)

(See I. § 3 b.)

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xxi. 1 [Μετὰ¹ ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν² Ἰησοῦς³ τοῖς μαθηταῖς⁴ ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανερώσεν δὲ οὕτως⁵. ² Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος⁶ καὶ Ναθαναὴλ⁷ ὁ⁸ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ⁹ Ζεβεδαίου¹⁰ καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ¹¹ δύο. ³ λέγει αὐτοῖς¹² Σίμων Πέτρος¹³ “Ἐπάγω ἀλιεύειν.” λέγουσιν αὐτῷ “Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.” ⁴ ἔξῃ¹⁴ ἦλθαν¹⁵ καὶ¹⁶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν¹⁷ οὐδέν. ⁵ πρῶτα δὲ ἡδὴ¹⁸ γινομένης¹⁹ ἔσθη Ἰησοῦς²⁰ εἰς²¹ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν²² οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστιν. ⁶ λέγει οὖν²³ αὐτοῖς²⁴ Ἰησοῦς “Παῖδιά, μὴ τι²⁵ προσφάγιον ἔχετε;” ἀπεκρίθησαν αὐτῷ “Ὁ, οὐ.” ⁷ ὁ δὲ εἶπεν²⁶ αὐτοῖς “Βάλετε²⁷ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” ⁸ ἔβαλον οὖν²⁸, καὶ οὐκέτι αὐτὸ ἐλκύσαι²⁹ ἴσχυον ἀπὸ τοῦ πληθους τῶν ἰχθύων. ⁹ λέγει οὖν ὁ μαθητὴς ἐκεῖνος **δν** ἡγάπα ὁ³⁰ Ἰησοῦς τῷ Πέτρῳ “Ὁ κύριός ἐστιν³¹”].

1 (1 + δέ) 2 (s^a omits) 3 (N + δ) 4 (D 1 omit) 5 (D 11 s^a + αὐτοῦ) 6 (1 omits) 7 (C Ναθανήλ) 8 (D 11 δς ἦν) 9 (1 Chanah, s^a Catne) 10 (ND 11 υἱοί) 11 (C + υἱοί) 12 (s^a omits, D + † τοῦ) 13 (D^s τοῦτοις) 14 (A 11 + καὶ) 15 (N + οὖν) 16 (N † ἐκοπίασαν) 17 (N 11 s^a omit) 18 (ND 11 γεν-) 19 ND 1 ἐπὶ 20 (N 11 ἐγινωσαν) 21 (D^s † οὐ, 2 11 omit) 22 (CD + δ) 23 (N omits) 24 (N λέγει, 11 omit ὁ δέ, C omits εἶπεν) 25 (1 Mitte) 26 (Cyril 1 + οἱ δὲ εἶπον “Δι' ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ σῶ ῥήματι βαλοῦμεν 1 + rete”) 27 (ND οἱ δὲ ἔβαλον, s^a + as He had said unto them) 28 (ND * ἐλκύσαι) 29 (D omits) 30 (D + ἡμῶν)

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι “Ὁ κύριός ἐστιν,” ¹ τὸν ἐπενόησεν διεξῶσθαι, ἦν γὰρ γυμνός², καὶ ἔβαλεν ἑαυτὸν³ εἰς τὴν θαλάσσαν⁴. ⁵ οἱ δὲ ἄλλοι μαθηταὶ τῷ⁵ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἁλλὰ ὥς ἀπὸ πηχῶν διακοσίων⁶, σύροντες τὸ δίκτυον τῶν ἰχθύων⁷. ⁸ ὧς οὖν ἀπέβησαν⁹ εἰς τὴν γῆν βλέπουσιν¹⁰ ἀνθρακῖαν κειμένην¹¹ καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον¹². ¹³ λέγει αὐτοῖς¹⁴ ὁ¹⁵ Ἰησοῦς “Ἐνέγκατε ἀπὸ¹⁶ τῶν ὀψαρίων ὧν ἐπίασατε νῦν.” ¹⁷ ἀνέβη¹⁸ οὖν¹⁹ Σίμων Πέτρος²⁰ καὶ ἐλκυσεν τὸ δίκτυον εἰς²¹ τὴν γῆν μεστὸν ἰχθύων μεγάλων²² ἑκατὸν πεντήκοντα τριῶν καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. ²³ λέγει αὐτοῖς²⁴ ὁ²⁵ Ἰησοῦς “Δεῦτε ἀριστήσατε.” οὐδεὶς²⁶ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν “Σὺ τίς εἶ;” εἰδότες²⁷ ὅτι ὁ κύριός ἐστιν. ²⁸ ἔρχεται²⁹ ὁ³⁰ Ἰησοῦς καὶ λαμβάνει³¹ τὸν ἄρτον καὶ³² διδωσιν³³ αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως³⁴. ³⁵ Τοῦτο³⁶ ἡδὴ³⁷ τρίτον ἐφανερώθη³⁸ Ἰησοῦς τοῖς μαθηταῖς³⁹ ἐγερθεὶς ἐκ νεκρῶν].

1 (s^a + took...and) 2 (s^a omits) 3 (D^s ἦλατο, 1 + et *salivit) 4 (s^a + and was swimming and came) 5 (N + ἀλλω) 6 (1 viginti) 7 (N ἀν-) 8 (P 11 εἶδαν, s^a they found before Jesus) 9 (11 s^a carbones incensos = ἀνθρ. καιομένην) 10 (s^a + laid) 11 B omits 12 (D^s 1 ἐκ) 13 (N ἐν-) 14 (D 11 omit, s^a δέ) 15 (D ἐπὶ) 16 (D * μεγων) 17 (s^a and they found in it great fishes) 18 (ND 11 s^a + δέ) 19 (s^a believing) 20 (s^a He) 21 (s^a omits, A 2 11 + οὖν, N + δ) 22 (s^a and Jesus took) 23 (D^s + omits) 24 (D 11 s^a εὐχαριστήσας ἔδωκεν) 25 (N + δέ) 26 (X 4 11 ἐφανερώσεν ἑαυτὸν) 27 (N + ἐ) 28 (D 11 s^a + αὐτοῦ)

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65. OUR LORD SPENDS A NIGHT IN A SYNAGOGUE.

The fragment is prefixed to the Marcan section of the Choice of twelve Apostles; there is not the smallest reason to doubt that S. Luke had good information. *προσευχή* in the sense of Synagogue occurs in Acts xvi. 13, 16 and in Juvenal.

vi. 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις¹ ἐξελεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι², καὶ ἦν διανυκτερεύων ἐν³ τῇ προσευχῇ τοῦ θεοῦ⁴. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν⁵ τοὺς μαθητὰς αὐτοῦ.

1 (D ll ἐκείναις) 2 (D καὶ προσεύχεσθαι) 3 (S ἐπὶ)
4 (D omits) 5 (D ἐφώνησεν)

66. THE PHARISEES REFUSED JOHN'S BAPTISM.

S. Matthew (iii. 7, p. 188 note) represents the Pharisees and Sadducees as coming—many of them—to John's baptism, but S. Luke does not, and S. Matthew asserts in xxi. 25, 32, that the Chief Priests and Elders did not believe John.

vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν¹ τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ² νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς³, μὴ βαπτισθέντες ὑπὸ αὐτοῦ⁴.

1 (D † ἐδικαίωσε) 2 (D omits) 3 (S D omit)
4 (ll omit)

67. THE MINISTERING WOMEN.

This note, which is probably editorial, is placed by S. Luke immediately after the narrative of Anointing our Lord's feet by a woman who had been a sinner. Commentators have rashly inferred that Mary of Magdala must have been that woman, and as "seven demons had been cast out of her," they conclude that the demon of unchastity was one of them. Hence she is branded as a harlot, and refuges for fallen women are called Magdalene hospitals. All this is unwarranted.

In Pseudo-Mark xvi. 9 we read Μαρία τῇ Μαγδαληνῇ παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

Joanna is mentioned again by S. Luke, xxiv. 10.

viii. 1 Καὶ ἐγένετο ἐν τῷ καθέξῃ καὶ¹ αὐτὸς διώδενεν² κατὰ πόλιν καὶ κώμην κηρύσσων καὶ³ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα⁴ σὺν αὐτῷ⁵, καὶ γυναῖκες τινες⁶ αἱ ἦσαν⁷ τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ⁸ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες¹⁰ διηκόνουν αὐτοῖς¹¹ ἐκ τῶν ὑπαρχόντων αὐταῖς¹².

1 (lss omit) 2 (S -ευσεν) 3 (ss omit) 4 (l discipuli, ll + discipuli) 5 (D μετ' αὐτοῦ) 6 (ll omit) 7 (D * ἦσα)
8 (D ll ἐξ) 9 (l duodecim) 10 (D ll + καὶ) 11 (S ll αὐτῶν)
12 (S D αὐτῶν)

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68. DETAILS IN THE TRANSFIGURATION.

This passage accords with S. Luke's invariable insistence on the *κένωσις*, for Moses and Elijah did not talk about His *exodus*, but described it to Him in detail, as though His human mind stood in need of the information which was thus vouchsafed it. The drowsiness of the disciples is peculiar to S. Luke. Possibly it has been borrowed from Gethsemane.

ix. 31 Οἱ¹ ὁφθέντες ἐν δόξῃ ἔλεγον² τὴν ἔξοδον αὐτοῦ ἢν ἡμελλεν³ πληροῦν ἐν⁴ Ἱερουσαλὴμ⁵. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι⁶ αὐτοὺς ἀπ' αὐτοῦ....

1 (D ll omit) 2 (CD ll + δὲ) 3 (D μέλλει) 4 (D εἰς)
5 (l omits) 6 (D -ρισθῆναι)

69. THE MISSION OF THE SEVENTY.

Nothing is recorded about the Seventy elsewhere, but that is no sufficient reason for concluding that their appointment is unhistorical. S. Luke had sources of information which are closed to us.

x. 1 Μετὰ δὲ ταῦτα ἀνέδειξεν¹ ὁ κύριος² ἑτέρους ἐβδομήκοντα (δύο)³ καὶ ἀπέστειλεν αὐτούς⁴ ἀνὰ δύο (δύο)⁵ πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον⁶ οὗ ἡμελλεν αὐτὸς⁷ ἔρχεσθαι⁸.

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll ss omit, SCD ll s^a + καὶ, s^a + from His disciples) 3 (S CD ll omit) 4 (B omits)
5 (S CD omit) 6 (D ll ss πάντα τόπον καὶ πόλιν) 7 (D ll omit) 8 (A 2 ll εἰσέρχ.)

70. JOHN THE BAPTIST TAUGHT A FORM OF PRAYER.

That John taught a prayer to his disciples is asserted here only, nor is the prayer preserved in Greek MSS. Yet we can have no reasonable doubt that Apollon or some other of John's numerous disciples furnished this information to S. Luke and probably repeated John's prayer. S. Luke records the fact, but has forgotten or cannot find room for the prayer.

xi. 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ¹ὡς ἐπαύσατο, εἰπὲν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ² Ἰωάννης³ ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ."

1 (D ll + καὶ) 2 (ll omit) 3 (S † omits)

71. A PHARISEE INVITES OUR LORD TO BREAKFAST.

S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xiv. 1). We cannot help thinking that in this conflation the machinery of the breakfast table is inferential and unhistorical,

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being transferred from vii. 36; still more so in xiv. 1 ff. The same speeches are recorded in S. Matthew, but without the banquets.

xi. 37 Ἐν δὲ τῷ λαλῆσαι¹ ἐρωτᾷ² αὐτὸν Φαρισαῖος³ ὅπως⁴ ἁριστήσῃ⁵ παρ' αὐτῷ⁶. εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι⁷ οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἁρίστου.

1 (ll+haec) 2 (Cll ἡρώτα) 3 (CD ll s^c+tis)
4 (D s^a Ἐδεήθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα) 5 (D ll μετ' αὐτοῦ)
6 (D ll ἤρξατο διακρινόμενος ἐν αὐτῷ λέγειν "Διὰ τί)

72. THE SCRIBES OPPOSE BUT THE MASSES CROWD.

This conclusion is perhaps editorial. There is nothing new in it except the words ἀποστοματίζω and θηρεύω. ἐνεδρεύω, like ἐνέδρα, is peculiar to S. Luke. Cf. Mark iii. 6 = Mark xii. 13, and Luke vi. 11.

xi. 53 Ἐκείθεν ἐξεληθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν¹ καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν² θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ³. xii. 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους⁴, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ⁵ πρῶτον⁶...

1 (C ἐπέχειν) 2 (N omits, Cll+ζητούντες) 3 (D ll λέγοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συνβάλλειν αὐτῷ περὶ πλειόνων, ζητούντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὗρωσιν κατηγορήσαι αὐτοῦ, Cll+ἵνα κατηγορήσωσιν αὐτοῦ) 4 (D ll Πολλῶν δὲ ὄχλων συνεπιεχόντων κύκλῳ, D ὥστε ἀλλήλους συνπνίγειν) 5 (D ll omit) 6 (l omits)

73. THE CROOKED WOMAN HEALED.

Our Lord's habit of teaching in synagogues is alluded to in Mark i. 21 ||, 39 ||, iii. 1 ||; Matt. iv. 23, ix. 35; Luke iv. 16, xiii. 10; John vi. 59, xviii. 20.

This woman's infirmity is attributed to demoniacal possession. Speechlessness is attributed to the same cause in Mark ix. 17, dumbness in Matt. ix. 32, epileptic fits in Mark ix. 22 and *melancholia* in Mark v. 1 ff.

Our Lord's habit of laying His hands on the sick is noticed in Mark i. 41 note.

παράρρημα is a favourite word with S. Luke and ἐδόξαζεν τὸν θεόν is a commonplace.

The word ὑποκριτής is used in Mark vii. 6. S. Matthew has it 13 times, of which vii. 5 = Luke vi. 42. S. Luke also has it here and xii. 56.

On Leading the ox to water see IV. § 2.

This afflicted woman, whom the Scribes regarded as punished for her sins, our Lord pronounces to be a daughter of Abraham, exactly as he called Zacchaeus a son of Abraham (xix. 9).

φάτνη is used of the manger in which the infant Jesus lay (Luke ii. 7 ff.).

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xiii. 10 Ἦν δὲ διδάσκων ἐν μᾶ τῶν συναγωγῶν¹ ἐν² τοῖς σάββασι³. 11 καὶ ἰδοὺ⁴ γυνή⁵ πνεῦμα ἔχουσα ἀσθενείας⁶ ἔτη⁷ δέκα⁸ ὀκτώ⁹, καὶ ἦν συνκύπτουσα¹⁰ καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ¹¹ εἶπεν αὐτῇ "Γύναι, ἀπολέλυσαι¹² τῆς ἀσθενείας σου," 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραρρήμα ἀνωρθώθη¹³, καὶ ἐδόξαζεν¹⁴ τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ θεράπευσεν ὁ¹⁵ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι¹⁶ "Ἐξ ἡμέραι εἰσὶν ἐν αἷς¹⁷ ἡμεῖς ἐργάζεσθαι¹⁷ ἐν αὐταῖς¹⁹ οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου." 15 ἀπεκρίθη δὲ²⁰ αὐτῷ ὁ κύριος²¹ καὶ εἶπεν "Ὑποκριταί²², ἕκαστος ὑμῶν τῷ σαββάτῳ²³ οὐ λύει τὸν βόυν αὐτοῦ ἢ²⁴ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων²⁴ ποτίζει; 16 ταύτην δὲ θυγατέρα²⁵ Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς²⁶ ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;" 17 Καὶ ταῦτα λέγοντος αὐτοῦ¹¹ καθησυχύνοντο²⁷ πάντες² οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ²⁸ πᾶσιν²⁹ τοῖς ἐνδόξοις³⁰ τοῖς¹⁵ γινομένοις³¹ ὑπ' αὐτοῦ.

1 (2 ll in synagoga+eorum) 2 (D ll omit) 3 (D l τῷ σαββάτῳ) 4 (ss omit) 5 (A l+ἡν) 6 (D ἐν ἀσθενείᾳ ἦν πνεύματος) 7 (B omits) 8 (A ll+καὶ) 9 (l novem) 10 (D ἡσυχάζουσα) 11 (D l omit) 12 (N D ll+ἀπὸ) 13 (BD *ἀνορθ.) 14 (D l ἐδόξασεν) 15 (D omits) 16 (B N omits) 17 (l eurai) 18 (N omits) 19 (D ll ταῦταις) 20 (A l οὖν) 21 (D ss Ἰησοῦς) 22 (D l ss Ὑποκριτὰ) 23 (D καὶ) 24 (D ἀπαγαγὼν) 25 (D+τοῦ) 26 (s^c devil) 27 (D s^c 1 καθησυχύνθησαν) 28 (D ll ἐν) 29 (ll omit) 30 (l omits, D ll οἷς ἐθεώρουν ἐνδ.) 31 (B γινόμεν.) N λέγομ.)

74. THE DROPSICAL MAN HEALED.

For the Dinner see IV. § 71 note.

The question in v. 3 is found also in Mark iii. 4 = Matt. xii. 10 = Luke vi. 9.

For the Son falling into a well see IV. § 2.

xiv. 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν¹ αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων (τῶν)² Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ³ ἄνθρωπός τις⁴ ἦν ὑδρωπικός ἔμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων⁵ "Ἐξεστὶν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ⁷;" οἱ δὲ ἡσύχασαν. 4 καὶ ἐπιλαβόμενος⁷ ἰάσατο αὐτὸν καὶ¹⁸ ἀπέλυσεν. 5 καὶ⁹ πρὸς αὐτοὺς¹⁰ εἶπεν "Τίνος¹¹ ὑμῶν υἱὸς¹² ἢ¹³ βοῦς¹⁴ εἰς φρέαρ πεσεῖται¹⁵, καὶ οὐκ ἐνθέως ἀνασπάσει αὐτὸν ἐν¹⁶ ἡμέρᾳ τοῦ σαββάτου¹⁷;" 6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι¹⁸ πρὸς ταῦτα.

1 (D ll εἰσελθ.) 2 B N omit 3 (ss omit) 4 (D ll s^a omit) 5 (D ll ss omit, A ll ss+El) 6 (ll omit) 7 (D+ll+αὐτόν) 8 (D καὶ ἰασάμενος) 9 (N l+ἀποκριθεὶς) 10 (N l+αὐτόν) 11 (D+ἐξ) 12 (N ll ὄνος, D πρόβατον) 13 (s^a omits) 14 (ss+or his ass) 15 (D ἐνθεός) 16 (D τῇ, ll omit) 17 (l omits) 18 (N ἀποκρ.) 19 (D οἱ δὲ οὐκ ἀπεκρίθησαν)

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75. OUR LORD BIVOUACKED ON THE MOUNT OF OLIVES.

Our Lord's habit of teaching in the Courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49; Mark xii. 35; Luke xix. 47 and often in S. John.

Cf. Luke xxii. 39 *ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν*. The other Gospels do not mention this as a custom.

xxi. 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος¹ ὑπάλιζετο² εἰς τὸ ὄρος τὸ καλούμενον³ Ἐλαιῶν· 38 καὶ πᾶς ὁ λαὸς ὠρθηρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ⁴ ἀκούειν αὐτοῦ.

1 (D † omits) 2 (D^s * ὑπάλιζετο) 3 (I omits)
4 (C? δρεῖ)

76. MALCHUS'S EAR HEALED.

xxii. 51 Ἀποκριεῖς¹ δὲ² (ὁ)³ Ἰησοῦς εἶπεν⁴ “Ἐάτε⁵ ἔως τοῦτου.” καὶ ἄψάμενος τοῦ ὠτίου⁶ ἰάσατο αὐτόν⁷.

1 (II omit) 2 (I omits) 3 B omits 4 (2 ll + illi)
5 (II Sine) 6 (A ll + αὐτοῦ) 7 (D II ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

77. “THE LORD TURNED AND LOOKED ON PETER.”

xxii. 61 Καὶ στραφεὶς ὁ κύριος¹ ἐνέβλεψεν τῷ Πέτρῳ.

1 (D ss Ἰησοῦς)

78. THE ACCUSATION BEFORE PILATE.

S. Luke formulates an accusation on the usual lines, S. Mark says nothing about it, S. John says that the chief priests refused to bring it, when challenged by Pilate to do so, standing on their rights and demanding execution for their own verdict. We have little doubt that S. John is right. This verse therefore is editorial, expressing S. Luke's sense of what history demanded; but S. Luke was neither Jew nor Roman and seems never to have grasped the political situation. Special irony is intended in accusing of hindering the tax-collector Him who so lately had said “Pay back Caesar's coins to Caesar.”

xxiii. 2 Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες “Τοῦτον εὔραμεν¹ διαστρέφοντα τὸ ἔθνος ἡμῶν² καὶ κωλύοντα φόρους Καίσαρι διδοῖν³ καὶ⁴ λέγοντα αὐτὸν⁵ χριστὸν βασιλέα εἶναι.”

1 (D^s † εὔρον) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα) 4 (2 ll omit) 5 (ND εἰπόντων)

79. PILATE AND HEROD.

If the coolness between Pilate and Herod arose when Pilate “mingled the blood of some of Herod's subjects with their sacrifices” (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

The phrase *ἐσθῆς λαμπρά* is used only by SS. Luke and James, *ἐχθρα* by SS. Luke, Paul and James. In Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (=Matt. xxvii. 14, cf. John xix. 9).

This mission to Herod is alluded to in Acts iv. 27 “*συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἄγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πειλᾶτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προῦρυσεν γενέσθαι.*”

Barabbas is mentioned in all four Gospels, but S. Luke is alone in telling us that the sedition which he led was made in Jerusalem.

xxiii. 4 Ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους “Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ.” 5 οἱ δὲ ἐπίσχυον¹ λέγοντες ὅτι² “Ἀνασείει³ τὸν λαόν⁴ διδάσκων⁵ καθ’ ὅλης τῆς Ἰουδαίας⁶, καὶ⁷ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἔως ὧδε⁷.” 6 Πειλᾶτος δὲ ἀκούσας⁹ ἔπηρώτησεν εἰ¹⁰ (ὁ)¹⁰ ἄνθρωπος¹¹ Γαλιλαῖός¹² ἐστίν¹³, 7 καὶ ἐπιγινούς¹⁴ ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς¹⁴ Ἡρώδην, ὄντα καὶ αὐτὸν^{15,16} ἐν Ἱεροσολύμοις ἐν ταύταις¹⁷ ταῖς ἡμέραις¹⁸. 8 Ὁ δὲ¹⁹ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ²⁰ ἐξ ἱκανῶν χρόνων²⁰ θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν²¹ περὶ αὐτοῦ, καὶ ἡλπίζειν τι σημεῖον ἰδεῖν ἐπ’ αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ¹⁹ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν²² ἀπεκρίνατο αὐτῷ²³. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς²⁴ εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ²⁵ αὐτὸν²⁶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν²⁷ ἐσθήτα λαμπρὰν ἀνέπεμψεν²⁸ αὐτὸν τῷ Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ²⁹ μετ’³⁰ ἀλλήλων³⁰. προὔπῃρχον³¹ γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς³².

1 (D ἐλσχ.) 2 (D II omit) 3 (N † Ἀνασι) 4 (N ὄχλων) 5 (N II omit) 6 (D γῆς) 7 (2 ll + et filios nostros et uxores avertit a nobis, non enim baptizantur (-zatur) sicut (=et) nos nec se mundant, see v. 2) 8 (D + ὁ) 9 (D II s^o + τὴν Γαλιλαίαν) 10 B omits 11 (I omits) 12 (D II ἀπὸ τῆς Γαλιλαίας) 13 (S^o omits) 14 (B + τὸν) 15 (N * ταντὸν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (N αὐταῖς, D II s^o ἐκείναις) 18 (S^o + of unleavened bread) 19 (N omits) 20 (A II ἐξ ἱκανοῦ ± χρόνου, I omits) 21 (A II + πολλὰ) 22 (ND οὐκ) 23 (D + οὐδὲν, 2 ll omit, 1 + quasi non audiens, s^o + as though He had not been there) 24 (S^o rulers) 25 (N τε) 26 (N omits), N II + καὶ 27 (D II + αὐτὸν) 28 (N I ἐπεμψεν) 29 (I hora) 30 (I omit) 31 (N * -ῃρχοντο) 32 (D I) ὄντες δὲ ἐν ἀγάτῃ ὁ Πειλᾶτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (S^o omits vv. 10—12))

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xxiii. 13 Πειλάτος δὲ¹ συνκαλεσάμενος² τοὺς ἀρχιερεῖς
 καὶ τοὺς ἄρχοντας³ καὶ τὸν λαὸν⁴ 14 εἶπεν πρὸς αὐτοὺς
 “Προσηνέκατέ⁵ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέ-
 φοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ⁶ ἐνώπιον ὑμῶν ἀνακρίνας⁷
 οὐθέν⁸ εὗρον ἐν τῷ ἄνθρωπῳ τούτῳ⁹ αἴτιον ὧν κατη-
 γορεῖτε κατ’¹⁰ αὐτοῦ¹¹. 15 ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν
 γὰρ αὐτὸν πρὸς ἡμᾶς¹². καὶ ἰδοὺ¹³ οὐδὲν ἄξιον θανάτου
 ἔστιν πεπραγμένον¹⁴ αὐτῷ. 16 παιδεύσας οὖν αὐτὸν
 ἀπολύσω¹⁵. 17 ἀνέκραγον¹⁶ δὲ πανπληθεὶ λέγοντες “Αἶρε
 τοῦτον¹⁷, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν.” 19 ὅστις
 ἦν διὰ στάσιν τιὰ γενομένην ἐν τῇ πόλει καὶ φόνον
 βληθείς¹⁸ ἐν τῇ φυλακῇ¹⁹.

1 (D ὁ δὲ Π.) 2 (D -εσας) 3 (D 1+πάντα) 4 (ll
 populi or plebis, 1 omits) 5 (D^s 1 Κατ-) 6 (D κἀγὼ δέ)
 7 (1 omits) 8 (D οὐθέν) 9 (D αὐτῷ) 10 (S omits)
 11 (D omits) 12 (D ll ss ἀνέπεμψα γὰρ ὑμᾶς (ss αὐτὸν) πρὸς
 αὐτόν) 13 (1 invenimus in, D+ἐν) 14 (ND ll ss+17 ἀνάγκην
 δὲ εἶχεν (ss he was wont) κατὰ ἐορτὴν ἀπολύειν αὐτοῖς ἕνα,—D^s
 put this after verse 19—, 2 ll+δέσμιοι, 1+quemcumque voluisset
 populus) 15 (D ll ἀνέκραξαν) 16 (D+αἶρε τοῦτον) 17 (D
 βεβλημένος, S omits) 18 (D eis φυλακὴν+v. 17, see above)

80. PILATE'S SENTENCE.

S. Mark makes Pilate ask “What evil did He do?” but
 adds no formal declaration of innocence. S. Matthew also
 puts the question but represents Pilate as washing his hands
 and saying “I am innocent of the blood of this just man,”
 S. John makes Pilate twice declare our Lord innocent.
 S. Luke insists on three declarations of innocence and refers
 to them in Acts xiii. 28 “καὶ μηδεμίαν αἰτίαν θανάτου εὗρόντες
 ἤτήσαντο Πειλάτου ἀναιρεθῆναι αὐτόν.” S. Paul alludes to the
 whole scene 1 Tim. vi. 13 Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ
 Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν. The passage contains
 little that is new, yet S. Luke contrives with Thucydidean
 brevity to brand the whole action as it deserves.

xxiii. (22) “Οὐδὲν¹ αἴτιον² θανάτου εὗρον³ ἐν αὐτῷ.
 παιδεύσας οὖν αὐτὸν ἀπολύσω.” 23 [οἱ δὲ ἐπέκειντο⁴ φωναῖς
 μεγάλαις] αἰτοῦμενοι [αὐτὸν σταυρωθῆναι⁵], καὶ κατίσχυον αἰ-
 φωναὶ αὐτῶν⁶. 24 [καὶ Πειλάτος] ἐπέκρινεν⁷ γενέσθαι τὸ
 αἷτημα αὐτῶν⁸. 25 [ἀπέλυσεν] δὲ⁹ τὸν διὰ στάσιν καὶ
 φόνον¹⁰ βεβλημένον εἰς¹¹ φυλακὴν ὅν ἤτοῦντο¹², [τὸν δὲ
 Ἰησοῦν παρέδωκεν] τῷ θελήματι αὐτῶν¹³.

1 (ll+enim) 2 (D ll Οὐδεμίαν αἰτίαν) 3 (D ll εὕρισκω)
 4 (S † ἐκείντο) 5 B σταυρώσαι (ll crucifige) 6 (D ll ss+καὶ
 τῶν ἀρχιερέων) 7 (D 1 ἐπέκρινεν δὲ ὁ Π.) 8 (K ll+αὐτοῖς)
 9 (D ἔνεκα φόνου) 10 (C+τὴν) 11 (ll omit) 12 (3 ll
 +susceperunt ergo Iesum, et portans (± sibi or suam) crucem
 dūcebatur)

81. TWO MALEFACTORS LED WITH HIM.

xxiii. 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο¹ σὺν αὐτῷ
 ἀναιρεθῆναι.

1 (I+Ioathas et Maggathas)

^a LXX. Ps. lxix. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

82. MOCKERY OF THE SOLDIERS.

Wine was twice offered to our Lord on the cross, (1) just
 when the nails were driven in, (2) just before He gave up His
 Spirit. But in neither case was there mockery. The mockery
 comes from the Ps. “They gave me gall to eat, and when I
 was thirsty they gave me vinegar to drink” (lxix. 21). See
 ‘Composition of the Four Gospels,’ pp. 121—127.

xxiii. 36 Ἐνέπαιξαν¹ δὲ αὐτῷ καὶ² οἱ στρατιῶται προσερ-
 χόμενοι, ὄζος³ προσφέροντες αὐτῷ⁴ 37 καὶ⁵ λέγοντες⁶
 “Εἰ⁷ σὺ ἐ⁸ ὁ βασιλεὺς τῶν Ἰουδαίων, ἰσῶσον σεαυτὸν⁹.”

1 (CD ll Ἐνέπαιζον) 2 (S omits) 3 (D ll ὄξος τε προσ-
 έφερον αὐτῷ, ss omit) 4 (D ll omit) 5 (D ll ss+Χαίρε)
 6 (3 ll omit) 7 (D 1 omit) 8 (D ss *περιθέντες αὐτῷ
 (ss upon His head) καὶ ἀκάνθινον στέφανον, 1+imposuerunt
 autem &c.)

83. THE DARKNESS WAS DUE TO AN ECLIPSE.

We take this to be an editorial note and to be a mistaken
 explanation. The period of totality in an eclipse cannot last
 more than eight minutes, and an eclipse cannot take place at
 the Paschal full moon. See ‘Comp. of Gospels,’ p. 119.

xxiii. 45 Τοῦ ἡλίου ἐκλείποντος^{1,2}.

1 (NC? ἐκλείποντος) 2 (D ll ss Ἐσκοτίσθη δὲ ὁ ἥλιος)

84. “THEY SMOTE THEIR BREASTS AND
 RETURNED.”

S. Luke’s contempt for the rabble is finely expressed in
 the word θεωρία, which does not occur elsewhere. The action
 of striking the breast as a mark of contrition is repeated in
 the case of the Publican (Luke xviii. 13). ὑποστρέφω is used
 21 times in S. Luke’s Gospel and 11 times in the Acts, not
 elsewhere in the Gospels, once by S. Paul, once in Hebrews
 and once in 2 Peter.

xxiii. 48 Καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν
 θεωρίαν ταύτην¹, θεωρήσαντες² τὰ γενόμενα, τύπτοντες
 τὰ στήθη³ ὑπέστρεφον⁴.

1 (D 1 ἐπὶ θεωρίᾳ, ss omit) 2 (P ll θεωροῦντες) 3 (D+καὶ
 τὰ μέτωπα, 1 frontes suas) 4 (ss omit, 1ss+dicens “Vae
 nobis, quae facta sunt [ss+Vae nobis, 1+hodie] propter peccata
 nostra! 1+appropinquavit enim desolatio Hierusalem”)

85. PRAISE OF JOSEPH OF ARIMATHAEA.

ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matthew,
 never in SS. Mark or John.

xxiii. (50) Ὑπάρχων¹ ἀνὴρ² ἀγαθὸς καὶ³ δίκαιος⁴,—51 οὗτος
 οὐκ ἦν συνκατατεθειμένος⁵ τῇ βουλῇ καὶ τῇ πράξει αὐ-
 τῶν,—...

1 (NC 1+καὶ, C+ὁ) 2 (D ll omit) 3 B omits
 4 (1 omits) 5 NCD -τιθέμενος

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86. THE SEPULCHRE WAS A NEW ONE.

S. Luke seems to have borrowed this from S. John's oral teaching, xix. 41 *μνημείον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος.*)

xxiii. (53) Οὐδ' οὐκ ἦν οὐδεὶς οὐπω¹ κείμενος².

1 (NC οὐδέπω) 2 (D1+καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἰκοσι ἐκύλιον, 1+ibi sepelierunt corpus Ihesu)

87. THE RESURRECTION.

87. A. *Women visit the tomb.*

S. Luke had the proto-Marcan brief account, but he has conflated with it much new matter. Two angels appear, as against one in SS. Mark and Matthew. He omits Salome, but adds Joanna as in viii. 3. The incredulity of the Apostles reappears in Pseudo-Mark xvi. 11.

xxiii. 56 [Ἵπποστρέψασαι δὲ¹ ἡτοίμασαν ἀρώματα] καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν ἑκατὸν τὴν ἐντολήν², xxiv. 1 [τῇ δὲ μετ³ τῶν σαββάτων ὁρθοῦ⁴ βαθέως ἐπὶ τὸ μνημα⁵ ἦλθον⁶] φέρουσαι ἃ ἡτοίμασαν ἀρώματα⁷. 2 [εὗρον δὲ⁸ τὸν λίθον ἀποκεκυλισμένον ἄπὸ τοῦ μνημείου⁹,

1 (C omits) 2 (D omits) 3 (D μετ³ δὲ) 4 (NC † ὁρθον) 5 (NC μνημείον) 6 (D ἤρχοντο) 7 (D1 ss καὶ τινες [ss other women came or were] σὺν αὐταῖς) 8 (D1 ἐλογίζοντο δὲ ἐν ἑαυταῖς "Τίς ἄρα ἀποκυλίσσει τὸν λίθον;" ἐλθοῦσαι δὲ εὗρον) 9 (1 omits, C ἐκ for ἀπὸ)

87. B. *Vision of two angels.*

xxiv. 3 Εἰσελθοῦσαι δὲ¹ οὐχ¹ εὗρον τὸ σῶμα². 4 καὶ ἐγένετο³ ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου⁴ καὶ⁵ ἰδοὺ [ἄνδρες δύο ἐπέστησαν⁶ αὐταῖς⁷ ἐν ἐσθῇ⁸ ἀστραποῦσιν⁸. 5 ἑμφύβων δὲ γενομένων αὐτῶν] καὶ κλινουσῶν⁹ τὰ πρόσ-ωπα¹⁰ εἰς τὴν γῆν¹¹ [ἔειπαν πρὸς αὐτάς "Τί ζητεῖτε] τὸν

1 (NC * οὐκ) 2 NBC 211+τοῦ κυρίου Ἰησοῦ (1 ss + of Jesus) 3 (ss omit) 4 (D αὐτοῦ) 5 (D1 ss omit) 6 (C παρεστήκεισαν) 7 (ss there appeared to them two men, ss they saw two men) 8 (C plural) 9 (D1 ἐνφοβοὶ δὲ γενόμεναι ἐκκλιναν) 10 (All τὸ πρόσωπον, C1+αὐτῶν) 11 (ss + for their fear) 12 (D1+ol δὲ, ss + the men)

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ζῶντα μετὰ τῶν νεκρῶν¹²; 6 μνήσθητε¹⁴ ὡς¹⁵ ἐλάλησεν ὑμῖν ἔτι ὡν ἐν τῇ Γαλιλαίᾳ, 7 λέγων¹⁶ τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν¹⁷ καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ¹⁸,

13 (1 Quem quaeritis Iesum Nazarenum, resurrexit a mortuis,) NBC11 ss + οὐκ ἔστιν ὥδε ἀλλὰ (C1 omit ἀλλὰ) ἡγγέρθη 14 (D1+δὲ) 15 (D1 ss ὅσα) 16 (D1 omit) 17 (1 omits, D11 omit ἁμαρτωλῶν) 18 (11 ss horum)

87. C. *Report to the Twelve.*

xxiv. 9 [Καὶ ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)¹ ἀπήγγειλαν ταῦτα πάντα² τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς³. 10 ἦσαν δὲ¹⁴ ἡ Μαγδαληνὴ Μαρία⁵] καὶ Ἰωάννα [καὶ Μαρία ἡ⁶ Ἰακώβου]· καὶ αἱ λοιπαὶ σὺν αὐταῖς⁷ ἔλεγον πρὸς τοὺς⁸ ἀποστόλους ταῦτα⁹. 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν¹⁰ ὥσεὶ λήρος τὰ ῥήματα ταῦτα¹¹, καὶ ἠπίστουν αὐταῖς.¹²

1 D11 omit 2 (ss words) 3 (ss + of the disciples) 4 (D ss omit, K11 ἦν δὲ) 5 (NC Μαριάμ) 6 (ss + daughter of) 7 (K11+al) 8 (D ss † αὐτοῖς) 9 (1 omits) 10 (1 Apostolis) 11 (A1 αὐτῶν) 12 BNC11 ss + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνᾳ (NC omits μόνᾳ)· καὶ ἀπήλθεν πρὸς αὐτὸν (NC ἑαυτὸν) θαυμάζων τὸ γεγονός.

88. SEPARATION AT BETHANY.

All the appearances recorded in this chapter probably took place on the Resurrection day itself. This parting therefore according to the true text must not be confounded with the Ascension of which the record is given in Acts i.

xxiv. 50 Ἐξήγαγεν δὲ αὐτοὺς¹ ἕως² πρὸς³ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ⁴ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο⁵ ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη⁶ ἀπ' αὐτῶν⁷. 52 καὶ αὐτοὶ⁸ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης⁹, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες¹⁰ τὸν θεόν¹¹.

1 (D11+ἐξῶ) 2 (D11 omit) 3 (All εἰς, 1 omits) 4 (D1 omit) 5 (ss omits) 6 (D11 ἀπέστη) 7 BC11 + καὶ ἀνεφέρετο εἰς τὸν οὐρανόν 8 BNC11 + προσκυνήσαντες αὐτὸν 9 (B omits) 10 (D11 αἰνοῦντες, All αἰνοῦντες καὶ εὐλογοῦντες) 11 (B11+ἀμήν)

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(3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. THE BAPTIST'S PREACHING TO THE
 DIFFERENT CLASSES.

Elsewhere the Baptist figures as a sensational preacher: here he gives practical advice. Apollos or some of the twelve at Ephesus (Acts xix. 1—7) may have preserved these remarkable sentences (cf. Luke xi. 1).

The luxury of wearing two tunics at once is condemned by our Lord Mark vi. 9 ||: in S. Matthew the possession of two is forbidden.

The Jews on account of their Sabbath were excused from serving in the Roman army, but there would be nothing to prevent renegade Jews from volunteering. These or Samaritans may be meant here. "Make both ends meet with your pay" cautions them against running into debt.

iii. 10 Καὶ ἐπηρώτων¹ αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν² ποιήσωμεν³;" 11 ἀποκριθεὶς¹⁵ δὲ ἔλεγεν⁴ αὐτοῖς "Ὁ ἔχων δύο χιτῶνας μεταδώτω⁵ τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα δμοίως ποιείτω." 12 ἦλθον δὲ καὶ τελῶναι⁶ βαπτισθῆναι⁷ καὶ εἶπαν πρὸς αὐτόν "Διδάσκαλε, τί ποιήσωμεν⁸;" 13 ὁ δὲ ἔειπεν πρὸς αὐτούς¹⁹ "Μηδὲν πλεόν¹⁰ παρὰ τὸ διαταγμένον ὑμῖν¹¹ πράσσετε." 14 ἐπηρώτων¹² δὲ¹³ αὐτὸν¹⁴ καὶ στρατενόμενοι λέγοντες¹⁵ "Τί ποιήσωμεν⁸ καὶ ἡμεῖς¹⁶;" καὶ¹⁷ εἶπεν αὐτοῖς¹⁸ "Μηδένα διασεύσητε μηδὲ¹⁹ συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν."

1 (D11 ἐπηρώτησαν) 2 (D11 omit) 3 (D s^o + ἵνα σωθῶμεν, 211 + ut vivamus) 4 (D s^o ss λέγει) 5 (ss + one, s^o + of them) 6 (D1 + ὁμοίως) 7 (C + ὑπ' αὐτοῦ) 8 (D + ἵνα σωθῶμεν) 9 (K † omits, D11 εἶπεν = αὐτοῖς) 10 (C πλεόν) 11 (D + πράσσειν) 12 (CD11 ἐπηρώτησαν) 13 (C omits) 14 (D1 omit) 15 (1 omits) 16 (D omits) 17 (D1 ὁ δὲ, 211 omit) 18 (K πρὸς αὐτούς) 19 (K μηδένα)

90. "THE OLD WINE IS GOOD."

This utterance is appended to the saying about "Old wine in new skins" I, § 8 c, probably because in both sayings the similitude is taken from wine.

v. 39 "(Ὁ)ὐδείς πῶν παλαιὸν² θέλει νέον· λέγει γάρ 'Ὁ παλαιὸς χρηστός³ ἐστίν'."⁴

1 K11 + Καὶ 2 (A11 + εὐθέως) 3 (C11 s^p χρηστότερός) 4 D11 omit

(From THE SERMON ON THE MOUNT [PLAIN],
 §§ 91—94.)

91. "WOE TO THE RICH, THE FULL, &c."

S. Luke's four beatitudes are followed by four woes, which so closely correspond to the beatitudes, that we may suspect editorial work. S. Matthew gives no woes in this place, but

he makes our Lord elsewhere pronounce woes on the Pharisees, on the world, on Chorazin and Bethsaida and on the man from whom occasion of stumbling cometh: S. Luke's woes emphasize the beatitudes but give no new teaching.

vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν¹, ὅτι πεινάσετε¹⁹.

οὐαὶ², οἱ γελῶντες νῦν⁴, ὅτι πενθήσετε καὶ κλαύσετε.

26 οὐαὶ⁵ ὅταν καλῶς ὑμᾶς⁶ εἴπωσιν πάντες⁷ οἱ ἄνθρωποι,

κατὰ τὰ αὐτὰ¹⁸ γὰρ¹ ἐποιοῦν⁹ τοῖς ψευδοπροφήταις¹⁰

οἱ πατέρες αὐτῶν¹¹."

1 (D11 omit) 2 (s^o omits) 3 (D11 s^o + ὑμῖν) 4 (1 omits) 5 (D1 s^o + ὑμῖν) 6 (D ὑμῖν, 1 omits) 7 (D s^o omit) 8 (K11 ταῦτα) 9 (1 + et) 10 (311 † προφήταις) 11 (B s^o omit)

92. "DO GOOD TO THEM THAT HATE YOU."

These two lines are conflated between two other lines of S. Matthew (II, § 3 e). They were probably spoken on a different occasion and brought here because of the similarity of thought.

vi. (27) "Καλῶς ποιείτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς."

93. "DO NOT LEND HOPING TO RECEIVE BACK."

S. Matthew gives καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσσασθαι μὴ ἀποστραφῆς (v. 42). The rest of what S. Luke writes may be editorial, for it is largely a repetition of vv. 32, 33.

δανείζω is 'to lend money for the sake of usury.' Usury might be taken by Jews from Gentiles or *vice versa* (Luke xix. 23), but amongst brethren usury was forbidden (Ps. xv. 5) and so δανείζω in N.T. often means to lend without it. The context requires that μηδὲν ἀπελπίζοντες should mean 'without hoping to get usury,' the other rendering 'despairing' or 'driving to despair,' though classical, is plainly unsuitable here.

vi. 34 "Καὶ ἐὰν δανίσγητε¹ παρ' ὧν ἐλπίζετε λαβεῖν², ποία ὑμῖν χάρις (ἐστίν)³; καὶ⁴ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα¹⁵. 35 πλὴν⁶ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν⁷ ἀπελπίζοντες⁸. καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς⁹...."

1 (D † δανίζετε) 2 (D ἀπολ.) 3 B1 omit 4 (D11 + γὰρ) 5 (D11 omit) 6 (1 + dico) 7 K μηδένα 8 (D * ἀφελπ., 11 desperantes) 9 (A1 s^o + ἐν τοῖς οὐρανοῖς, 211 + in caelo)

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94. "CONDEMN NOT AND YE WILL NOT BE CONDEMNED."

This again is conflated between two Matthaean lines, with the result of expelling a third which stands between them, "with what judgement ye judge ye will be judged." There is much rhetorical amplification, but no new teaching.

vi. (37) "Καὶ¹ μὴ καταδικάζετε², καὶ οὐ³ μὴ καταδικασθῇτε⁴. ἀπολύετε, καὶ ἀπολυθήσεσθε⁵· 38 δίδετε, καὶ δοθήσεται ὑμῖν⁶· μέτρον καλὸν πεπιεσμένον⁷ σσεσαλευμένον⁸ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον⁹ ὑμῶν."

1 (CD 11 omit) 2 (B δικάζετε) 3 (D 11 s^a 11a) 4 (B δικασθῇτε) 5 (Σ πεπιεσμένον, C1 + καὶ) 6 (C + καὶ) 7 (D ‡ κολμων) 8 (1 omits)

95. "HE THAT IS BUT LITTLE AMONGST YOU, IS GREAT."

The same thought is expressed in Matt. xi. 11 ||, p. 215, so this may be an editorial addition.

ix. (48) "Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων¹ οὗτός ἐστιν² μέγας."

1 (D^s 1 omit) 2 (D 2 11 ἐσται)

96. THE THIRD ASPIRANT.

This is appended to the Matthaean narrative of the Two Aspirants, II. § 4. See notes there.

The ploughs in Palestine are so small that only one hand is used in directing them.

ix. 61 Εἶπεν δὲ καὶ ἕτερος "Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν¹ οἶκόν μου²." 62 εἶπεν δὲ (πρὸς αὐτὸν)³ ὁ Ἰησοῦς "Οὐδεὶς ἔπιβαλὼν⁴ τὴν χεῖρα⁵ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω⁶ εὐθετός ἐστιν τῇ βασιλείᾳ⁷ τοῦ θεοῦ."

1 (D omits) 2 (ss + and I will come) 3 B omits (D^s 1 αὐτῷ, 1 illis) 4 (D ἐπιβάλλον) 5 (ΣCD 11 ss + αὐτοῦ) 6 (D 11 invert the order of these clauses) 7 (CD 1 εἰς τὴν βασιλείαν)

(From *THE HISTORY OF THE SEVENTY*, §§ 97—100.)

97. "SALUTE NO ONE ON THE HIGHWAY."

Oriental salutations are formal and take a long time.

x. (4) "Καὶ¹ μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε."

1 (Σ omits)

^a LXX. Ps. xci. 13, ἐπ' ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ.

98. ACCEPT HOSPITALITY.

There is little that is really new in this passage. "The workman is worthy of his wages" occurs in a slightly different form in Matt. x. 10, and in Matt. x. 7 we read "πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι "Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν." ἀσθενοῦντας θεραπεύετε κ.τ.λ."

x. 7 "Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες¹ καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ² αὐτοῦ³. μὴ μεταβαίνετε ἐξ⁴ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς⁵ ἐν αὐτῇ ἀσθενεῖς⁶, καὶ λέγετε αὐτοῖς⁷ "Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν."

1 (ΣC ἐσθλοντες) 2 (s^c food) 3 (C 11 + ἐστίν) 4 (D^s ἀπὸ, 11 de) 5 (D^s ‡ οὓς) 6 (D^s 11 ἀσθενοῦντας) 7 (ss omit) 8 (1 omits)

99. INSULTS TO YOU ARE INSULTS TO ME.

This is a doublet of Luke ix. 48 = Matt. x. 40. For parallels from SS. Mark and John see I. § 30 b. Compare also 1 Thess. iv. 8, τοιγαροῦν ὁ ἀθετῶν οὐκ ἀνθρωπιν ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς γμάς.

x. 16 "Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ¹. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με²."

1 (3 11 + et eum qui me misit) 2 (D 11 s^a ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με, s^c conflates, giving both clauses, 1 omits)

100. THE RETURN OF THE SEVENTY.

In Mark vi. 13 the twelve are said to have cast out many demons, and in Mark ix. 18 to have failed. In Matt. vii. 22 "Many will say in that day '.....Did we not in Thy name cast out demons?'"

The scorpion is mentioned again in Luke xi. 12 "ἐπιδάσει αὐτῷ σκορπίον;" but not elsewhere in the Gospels.

Compare Luke xxi. 18 "καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται."

The idea of a book in which the names of the saints are written is found in Exodus xxxii. 32 "Blot me...out of Thy book which Thou hast written," and in Malachi iii. 16.

x. 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα (δύο)¹ μετὰ χαρᾶς λέγοντες "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου." 18 εἶπεν δὲ αὐτοῖς "Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστρατὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ δέ-δωκα² ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπ' ἁπλῶν³ ὀφειῶν⁴ καὶ⁵ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν⁶ τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ⁷ ἀδικήσῃ⁸. 20 πλὴν ἐν τούτῳ μὴ χαίrete ὅτι τὰ πνεύματα⁹ ὑμῖν ὑποτάσσεται, χαίrete δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνέγραπται¹⁰ ἐν τοῖς οὐρανοῖς¹¹."

1 ΣC 11 omit (s^c + whom He sent) 2 (D 1 δίδωμι, 1 dico) 3 (D + τῶν) 4 (B + τῶν) 5 (ΣD omit) 6 ΣD -σει 7 (D 2 11 δαίμονια) 8 (CD ἐγράφη) 9 (D 11 τῷ οὐρανῷ)

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101. "BLESSED IS THE WOMB THAT BARE THEE."

For the repudiation of earthly ties compare Mark iii. 35, "ὅς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν," and for the importance of doing rather than hearing God's will, II. § 31.

xī 27 [Ἐγένετο¹ δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου² εἶπεν αὐτῷ "Μακαρία ἡ³ κοιλία ἣ βαστάσασά⁴ σε καὶ⁵ μαστοί⁶ οὓς ἐθήλασας." 28 αὐτὸς⁷ δὲ εἶπεν "Μενοῖν⁸ μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες⁹."

1 (ss omit) 2 (4ll omit) 3 (N † omits) 4 (B * βαστασα) 5 (C † + η) 6 (D μαστοί) 7 (D ὁ) 8 (CD + γε, ll s^c omit) 9 (N + τὸν λόγον τοῦ θεοῦ)

102. THE WHOLE BODY ILLUMINATED.

This is appended by conflation to the difficult *Logion* "The light of the body is the eye" II. § 3g. Dr Hort considered that there was some primitive corruption in the words. φωτίζω occurs here only in the Synoptists and ἀστραπή is elsewhere used of the lightning flash.

xī. 36 "Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι¹ σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ² λύχνος³ τῇ ἀστραπῇ φωτίξῃ σε⁴."

1 C omits 2 (N omits) 3 B + ἐν 4 D ll omit, (2ll s^c Therefore also thy body, when there is in it no lamp that shines, becomes dark; thus, when thy lamp has become shining, it gives light to thee, s^c And if the light that is in thee be darkness, how great shall be thy darkness)

(From the ADDRESS TO THE TWELVE, §§ 103—106.)

103. THREE CONFLATE LOGIA.

103. A. "Fear not, little Flock."

μὴ φοβοῦ is a common-phrase (Luke i. 13, 30, ii. 10, v. 10, viii. 50, xii. 7 &c.). ποιμνιον in this sense occurs in Acts xx. 28 f., 1 Pet. v. 2 f.

xii. 32 "Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον, ὅτι¹ εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

1 (D1 + ἐν αὐτῷ)

103. B. "Sell your Possessions."

The duty of parting with riches is insisted on in Luke xiv. 33, "οὕτως οὖν πᾶς ἐξ ὑμῶν ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ υπάρχουσιν οὐ δύναται εἶναι μου μαθητής." The conclusion of the second *Logion* is given in Matt. vi. 20.

xii. 33 "Πωλῆσατε τὰ υπάρχοντα ὑμῶν καὶ δότε ἑλεημοσύνην¹ ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [θησαυρὸν ἀνέκλειπτον² ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγρῖζει οὐδὲ σῆς διαφθείρει³ 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν⁴, ἐκεῖ καὶ ἡ καρδία ὑμῶν⁴ ἔσται.]

1 (D* ἀνέκλειπτον) 2 (D* - φθερεῖ) 3 (2 ll tuus) 4 (D* † ἡμῶν, 2 ll tuum)

103. C. "Let your Loins be girded and your Lamps burning."

This section reminds us of the parable of the Ten Virgins (Matt. xxv. 1 ff.) and of the trito-Marcan section which we hold to be based on several *Logia* (Mark xiii. 33—37), also of Matt. xxiv. 43. The idea of the Master waiting on the disciples is found in Luke xxii. 27, it is declared to be abnormal in Luke xvii. 7 ff.

xii. 35 "Ἔστωσαν¹ ὑμῶν αἱ¹ δσφύες¹ περιεζωσμέναι¹ καὶ οἱ λύχνοι² καίομενοι³, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν⁴ πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρουσάντος εὐθέως ἀνοίξωσιν⁵ αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκείνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσῃ⁶ γρηγοροῦντας⁷ ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς⁸ καὶ παρελθὼν⁷ διακονήσῃ αὐτοῖς⁸. 38 καὶ ἐν τῇ δευτέρᾳ⁹ καὶ¹⁰ ἐν τῇ τρίτῃ¹ φυλακῇ ἔλθῃ καὶ εὐρῇ οὕτως¹¹, μακάριοί εἰσιν ἐκεῖνοι¹²."

1 (D singular) 2 (D † λύχνοι) 3 (1 + in manibus vestris) 4 (D αὐτῶν) 5 (D ἀνύξουσιν) 6 (D* 11 + εὐρῇ) 7 (s^c omits) 8 (N omits, D 11 s^c + καὶ ἐὰν ἔλθῃ τῇ ἐσπερινῇ φυλακῇ καὶ εὐρήσῃ (s^c + them watching), D + οὕτως ποιήσει, 11 s^c + beati sunt, quia iubebit illos discumbere et transiet et ministrabit illis) 9 (1 vespertina) 10 (D καὶ) 11 (D omits) 12 (N ll omit)

104. THREE CONFLATE LOGIA.

104. A. Many Stripes or few according to Position of Trust.

This is appended by conflation to the *Logion* of the Punishment of the unfaithful servant, II. § 18g. The slave that knew his Lord's will is the trusted head slave or grand vizier, like the Trusty Steward (Luke xii. 42), the Unjust Steward (xvi. 1 ff.), or the Unmerciful Servant (Matt. xviii. 23 ff.). The inferior slaves receive orders from the head slave (xii. 42) and are not in their master's confidence.

xii. 47 "Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ¹ καὶ μὴ ἐτοιμάσας¹ ἡ² ποιήσας³ πρὸς τὸ θέλημα αὐτοῦ⁴ δαρήσεται πολλάς⁵ 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ⁶ ᾧ ἐδόθη⁶ πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ⁷, καὶ ᾧ παρέθεντο πολὺ, περισσότερον⁸ αἰτήσουσιν⁹ αὐτόν.

1 (D omits, 11 paruerit or paruit) 2 (D llss omit, A 1 μὴδὲ) 3 (llss omit) 4 (1 omits) 5 (N omits) 6 (D ἔδωκαν) 7 (D 1 ζητήσουσιν ἀπ' αὐτοῦ περισσότερον) 8 (D πλέον) 9 (D ἀπαίτ.)

104. B. "I came to bring Fire upon Earth."

The contrast between the divine purpose of love in the Incarnation and the inevitable result of hatred through human wilfulness is illustrated by the teaching in S. John about judgement. On the one hand "I came not to judge the

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world, but to save the world," on the other "For judgement have I come into this world": "The Father sent not His Son into the world to judge the world," "The Father hath committed all judgement unto the Son." The idea is frequently dwelt on in S. John, and with just the same shrinking and dissatisfaction of our Lord's human soul.

xii. 49 "Ἦν ἡλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἡδὴ ἀνήφθη;

1 (XII + Οὐκ οἶδατε ὅτι) 2 (DII els)

104. C. "I have a baptism to be baptized."

The idea of the baptism occurs in Mark x. 39, "τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε."

συνέχω is used nine times by S. Luke, once by S. Matthew, twice by S. Paul. Cf. Phil. i. 23, *συνέχομαι δὲ ἐκ τῶν δύο*.

xii. 50 "Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ."

1 (IIs^a omit)

105. "YE CAN DISCERN THE FACE OF THE SKY."

This passage is strangely like and unlike to a Western addition to Matt. xvi. 2, "'Ὁψίας γενομένης λέγετε 'Εὐδία, πυρράζει γὰρ ὁ οὐρανός,' καὶ πρωὶ 'Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός.' τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε."

On S. Luke's transference to the rabble of what S. Matthew assigns to the upper classes see II. § 1 note.

καύσων occurs in Matt. xx. 12 and James i. 11.

On ὑποκριτής see I. § 21 b note.

xii. 54 ["Ἐλεγεν δὲ καὶ τοῖς ὄχλοις] "Ὅταν ἴδητε¹ νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν², εὐθέως³ λέγετε ὅτι⁴ "Ὁ μῆνις ἔρχεται," καὶ γίνεται οὕτως⁵, 55 καὶ ὅταν νότον πνέοντα⁶, λέγετε ὅτι⁶ "Καύσων ἔσται," καὶ⁸ γίνεται. 56 ὑποκριταί, τὸ⁹ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον¹⁰ πῶς¹¹ οὐκ οἴδατε¹² δοκιμάζειν¹³;

1 (D + τὴν) 2 (DII ss ἀπὸ δ., II ab oriente ad occasum)
3 (ss^c omits) 4 (DII omit) 5 (D † πνέοντα) 6 (ND omit)
7 (D * ἔσεται, N1 ἔρχεται) 8 (II + sic) 9 (D 2II + μὲν)
10 (D 2II πλὴν τὸν κ. τοῦτον, I signa autem temporum, ss + and its signs) 11 (DII ss omit) 12 (2II potestis, ss^a will)
13 (DII ss^c? οὐ δοκιμάζετε)

106. "ARE THERE FEW THAT BE SAVED?"

xiii. 22 [Καὶ διεπορεύετο¹ κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορεύαν² ποιοῦμενος³ εἰς Ἱερουσόλυμα⁴. 23 Εἶπεν δὲ τις αὐτῷ "Κύριε, εἰ ὀλίγοι⁵ οἱ σωζόμενοι;" ὁ δὲ⁶ εἶπεν "πρὸς αὐτούς⁷"]

1 (HII ἐπορ.) 2 (B † + πορεύαν) 3 (I omits) 4 (B * Ἱερουσόλ., DII Ἱερουσαλήμ) 5 (DII + εἰσιν) 6 (D + ἀποκριθεὶς)
7 (ss singular) 8 (D omits)

* LXX. Proverbs xxv. 6, μὴ ἀλαζονεύου ἐνώπιον βασιλέως, μηδὲ ἐν τόποις δυναστῶν ὑφίστασο. 7 κρείσσον γὰρ σοὶ τὸ ῥηθῆναι "Ἀνάβαινε πρὸς μέ," ἢ ταπεινώσαι σε ἐν προσώπῳ δυναστοῦ.

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24 "Ἀγωνίζεσθε⁷ εἰσελθεῖν διὰ τῆς στενῆς θύρας⁸, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν¹⁰, 25 ἀφ' οὗ¹¹ ἂν ἐγερθῇ¹² ὁ οἰκοδοσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε¹³ ἔξω ἐστάναι καὶ¹³ κρούειν¹³ τὴν θύραν¹⁵ λέγοντες 'Κύριε¹⁶, ἀνοίξον ἡμῖν,' καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν¹⁷ 'Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.'"

9 (A πόλεις, II portam, ianuam, or ostium) 10 (D οὐχ ἐγρήσουσιν) 11 (D ὅτου) 12 (DII εἰσέλθῃ, I incipiet surgere &c.) 13 (2II omit) 14 (N omits) 15 (D 4II omit) 16 (DII ss^c + κύριε) 17 (II omit)

107. "HEROD WILL KILL THEE."

ἀλώπηξ is always feminine in Greek. There is therefore no special insult in making it feminine here. Cf. "αἱ ἀλώπεκες φωλεὺς ἔχουσιν" (Matt. viii. 20 = Luke ix. 58). On the use of animals to indicate types of human character see II. § 5 i, note. For the number 'three' to indicate completion cf. Luke xiii. 7, "τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ." On our Lord's assertion that the ruling classes in Jerusalem were the real cause of the Baptist's death see I. § 19 b, note.

S. Luke makes this section the Introduction to the Wail over Jerusalem (II. § 17 p) which S. Matthew embeds amongst the Woes against the Pharisees.

xiii. 31 Ἐν αὐτῇ¹ τῇ ὥρᾳ² προσῆλθάν τινες Φαρισαῖοι³ λέγοντες αὐτῷ "Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει⁴ σε ἀποκτείνειν." 32 καὶ⁵ εἶπεν αὐτοῖς "Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ 'Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις⁶ ἀποτελῶ⁷ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ⁸ τελειοῦμαι.' 33 πλὴν δεῖ με σήμερον καὶ⁹ αὔριον καὶ τῇ ἑχομένῃ¹⁰ πορεύεσθαι¹¹, ὅτι οὐκ ἐνδέχεται προφήτην¹³ ἀπολέσθαι ἔξω Ἱερουσαλήμ."

1 (D ταύτη, ss those, G 3II ss + δὲ) 2 (ΓII ἡμέρα, ss days)
3 (DII ss τῶν Φαρισαίων) 4 (D ss ζητεῖ) 5 (MII ὁ δὲ)
6 (ss my healings) 7 (D ἀποτελοῦμαι) 8 (BII ss + ἡμέρα)
9 (D + τῇ) 10 (ND ἐρχ.) 11 (I omits) 12 (II πορεύεσθε, 2II omit, N omits καὶ αὔριον) 13 (D † προφήτην)

(From the DISCOURSE AT A PHARISEE'S BREAKFAST TABLE, §§ 108—110.)

108. TWO CONFLATE LOGIA.

108. A. "Sit down in the lowest Room."

On the editorial note see IV. § 70 note.

Cod. D adds to Matt. xx. 28 an utterance which much resembles this. "Ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ ἐκ μεγάλων ἔλαττον εἶναι· εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλινεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοὶ "Ἐτι κάτω χώρει," καὶ κατασχυνθήσῃ. ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σοῦ ἥττων, ἐρεῖ σοὶ ὁ δειπνοκλήτωρ 'Σύναγε ἐτι ἄνω' καὶ ἔσται σοὶ τοῦτο χρήσιμον α."

S. LUKE.

Our Lord, knowing what is in man, does not shrink from appealing occasionally to the lower motives, cf. Luke vi. 37, 38.

This section is concluded with the commonplace "He that exalts himself will be abased &c."

xiv. 7 ["Ἐλεγεν δὲ¹ πρὸς τοὺς κεκλημένους παραβολήν, ἑπέχων πῶς² τὰς πρωτοκλισίας ἐξελέγοντο, ἡ λέγων πρὸς αὐτοὺς³] 8 "Ὅταν κληθῇς⁴ ὑπό τινος⁵ εἰς γάμους⁶, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμότερός σου ᾖ⁷ κεκλημένος^{7b} ὑπ' αὐτοῦ¹⁰, 9 καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι 'Δὸς τούτῳ τόπον,' καὶ τότε ἄρξῃ¹¹ μετὰ αἰσχύνῃς τὸν¹² ἔσχατον τόπον κατέχειν¹³. 10 ἄλλ' ὅταν κληθῇς¹⁴ πορευθεῖς⁵ ἀνάπεσε¹⁵ εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σὲ ἐρεῖ¹⁶ σοι 'Φίλε, προσανάβηθι ἀνώτερον'¹⁷. τότε ἔσται σοι¹⁸ δόξα ἐνώπιον πάντων¹⁹ τῶν συνανακειμένων σοι²⁰. 11 [ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται²¹ καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται²¹]."

1 (D1 + καὶ) 2 (ss and) 3 (l omits) 4 (l plural, ll invitatus quis (aliquis) fuerit) 5 (D1 ss omit) 6 (D els γάμους, l omits) 7 (s^c omits) 8 (D ἡξει) 9 (N1 †omit) 10 (D11 omit, ss there) 11 (D^s1 †έσθ, ss thou sit down in) 12 (D omits) 13 (ss omit) 14 (B †κληθῇς) 15 (D ἀνάπεπτε) 16 (D εἰπῃ) 17 (B †ἀ, D + καὶ) 18 (N omits) 19 (D11 s^c omit) 20 (D11 ss omit) 21 (D^s -οὔται)

108. B. "Do not invite the Rich."

S. Luke, as usual, makes our Lord's teaching about the rich unsparing. The list "πτωχοί, ἀνάπειροι, χωλοί, τυφλοί" is repeated with only one inversion of order in the parable of the Great Dinner which immediately follows. Perhaps its presence in both sections will account for their location side by side: perhaps there has been some assimilation.

The resurrection of the righteous is alluded to in Acts xxiv. 15 "ἐλπίδα ἔχων εἰς τὸν θεόν...ἀνάστασιν μέλλειν ἔσσεσθαι δικαίω τε καὶ ἀδίκῳ" and John v. 29 "ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως."

xiv. 12 ["Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν] "Ὅταν ποιῇς ἄριστον ἢ¹¹ δεῖπνον, μὴ φώνει τοὺς φίλους σου⁹ μηδὲ τοὺς ἀδελφούς σου³ μηδὲ τοὺς συγγενεῖς σου^{4b} μηδὲ⁶ γείτονας⁷ πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλέσωσιν σε καὶ γένηται⁸ ἀναπόδομά σοι. 13 ἄλλ' ὅταν δοχὴν ποιῇς⁹, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς¹⁰, τυφλοὺς¹¹. 14 καὶ μακάριος ἔσθ, ὅτι οὐκ ἔχουσιν ἀναταποδοῦναί σοι, ἀναποδοθήσεται γάρ¹² σοι ἐν τῇ ἀναστάσει τῶν δικαίων." 15 [Ἀκούσας δὲ τῶν συνανακειμένων ταῦτα¹³ εἶπεν αὐτῷ¹⁴ "Μακάριος ὁστις¹⁵ φάγεται ἄρτον¹⁶ ἐν τῇ βασιλείᾳ τοῦ θεοῦ¹⁷"]."

1 (s^c omits) 2 (D1 omit) 3 (2ll omit) 4 (N3 ll omit) 5 (D2 ll omit) 6 (B μὴ, D + τοὺς) 7 (D11 + μηδὲ τοὺς) 8 (A11 γενήσεται) 9 (N ποιήσης) 10 (ss the suffering) 11 (s^c + and the condemned and many others) 12 (N11 δέ) 13 (N2 ll s^c omit) 14 (s^c to them) 15 (D11 δέ) 16 (E ss ἄριστον) 17 (N †omits)

S. LUKE.

109. EXCUSES FOR DECLINING THE BANQUET.

This remarkable section from the parable of the Great Dinner has no parallel in S. Matthew or elsewhere. The phrase "ἔχε με παρητημένον" seems to be a translation of the Latin "habe me excusatum." In v. 20 there may be an allusion to Deut. xxiv. 5, in which it is directed that a bridegroom shall not be required to go out to war or to do public business for a whole year.

xiv. 18 "Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ¹ὁ πρῶτος εἶπεν αὐτῷ⁹ 'Ἀγρόν ἡγόρασα καὶ ἔχω ἀνάγκην³ ἐξελθὼν ἰδεῖν αὐτόν' ἔρωτῶ σέ⁴, ἔχε με παρητημένον.' ¹⁹καὶ ἕτερος εἶπεν 'Ζεύγη βοῶν ἡγόρασα⁵ πέντε καὶ πορεύομαι δοκιμάσαι αὐτά' ἔρωτῶ σέ⁶, ἔχε με παρητημένον⁷. ²⁰καὶ ἕτερος⁸ εἶπεν 'Γυναῖκα ἔγγραμμα⁹ καὶ διὰ τοῦτο¹⁰ οὐ δύναμαι ἔλθιν.'"

1 (P2 ll + καὶ) 2 (D11 omit) 3 (B + ἀνάγκη) 4 (N omits) 5 (D † ἡγορα) 6 (l omits) 7 (D11 διὰ οὐ δύναμαι ἔλθιν, l non possum) 8 (D11 ἄλλος) 9 (D11 λαβὼν) 10 (D διὰ, ll et, ss omit)

110. "COMPEL THEM TO COME IN."

v. 23 does not materially differ from S. Matthew's "πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους," yet in the hands of S. Augustine it has had a melancholy history as justifying the Inquisition and the burning of heretics. *Corruptio optimi pessima*. v. 24 is perhaps editorial to round off the section.

xiv. 23 "Καὶ εἶπεν ὁ κύριος¹ πρὸς τὸν δοῦλον² 'Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν³, ἵνα γεμισθῇ μου ὁ οἶκος.' ²⁴λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν⁴ ἐκείνων⁵ τῶν κεκλημένων⁶ γεύσεται μου τοῦ δεῖπνου."

1 (s^c omits) 2 (D11 ss + αὐτοῦ, N † + ι) 3 (l + quoscumque inveneris) 4 (N2 D11 ss ἀνθρώπων) 5 (D^s omits) 6 (2ll qui vocati sunt et non venerunt)

111. "THIS MAN BEGAN TO BUILD."

The words δαπάνη, ἀπαρισμός, ἐκτελέω do not occur elsewhere in N.T.; συμβάλλω, πρεσβεία are peculiar to S. Luke; θεμέλιος and ψηφίζω are not found in the other Gospels.

Luke xix. 14, "καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ." Cf. Luke v. 11, καὶ...ἀφέντες πάντα (sc. Σίμων καὶ Ἰάκωβος καὶ Ἰωάννης) ἠκολούθησαν αὐτῷ, v. 28, καὶ καταλιπὼν πάντα (sc. Λευεῖς) ἀναστὰς ἠκολούθει αὐτῷ.

ὑπάρχω is used 40 times by S. Luke, thrice by S. Matt., 17 times in the epistles.

The concluding verse is a refrain repeated from the preceding section.

S. LUKE.

xiv. 28 “Τίς γὰρ¹ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ
πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει² εἰς
ἀπαρτισμόν; 29 ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον καὶ
μὴ ἰσχύοντος ἐκτελέσαι³ πάντες οἱ θεωροῦντες ἄρξωνται
αὐτῷ ἐμπαίζειν 30 λέγοντες⁴ ὅτι⁵ ‘Οὗτος ὁ ἄνθρωπος
ἤρξατο οἰκοδομεῖν⁶ καὶ οὐκ ἰσχυρεν ἐκτελέσαι.’ 31 ἢ τίς
βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συνβαλεῖν εἰς
πόλεμον οὐχὶ⁷ καθίσας⁸ πρῶτον βουλευσεται⁹ εἰ δυνατός
ἐστὶν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ ἑκοσὶ χιλιάδων
ἐρχομένῳ ἐπ’ αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω
ὄντος¹⁰ πρεσβείαν ἀποστείλας ἑρωτᾷ¹¹ πρὸς¹² εἰρήνην.
[33 οὕτως οὖν πᾶς¹³ ἐξ ὑμῶν¹⁴ ὃς οὐκ ἀποτάσσεται πᾶσιν¹⁵ τοῖς
ἐαυτοῦ¹⁶ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής.]”

1 (D1 δέ, II omit) 2 (N 2 ll + τὰ) 3 (D + I μὴ ἰσχύοντι
οἰκοδομῆσαι καὶ) 4 (D1 + μελλουσιν λέγειν, II + dicent, I dicant,
ss mock him saying) 5 (D II omit) 6 (s^c + a tower)
7 (D οὐκ εὐθέως) 8 (ss omit) 9 (D1 -εὔεται). 10 (s^c
+ from the place of war) 11 D1 + τὰ 12 B eis (II omit)
13 (II omit) 14 (D καὶ ἐξ ὑ. πᾶς) 15 (D omits) 16 (D
αὐτοῦ)

112. “GOD KNOWETH YOUR HEARTS.”

This is appended by S. Luke to the *Logion* “No man can serve two masters.”

The Scribes are condemned for greed in Mark xii. 40 = Luke xx. 47, “οἱ κατεσθίουσιν τὰς οἰκίας τῶν χρηρῶν.”

ἐκμνηστηρίζω occurs elsewhere only in Luke xxiii. 35, but S. Paul uses μνηστηρίζω Gal. vi. 7. Compare χλευάζω which is found twice in the Acts.

δικαίως is a Pauline word, and the same thought occurs in 2 Cor. x. 18, οὐ γὰρ ὁ ἐαυτὸν συνιστάνων, ἐκείνός ἐστιν δοκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

βδέλυγμα occurs in Mark xiii. 14 = Matt. xxiv. 15, and thrice in the Apocalypse; not elsewhere in N.T. S. Luke probably derived it from the LXX, where it is very frequent.

xvi. 14 [Ἦκουον δὲ ταῦτα πάντα¹ οἱ Φαρισαῖοι² φιλαργυροὶ ὑπάρχοντες, καὶ ἐξεμνηστήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς] “Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις³ ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ⁴.”

1 (D1 omit) 2 (N omits) 3 (B ἀνθρώπων) 4 (B Κυρίου, E11 + ἐστίν)

113. “UNPROFITABLE SERVANTS.”

A remarkable utterance respecting a poor proprietor with only one slave, who works in the field all day, but acts as cook and waiter at night. The idea of feeling gratitude to such a slave is scouted, partly from the feeling of the age, but chiefly because the case is used to set forth our relationship with God. Our Lord Himself has taught us to feel gratitude to servants, for He acted as a servant Himself. “I have been amongst you as he that serveth.”

S. LUKE.

The forms φάγεσαι and πίεσαι are archaic. Originally τύπτομαι, τύπτεσαι, τύπτεται existed, as in τίθεμαι, τίθεσαι, τίθεται. Later the σ was lost from verbs in ω and a contraction took place in Attic into τύπτω which was soon sharpened into τύπτει. In the verb ἐσθίω however ἔδει was used in Attic.

xvii. 7 “Τίς δὲ ἐξ¹ ὑμῶν δοῦλον ἔχων ἀποτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ² ἐρεῖ αὐτῷ ‘Εὐθέως³ παρελθὼν ἀνάπεσε,’ 8 ἀλλ’⁴ οὐχὶ⁵ ἐρεῖ αὐτῷ ‘Ἐτοίμασον⁶ τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ⁷;’ 9 μὴ ἔχει χάριν τῷ δούλῳ⁸ ὅτι ἐποίησεν τὰ διαταχθέντα⁹; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα¹⁰ τὰ διαταχθέντα ὑμῖν¹¹, λέγετε ὅτι¹⁰ ‘Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιθήκαμεν.’”

1 (D^s II omit) 2 (D II + μὴ) 3 (II omit) 4 (2 ll et)
5 (D II s^a omit) 6 (N II + μοι) 7 (I omits) 8 (N omits,
K 2 ll s^a + ἐκείνῳ) 9 (D II + αὐτῷ; οὐ δοκῶ, N † omits v. 10
from οὕτως to -χθέντα) 10 (II s^a omit) 11 (D ὅσα λέγω,
I quae mando vobis)

(From the DISCOURSE ABOUT THE LAST DAYS, §§ 114—117.)

114. TWO CONFLATE LOGIA.

114. A. “The Kingdom of God is within you.”

Writing probably after the destruction of Jerusalem, S. Luke carefully collects our Lord’s sayings about the ‘Last days’ into a conflation distinct from the sayings about the Destruction of the Temple, and prefaces it by this utterance, in which we are cautioned not to look for a visible kingdom but for the reign of Christ in the hearts of the faithful. The teaching is unique, but some of the language in which it is expressed is borrowed from the second *Logion*, the latter part of which is Matthaean (II. § 18 b). Here S. Luke has put them together.

xvii. 20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] “Οὐκ ἔρχεται ἡ βασιλεία¹ τοῦ θεοῦ² μετὰ παρατηρήσεως, 21 οὐδὲ ἑροῦσιν Ἰδοὺ ὧδε³ ἢ³ ‘Ἐκεῖ⁴, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.”

1 (D † βασιεα) 2 (I omits) 3 (D II + Ἰδοὺ) 4 (D † + μὴ πιστεύσητε)

114. B. “Ye will desire to see one of the Days of the Son of Man.”

For the thought compare Mark ii. 20, “ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.”

S. LUKE.

xvii. 22 [ἔλεγον δὲ¹ πρὸς τοὺς μαθητάς²] “Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε^{3,4} μίαν τῶν ἡμερῶν⁵ τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν⁶ καὶ οὐκ ὕψεσθε. [23 καὶ ἐροῦσιν ὑμῖν “Ἴδὼν ἐκεῖ⁷ ἢ⁸ “Ἴδὼν ὧδε⁹ “μὴ (ἀπέλθῃτε [μὴ δὲ¹⁰ διώξητε¹¹].”]

1 (D οὖν) 2 (A ll + αὐτοῦ) 3 (B + -σητε) 4 (D ll τοῦ ἐπιθυμῆσαι ὑμᾶς) 5 (D + τοῦτων) 6 (D 2 ll omit) 7 (B ὧδε) 8 (N ll καὶ), D^s ll omit 9 (N + ἡμεῖς, 1 ne) 10 B omits (ss in invert order of verbs) 11 (s^c let them not deceive you and go not)

115. “HE MUST FIRST BE REJECTED.”

This is probably an editorial addition, being a commonplace, cf. Mark viii. 31, ix. 31, x. 33 &c.

xvii. 25 “Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.”

116. “AS IT WAS IN THE DAYS OF LOT.”

We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than an utterance of our Lord (cf. IV. §§ 31, 35), for it is not found in S. Matthew and is rhetorically similar to the preceding illustration of “the days of Noah.”

xvii. 28 “Ὁμοίως¹ καθὼς² ἐγένετο ἐν ταῖς ἡμέραις Λώτ³. ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον⁴, ὠκοδόμουν⁵. 29 ἦ δὲ⁶ ἡμέρα ἐξῆλθεν Λώτ³ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον⁷ ἀπ’ οὐρανοῦ⁸ καὶ ἀπόλωσεν πάντας⁹. 30 [κατὰ τὰ αὐτὰ¹⁰ ἔσται ἡ ἡμέρα ὃς υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται^{10,11}.”]

1 (1 s^c Et) 2 (D καὶ ὡς, 3 ll et, 4 ll omit) 3 (1 ll Loth) 4 (s^c omits) 5 (B * οἰκ., s^c omits) 6 (D ll omit) 7 (1 s^c omit) 8 N ἀπαντας 9 (N ll ταῦτα) 10 (B -πτηται, 1 venerit) 11 (D ll ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἢ (1 qui) τὰ ἀποκαλυφθῇ)

117. “REMEMBER LOT’S WIFE.”

xvii. 32 “Μνημονεύετε τῆς γυναίκος Λώτ¹ a.”

1 (D ll Λώθ)

(From the PARABLE OF THE POUNDS.)

118. ALLUSIONS TO ARCHELAUS.

118. A. “We will not have this man to reign over us.”

This utterance and the next are inserted into the parable of the Pounds to connect it still further than the preface does with the history of Archelaus. There is no trace of this thought in S. Matthew’s edition of the parable.

xix. 14 “Οἱ δὲ πολῖται αὐτοῦ¹ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν² πρεσβείαν ὀπίσω αὐτοῦ λέγοντες “Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.”

1 (D ll s^c omit) 2 (D ἐνέπεψαν)

S. LUKE.

118. B. “Slay my enemies.”

xix. 27 “Πλὴν τοὺς ἐχθρούς μου τούτους¹ τοὺς μὴ θελήσαντάς² με βασιλεῦσαι³ ἐπ’ αὐτοὺς ἀγάγετε⁴ ὧδε καὶ κατασφάξατε⁵ αὐτούς⁶ ἔμπροσθέν μου⁷.”

1 (D ll ss ἐκείνους) 2 (D^s 1 θέλοντάς) 3 (D βασιλεύειν) 4 (D * ἀγάγατε) 5 (N * -σφάξετε) 6 (D ll s^c omit) 7 (D + καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκύτος τὸ ἐξώτερον⁸ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων⁹)

(From the TRIUMPHAL ENTRY.)

119. TWO CONFLATE LOGIA.

119. A. “If these be silent, the Stones will cry out.”

xix. 39 Καί τινες τῶν Φαρισαίων¹ ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν “Διδάσκαλε², ἐπιτίμησον τοῖς μαθηταῖς σου^{3,4}.” 40 καὶ ἀποκριθεὶς⁵ εἶπεν⁶ “Λέγω ὑμῖν⁷, ἐὰν οὗτοι σιωπήσουσιν⁸, οἱ λίθοι κρᾶξουσιν⁹.”

1 (s^c of the people) 2 (s^c Good Teacher) 3 (1 omits) 4 (1 ll illos, ss + that they may not cry out) 5 (1 ll omit) 6 (D^s ll s^c λέγει, D^s ll ss + αὐτοῖς, ss + “Amen”) 7 N D + δεῖ 8 (D σιγήσουσιν) 9 (D κρᾶζονται)

119. B. He beheld the City and wailed over it.

κλαίω to ‘wail’ or ‘sob’ is used of our Lord here only. δακρύω ‘to weep’ is used only in John xi. 35.

For the tendency to change the vague language of prophecy into something more precise after the event see Mark xiii. 14 note. As there is no doubt that S. Luke has altered the language of that passage, so it may fairly be suspected that he has done the same here, though we have no desire to minimise the predictive element or deny its reality.

xix. 41 Καὶ ὡς ἡγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν, 42 λέγων ὅτι “Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ¹ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην²— νῦν³ δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι ἐπὶ⁴ σὲ⁵ καὶ παρεμβολούσιν^{6,7} οἱ ἐχθροί σου χάρακά σοι⁷ καὶ⁸ περικυκλώσουσιν⁸ σὲ⁹ καὶ συνέξουσιν¹⁰ σὲ^{10,11} πάντοθεν, 44 καὶ ἐδαφιοῦσιν¹² σε καὶ τὰ τέκνα σου¹³ ἐν σοὶ¹², καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον¹³ ἐν σοὶ¹⁴, ἀνθ’ ὧν οὐκ ἔγνωσ τὸν¹⁵ καιρὸν τῆς¹² ἐπισκοπῆς¹⁶ σου.”

1 (E 3 ll + σου) 2 (D ll + σοι, A ll ss + σου) 3 (4 ll ss omit) 4 (ss omit) 5 B ll περιβαλοῦσιν 6 (D καὶ βαλοῦσιν ἐπὶ σὲ) 7 (D ll omit) 8 (D^s ‡ περικυκλώσιν) 9 (N omits) 10 (N ll omit) 11 (5 ll omit) 12 (D omits) 13 (C λίθῳ) 14 (D ll ἐν ὅλῃ σοι, ll in tota terra) 15 (C omits, D ‡ εἰς) 16 (s^c greatness)

^a LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σδόμα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ... 26 καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλως.

^b LXX. Ps. cxlxxvii. 9, μακάριος ὃς κρατήσῃ καὶ ἐδαφίῃ τὰ νηπία σου πρὸς τὴν πέτραν.

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(From the *VINEDRESSERS SLAYING THE HEIR*.)**120. "WHOSOEVER SHALL FALL ON THIS STONE
WILL BE BROKEN."**

This is a hard saying worth pondering, inserted by conflation into the Vinedressers slaying the heir. (We assume that the verse is spurious in S. Matthew's parallel, see I. § 39 b, note.) S. Luke seems to have put it here because "The stone which the builders rejected" has just been mentioned and here is another similitude of a stone. Cf. II. § 3 g, note. In the parable the Messiah is the head corner-stone, triumphantly exalted by God into that proud position in spite of the builders of this world. But now the Messiah is hurled from His place and crushes those upon whom He falls.

Some other occasion would suit the utterance better. But S. Paul produces the same incongruity by mixture, "As it is written, Behold I lay in Sion—a stone of stumbling and a rock of offence—and he that believeth thereon shall not be put to shame," Rom. ix. 33.

xx. 18 "Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμῆσιν αὐτόν."

(From the *DISCOURSE ON THE FALL OF THE TEMPLE*, §§ 121—126.)**121. "FEARFUL SIGHTS AND SIGNS FROM
HEAVEN."**

v. 12 may be an editorial connecting link, for it contains no new thought, but the preceding words have no exact parallel. S. Matthew's "Sign of the Son of Man in the sky" is more definite.

xxi. (11) "Φόβηθρά¹ τε καὶ ἀπ' οὐρανοῦ¹² σημεῖα μεγάλα ἔσται³. 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἑφ' ὑμᾶς⁴ τὰς χεῖρας αὐτῶν καὶ διώξουσιν."

1 (S Φόβηθρά) 2 (D ll ss ἀπ' οὐρανοῦ καὶ) 3 (ll + et tempestates, l + et hiemes, s^c + and great storms or winters)
4 (S † ἐπ' αὐτοὺς)

**122. "I WILL GIVE YOU A MOUTH AND
WISDOM."**

This is only a doublet (I. § 44 d), though somewhat differently worded. ἀπολογεῖσθαι, ἀπολογία and ἀντικείμεναι are not used by the other evangelists. For "ἔτε ἐν ταῖς καρδίαις," cf. Luke i. 66 ἔθεντο... ἐν τῇ καρδίᾳ αὐτῶν, ix. 44 "θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν," Acts v. 4 "ἔθεν ἐν τῇ καρδίᾳ σου." Lastly προμελετᾶν and δώσω στόμα are unique in N.T., but the latter is found in Ezek. xxix. 21.

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xxi. 14 "Θέτε οὖν¹ ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν² ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι³ ἥ³ ἀντειπεῖν⁴ ἅπαντες⁵ οἱ ἀντικείμενοι ὑμῖν."

1 (S omits; ss "And") 2 (D † -τῶντες) 3 (l omits)
4 (D^s ll ss omit) 5 (ll omit) & D πάντες

**123. "A HAIR OF YOUR HEAD SHALL NOT
PERISH."**

This utterance is strangely placed immediately after the saying "they will put some of you to death," for it does not easily admit of transcendental interpretation. For the promise cf. Luke x. 19 "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ," John x. 28 "κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου," Acts xxvii. 34 "οὐδεὶς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολεῖται." Matt. x. 30 "οὐ μὴ ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημένοι εἰσιν."

xxi. 18 "Καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληται¹."

1 (s^c omits)**124. "JERUSALEM WILL BE TRODDEN DOWN
BY THE GENTILES."**

The basis is Marcan and the bracketed words are found in S. Mark, but there is much new matter.
Doublet:

Luke xvii. 31, "ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτὰ, καὶ ὁ ἐν ἀργῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω."

Cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Cf. Luke xxii. 37, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό καὶ μετὰ ἀνόμων ἐλογίσθην· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiii. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφῆταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή," &c.

Cf. 1 Thess. v. 3, ὅταν λέγωσιν "Εἰρήνη καὶ ἀσφάλεια," τότε αἰφνιδίως αὐτοῖς ἐπίσταται ὀλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃ.

For the divine wrath, cf. Romans i. 18, ii. 5, 8, iii. 5, &c. For wrath against the Jews, cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

The slaughter of some Jews on the capture of their city and captivity of others are foretold here only. Heb. xi. 34, ἐφυγον στόματα μαχαίρης. στόμα μαχαίρας, ῥομφαίας, ξίφους are frequent in LXX.

Cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἄγνωσιν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ.

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xxi. 20 “[Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδῳ Ἱερουσαλήμ,] τότε γνώτε¹ ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 [τότε οἱ ἐν τῇ Ἱουδαίᾳ φευγέτωσαν² εἰς τὰ ὄρη,] καὶ οἱ ἑν μέσῳ³ αὐτῆς⁴ ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως αὐταῖς εἰσιν⁵ τοῦ πλησθῆναι⁶ πάντα τὰ γεγραμμένα. 23 [οὐαὶ⁷ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις⁸ ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ⁹ ἀνάγκη μεγάλη] ἑπὶ τῆς γῆς¹⁰ καὶ ὁργῇ¹¹ τῷ λαῷ τοῦτῳ, 24 καὶ πεσοῦνται¹² στόματι μαχαίρης¹³ καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα¹⁴, καὶ Ἱεροσολαὴμ ἔσται πατογμένη ὑπὸ ἐθνῶν¹⁵, ἄχρι¹⁶ οὗ πληρωθῶσιν (καὶ ἔσονται)¹⁷ καὶροὶ ἐθνῶν¹⁸. 25 [καὶ ἔσονται¹⁹ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς,] καὶ ἐπὶ τῆς γῆς συνοχῇ²⁰ ἐθνῶν²¹ ἐν ἀπορίᾳ²² ἡχοῦ²³ θαλάσσης καὶ²⁴ κάλυγος, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων²⁵ τῇ οἰκουμένῃ, [αἱ γὰρ ἀγνάμεις τῶν οὐρανῶν²⁶ καλεσθήσονται²⁷].

1 (D ll γνώσεσθε) 2 (l + a facie eius) 3 (C ἐμέσφω)
4 (D + μὴ) 5 (N omits) 6 (C πληρωθῆναι) 7 (NC lss + δὲ) 8 (D^s * θηλαζόμεναις) 9 (N + ἐν ἐκείναις ταῖς ἡμέραις)
10 (s^a omits) 11 (s^c + mighty) 12 (D ll + ἐν) 13 (NC -as, D ῥομφαίας) 14 (s^a to every place) 15 (ss + πάντων)
16 (CD ἄχρης) 17 NCD ss omit 18 (D † omits) 19 (C ἔσται) 20 (ss? + καὶ) 21 (ND + καὶ) 22 (D ss? ἀπορία)
23 (D ἡχώσης) 24 (l omits) 25 (N † ἐπαρχ.) 26 (D † ἡ ἐν τῷ οὐρανῷ)

125. “YOUR REDEMPTION DRAWETH NIGH.”

In SS. Mark and Matthew the day of the Lord is a terrible day, with woes and anxiety and distress: here only is it a day of triumph to believers. For the word ἀπολύτρωσις cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ὑμῶν, Eph. iv. 30, εἰς ἡμέραν ἀπολυτρώσεως.

xxi. 28 “Ἀρχομένων¹ δὲ τούτων γίνεσθαι ἀνακύψατε² καὶ ἐπάρατε³ τὰς κεφαλὰς ὑμῶν⁴, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.”

1 (D^s † Ἐρχ.) 2 (ll respirabis, l omits) 3 (ll levabitis) 4 (D omits)

126. “BEWARE OF DRUNKENNESS AND THE CARES OF LIFE.”

ἀγρυπνεῖτε is Marcan, but the rest is new. κρεπάλη is not found elsewhere. ἐφίστημι is used 18 times by S. Luke, three by S. Paul. 1 Thess. v. 3, ὅταν λέγωσιν “Εἰρήνη καὶ ἀσφάλεια,”

^a LXX. Hosea ix. 7, ἦκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἦκασιν αἱ ἡμέραι τῆς ἀνταποδοσεὺς σου.
^b LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλήμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν.
^c LXX. Ps. lxxv. 8, ὁ συνταράσσων τὸ ὕδωρ τῆς θαλάσσης, ἦχους κυμάτων αὐτῆς.
^d LXX. Is. xxxiv. 4, καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγθήσεται ὡς βιβλὸν ὁ οὐρανός, καὶ πάντα τὰ ἄστροα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου.
^e LXX. Is. xxiv. 17, φόβος καὶ βόθρυς καὶ παγὶς ἐφ’ ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.

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τότε ἀλφειδὸς αὐτοῖς ἐπίσταται ὀλεθρὸς ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ. 2 Pet. iii. 10.

παγὶς is used four times by S. Paul.

For prayer cf. Eph. vi. 18, for keeping awake 1 Thess. v. 2—6, Rev. iii. 3, xvi. 15.

xxi. 34 “Προσέχετε δὲ¹ ἑαυτοῖς² μή ποτε βαρηθῶσιν³ αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ’ ὑμᾶς ἐφνίδιος⁴ ἡ⁵ ἡμέρα ἐκείνη 35 ὥς παγίς· ἐπεισελεύσεται⁶ γὰρ⁷ ἐπὶ πάντας⁸ τοὺς καθήμενους ἐπὶ πρόσωπον πάσης⁹ τῆς γῆς¹⁰. 36 [ἀγρυπνεῖτε δὲ¹⁰] ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε¹¹ ἐκφυγεῖν ταῦτα¹² πάντα¹³ τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι¹⁴ ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.”

1 (ND lss omit) 2 (C αὐτοῖς) 3 (D βαρυνθῶσιν)
4 (D^s * ἐνφνίδιος) 5 (D † omits) 6 (C ll ἐπελ.) 7 (l omits)
8 (C ll ss ὡς παγὶς γὰρ ἐπ.) 9 (D s^a omits) 10 (C ll ss οὖν)
11 (CD ll ss καταξιώθητε) 12 (N omits) 13 (ss omit)
14 (D ll στήσεσθε)

127. “WITH DESIRE HAVE I DESIRED TO EAT THIS PASSOVER.”

This verse may be editorial, for it exactly corresponds to the Marcan utterance respecting the cup “λέγω γὰρ ὑμῖν, οὐ μὴ πῶ ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ,” Luke xxii. 18 = Mark xiv. 25 = Matt. xxvi. 29, and S. Luke is fond of Semitic parallels (IV. § 89). If we are right in holding that the Last Supper was no Paschal feast τοῦτο τὸ πάσχα must be changed to τοῦτον τὸν ἄρτον and will apply to the Eucharist. But as the early Christians were taught to regard Christ as their “Passover sacrificed for them,” it was natural for them to write thus.

xxii. 14 [Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ¹ ἀπόστολοι σὺν αὐτῷ.] 15 καὶ εἶπεν πρὸς αὐτούς “Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι² οὐ μὴ φάγω³ αὐτὸ⁴ ἕως ὅτου πληρωθῇ⁵ ἐν τῇ βασιλείᾳ⁶ τοῦ θεοῦ.”

1 (C ll + δώδεκα) 2 (C? D omit, D ll + οὐκέτι) 3 (D μὴ φάγομαι)
4 (D ἀπ’ αὐτοῦ, l ex hoc) 5 (D καὶ οὐκ ἐβρωθῇ, l adimplear) 6 (s^a ἡ βασιλεία)

128. THREE CONFLATE LOGIA.

128. A. *The Dispute for Precedence.*

This passage forms a remarkable conflation. v. 24 is a doublet of Luke ix. 46 ||. The next two verses belong to the deutero-Mark (x. 42 ff.) and are not more misplaced by S. Luke than usual. The first half of v. 27 is probably editorial, the rest is Marcan. The concluding words are found in Matt. xix. 28 in a different context. We cannot think that S. Luke’s arrangement of this weighty saying is the true one.

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For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, “ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ,” xiv. 15, “μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”

xxii. 24 Ἐγένετο δὲ καὶ¹ φιλονεικία ἐν αὐτοῖς², τὸ τίς αὐτῶν³ ῥοδοῖ⁴ εἶναι⁵ μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς “Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἑξουσιάζοντες αὐτῶν⁶ εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος⁷, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν⁸. 27 τίς γὰρ⁹ μείζων¹⁰, ὁ ἀνακείμενος ἢ ὁ διακονῶν¹¹; οὐχὶ ὁ ἀνακείμενος¹²; ἔγωγ δέ¹³ ἐν μέσῳ ὑμῶν εἰμὶ¹⁴ ὡς ὁ διακονῶν. 28 Ὑμεῖς δὲ ἐστε¹⁵ οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29 καὶ γὰρ διατίθεται ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου¹⁶ βασιλείαν, 30 ἵνα ἔσθῃτε¹⁷ καὶ πίνῃτε¹⁸ ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου¹⁹, καὶ καθήσθε²⁰ ἐπὶ τῶν θρόνων²¹ τὰς²² δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.

1 (N ll ss omit) 2 (N eis ἐαντούς) 3 (D l omit) 4 (D 3 ll ἀν εἶν) 5 (N † ἄρχοντες τῶν ἐξουσιάζουσιν αὐτῶν καὶ, ss + and who do well) 6 (D^s ll μικρότερος, l minus) 7 (D ll διάκονος, s^c + and not as one that sits at meat) 8 (N + ὁ) 9 (D μᾶλλον ἢ, F ll + ἐστίν) 10 (D s^c omits, ll in gentibus quidem qui recumbit, in vobis autem non sic sed qui ministrat) 11 (D^s ἐγὼ γὰρ, s^c omits γὰρ, s^c Am I not &c.) 12 (D l Origen ἡλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ’ ὡς ὁ διακονῶν) 13 (D † καὶ ὑμεῖς ἠδξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν) 14 (D l omit) 15 (N - λητε) 16 (ss + with me) 17 (D 2 ll s^c omit) 18 N ll καθήσθεσθε (D^s κατέβησθε) 19 (D ll ss + δώδεκα) 20 (D θρόνους) 21 (D omits)

128. B. “I have prayed for thee.”

Instead of the unique metaphor in 31, S. Mark gives the commonplace πάντες σκανδαλισθήσεσθε. The thought in 32 is unparalleled. The rest of the passage differs a good deal in wording from the Marcan record. σινιάζω is not found elsewhere but στηρίζω is used four times by S. Luke.

S. John xiii. 36, [Λέγει αὐτῷ Σίμων Πέτρος “Κύριε, ποῦ ὑπάγεις;” ἀπεκρίθη Ἰησοῦς “Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.”]

xxii. 31 “Ὁ Σίμων Σίμων², ἰδοὺ³ ὁ Σατανᾶς ἐξήγησάτο ὑμᾶς τοῦ σινιάσαι⁴ ὡς τὸν σῖτον. 32 ἐγὼ δὲ ἐδειήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σύ ποτε⁵ ἐπιστρέψας⁶ στηρίσω⁷ τοὺς ἀδελφούς σου⁸. 33 ὁ δὲ εἶπεν αὐτῷ “Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.” 34 ὁ δὲ εἶπεν “Λέγω σοι, Πέτρε⁹, σὺ¹⁰ φωνήσεις σήμερον ἀλέκτωρ¹¹ ὥς¹² τρίς με ἀπαρνήσῃ¹³ εἰδέναι¹⁴.”

1 (ND ll s^c + Εἶπεν δὲ ὁ κύριος l s^c + Simoni ll + Petro) 2 (N l s^c omit) 3 (l Ille autem dixit Petro quoniam) 4 (N ἔνω-corrected to σιν-) 5 (D l σὺ δέ) 6 (D ll ἐπιστρέψον καὶ) 7 (D στηρίξον) 8 (ll + ei rogare ne intretis in temptationem) 9 (s^c omits) 10 (D + μὴ) 11 (s^c + twice) 12 (D + δτου) 13 (ll omit, D + με)

^a LXX. Is. liii. 12, καὶ ἐν [τοῖς] ἀνόμοις ἐλογίσθη.

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128. C. “Let him that hath no Money sell his Cloak and buy a Sword.”

The meaning of this very difficult utterance is fully discussed in ‘N.T. Problems,’ pp. 104—114.

The archaic ἄτερ occurs elsewhere in N.T. only in Luke xxii. 6, ἄτερ ὄχλου.

In Luke x. 4 the Seventy were charged “not to take purse, wallet, or shoes.” In ix. 3 the Twelve were told “to take nothing for their journey, neither staff nor wallet nor bread nor money nor two tunics to wear.” Yet here what was said to the Seventy is transferred to the Twelve, a good example of S. Luke’s neglect of accuracy in details.

ὁ μὴ ἔχων = ‘the poor man’ as in Luke viii. 18 ||.

xxii. 35 Καὶ εἶπεν αὐτοῖς “Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας¹ καὶ ὑποδημάτων, μὴ τινος² ὑστερήσατε;” οἱ δὲ εἶπαν “Οὐθένός³.” 36 Ἐἶπεν δέ⁴ αὐτοῖς⁵ “Ἀλλὰ⁶ νῦν ὁ ἔχων βαλλάντιον ἀράτω⁷, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων⁸ πωλησάτω⁹ τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω¹⁰ μάχαιραν. 37 λέγω γὰρ ὑμῖν¹¹ ὅτι¹² τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό¹³ καὶ μετὰ¹⁴ ἀνόμων ἐλογίσθη^a. καὶ γὰρ¹⁵ τὸ¹⁶ περὶ ἐμοῦ τέλος ἔχει.” 38 οἱ δὲ εἶπαν “Κύριε¹⁷, ἰδοὺ μάχαιραι ὠδε¹⁸ δύο.” ὁ δὲ εἶπεν αὐτοῖς “Ἰκανόν ἐστιν¹⁹.”

1 (N † πήρας) 2 (N † τι) 3 (ND Οὐθένός) 4 (ND l ὁ δὲ ε., A ll εἶπεν οὖν) 5 (D ll omit, l iterum) 6 (ss omit) 7 (D ἀρεῖ) 8 (s^c + μάχαιραν) 9 (D † πωλήσαι) 10 (D ἀγοράσει) 11 (D l omit) 12 (F ll s^c + ἔτι) 13 (A ll ὅτι) 14 (D + τῶν) 15 (D ll ss omit, l nunc) 16 (A ll τὰ) 17 (s^c And they say to Jesus, “Lo”) 18 (l omits) 19 (D ll Ἀρκεῖ, s^c + Arise, let us go)

129. TWO CONFLATE LOGIA.

129. A. “Betrayest thou the Son of Man with a Kiss?”

S. Mark attributes no speech to our Lord at this moment. S. Matthew gives “Comrade (do) that for which thou art here.” There were many persons present and the hour was one of intense interest.

xxii. 48 Ἰησοῦς δέ¹ εἶπεν αὐτῷ² “Ἰούδα³, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;”

1 (D Ὁ δὲ Ἰ.) 2 (2 ll omit) 3 (N omits) 4 (D τῷ Ἰούδᾳ)

129. B. “Shall we smite with the Sword?”

xxii. 49 Ἰδόντες δέ¹ οἱ περὶ αὐτὸν² τὸ ἐσόμενον³ εἶπαν⁴ “Κύριε⁵, εἰ πατάξομεν ἐν μαχαίρῃ;”

1 (s^c His disciples) 2 (D τὸ γενόμενον, l quod fiebat, ll omit) 3 (A ll + αὐτῷ) 4 (D τῷ Κυρίῳ)

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130. "THIS IS YOUR HOUR."

John ii. 4 "ἡ ὥρα μου," vii. 30, viii. 20, xiii. 1 ἡ ὥρα αὐτοῦ, xvi. 21 "ἡ ὥρα αὐτῆς."

ἐξουσία usually means lawful authority, but it is used of tyranny here and Acts xxvi. 18, Eph. ii. 2, vi. 12 πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου.

xxii. (53) "Ἀλλ' αὐτῇ ἐστὶν ὑμῶν¹ ἡ ὥρα καὶ ἡ² ἐξουσία τοῦ σκότους³."

1 (N omits) 2 (D omits) 3 (D ‡ τὸ σκότος)

131. "IF I SPEAK, YOU WILL NOT BELIEVE ME."

xxii. (67) "Ἐὰν ὑμῖν¹ εἴπω οὐ μὴ πιστεύσητε². 68 Ἐὰν δὲ³ ἐρωτήσω οὐ μὴ ἀποκριθῇτε⁴."

1 (N omits) 2 (s^a + μοι) 3 (D ll omit, A l + καὶ)
 4 (l omits, D ll ss + μοι ἡ ἀπολύσητε ± me)

132. "WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES."

κότεσθαι is found in Matt. xi. 17, xxiv. 30, Luke viii. 52. θρηνεῖν is joined with it in the first of these passages, but used without it in S. Luke's parallel (vii. 32).

The sentiment "Blessed are the barren" is unique.

The metaphor of green sap-filled wood to represent the righteous and dry sapless wood to represent the wicked is taken from Ezekiel xx. 47.

For the Homeric subjunctive γένηται cf. Luke xi. 5, "Τὸς ἐξ ὑμῶν ἔξει φίλον...καὶ εἴπη αὐτῷ;"

xxiii. 27 Ἐκλούθει δὲ αὐτῷ πολὺ¹ πλῆθος τοῦ λαοῦ καὶ γυναικῶν² αἱ³ ἐκόπτοντο καὶ ἐθρήνον αὐτόν⁴. 28 στραφεῖς δὲ πρὸς αὐτὰς⁵ Ἰησοῦς εἶπεν "Θυγατέρες Ἱερουσαλήμ⁶, μὴ κλαίετε ἔπ⁷ ἔμ⁸. πλὴν⁹ ἐφ⁷ ἑαυτὰς κλαίετε καὶ ἐπὶ⁷ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ¹⁰ ἔρχονται¹¹ ἡμέραι ἐν αἷς ἐροῦσιν 'Μακάριοι αἱ¹² στεῖραι καὶ αἱ¹³ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ¹⁴ οἱ οὐκ ἔθρεψαν¹⁵. 30 τότε ἄρξονται¹⁶ λέγειν τοῖς ὄρεσιν 'Πέσατε ἐφ' ἡμᾶς,' καὶ τοῖς βουνοῖς 'Καλύψατε ἡμᾶς.'^a 31 ὅτι εἰ ἐν¹⁷ ὑγρῷ εὐλῶ ταῦτα¹⁸ ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται¹⁹;"

1 (D ll τὸ) 2 (D ll ss γυναῖκες) 3 (l et, N ‡ omits)
 4 (ll omit) 5 (CD + ὁ) 6 (D^s ‡ Ἱερουερουσαλήμ, l + tacete)
 7 (D ll omit) 8 (D + μηδὲ πενθεῖτε) 9 (D ll ἀλλ')
 10 (D ll ss omit) 11 (D ll ss ἐλεύσονται) 12 (N omits)
 13 (D omits) 14 (D μαστοὶ, C μαστοὶ) 15 (D ἐξ-) 16 (ss ye will begin)
 17 ND + τῷ 18 (C τοῦτο) 19 (D ll γενή-
 σεται)

133. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

S. Stephen's dying words "Lord Jesus, receive my spirit" seem to be modelled on this passage, but according to S. John

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our Lord's last cry was "It is finished." Probably S. John's memory was at fault, this cry being really the last.

xxiii. 46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεται¹ τὸ πνεῦμά μου²." τοῦτο³ δὲ εἰπὼν³ ἐξέπνευσεν.

1 (D παρατίθημι) 2 (A 2 ll ταῦτα) 3 (l et, ss omit)

134. TWO CONFLATE LOGIA.

134. A. "Behold, My Hands and My Feet."

S. John xx. 19—23 gives an account of this appearance which has some things in common with S. Luke. Jesus said "Peace be unto you" and "shewed them His hands and His feet." Instead of the vague promise "I will send the promise of the Father upon you," S. John writes "Receive the gift of the Holy Spirit. If you shall remit the sins of any, those sins have been remitted to them; if you shall retain the sins of any, they have been retained."

xxiv. 36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτοῖς¹ ἔστη² ἐν μέσῳ αὐτῶν³. 37 ἵπτοθέντες δὲ⁴ καὶ ἔμβροβοι γενόμενοι ἐδόκουν πνεῦμα⁵ θεωρεῖν. 38 καὶ⁶ εἶπεν αὐτοῖς "Τί τεταραγμένοι ἐστέ, καὶ διὰ⁷ τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ⁸ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου⁹ ὅτι ἐγὼ εἰμι αὐτός¹⁰. ψηλαφήσατέ με¹¹ καὶ ἴδετε, ὅτι¹² πνεῦμα¹³ σάρκα¹⁴ καὶ ὁστέα¹⁵ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε¹⁶ ἔχοντα."¹⁷

1 (H l + ὁ κύριος, A l + ὁ Ἰησοῦς, l Iesus, ss omit) 2 (D ἐστάθη, ss was found standing) 3 B & G ll ss + καὶ λέγει αὐτοῖς "Εἰρήνῃ ὑμῖν" (G ll + ἐγὼ εἰμι, μὴ φοβεῖσθε) 4 B θρο-
 θέντες δὲ (D αὐτοὶ δὲ πτοηθ-, N φοβηθέντες δὲ) 5 (D φάντασμα, Gosp. Hebr. incorporale daemonium) 6 (D 2 ll ὁ δὲ) 7 (D ἴνα, B omits) 8 (N l ss + ταῖς καρδίαις) 9 (ll omit) 10 (l . Αὐτοὶ) 11 (D ll ss omit) 12 (D^s . Τὸ) 13 (B + καὶ)
 14 (ND σάρκας) 15 (D ὁστέα) 16 (D βλέπετε) 17 B &
 3 ll + 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

134. B. Eating before them.

S. Luke is the only writer who distinctly states that our Lord ate food after His resurrection. He refers to the subject again in Acts x. 41, "οἵτινες συνεφάγονεν καὶ συνεπίμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν."

xxiv. 41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς¹ "Ἐχετέ τι βρώσιμον ἐνθάδε²;" 42 "οἱ δὲ³ ἐπέδωκαν αὐτῷ ἰχθύος ὀπποῦ μέρος⁴. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν⁵.

1 (D ll omit, s^a + again) 2 (N ὧδε) 3 (D l καὶ)
 4 (E ll s^a + καὶ ἀπὸ μελισσίου κηρύου) 5 (l s^a + and He took that which was over and gave to them)

^a LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

^b LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Cf. Acts vii. 59, "Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου."

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xxiv. 44 Εἶπεν δὲ ᾠρὸς αὐτοῖς⁷¹ “Οὗτοι οἱ λόγοι μου⁹ οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν⁷³ σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι⁴ πάντα⁵ τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως⁶ καὶ⁷ τοῖς⁸ προφῆταις καὶ⁹ Ψαλμοῖς περὶ ἐμοῦ.” 45 τότε διήνοιξεν¹⁰ αὐτῶν τὸν νοῦν τοῦ συνιέναι¹¹ τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι “Οὕτως γέγραπται¹² παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἔκ νεκρῶν¹³ τῇ τρίτῃ ἡμέρᾳ¹⁴, 47 καὶ

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἤμην) 4 (D πληρωθῆναι) 5 (B ἅπαντα) 6 (N Μωσέως) 7 (N ἐν, 1 + in) 8 (D omits) 9 (1 + in) 10 (N * διήνοιξεν) 11 (B συνιέναι) 12 (S^a ἔδει, A 2 ll + καὶ οὕτως ἔδει) 13 (ll omit)

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κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ¹⁴ μετάνοιαν εἰς¹⁵ ἅφεςιν ἁμαρτιῶν εἰς¹⁶ πάντα τὰ ἔθνη, ἀρξάμενοι¹⁷ ἀπὸ Ἱερουσαλήμ· 48 ὑμεῖς¹⁸ μάρτυρες τούτων. 49 καὶ ἰδοὺ¹⁹ ἐγὼ ἐξαποστέλλω²⁰ τὴν ἐπαγγελίαν ἡ τοῦ πατρὸς²¹ μου²² ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει²³ ἕως οὗ²⁴ ἐνδύσηθε ἐξ ὑψους δύναμιν.”

14 (S^a μου) 15 CD ll καὶ 16 (D^s ὡς ἐπὶ, 1 super) 17 (D? ll -μένων, A ll -μενον) 18 (D? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, NC ll ὑμεῖς ἐστὲ) 19 (ND? ll S^a omit) 20 (NC D? ἀποστέλλω, 2 ll mittam) 21 (D l omit) 22 (l omits) 23 (A 2 ll + Ἱερουσαλήμ) 24 (D δτου)

(4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

135. “IT IS HAPPY TO BE A GIVER RATHER THAN A RECEIVER.”

This is the only saying attributed to our Lord in the N.T. which is not found in the Gospels. I know no argument in favour of the existence of oral teaching stronger than this. If

that teaching had not been complete, the epistles must have been full of our Lord’s sayings.

xx. (35) “Μακάριόν¹ ἐστὶν μᾶλλον διδόναι ἢ λαμβάνειν.”

1 (D^s Μακάριος)

(b) FROM EXTRA-CANONICAL SOURCES.

(From the Clementine Homilies.)

136. “SHOW YOURSELVES APPROVED MONEY-CHANGERS.”

Εὐλόγως ὁ διδάσκαλος ἤμῶν ἔλεγεν
“Γίνεσθε τραπέζιται δόκιμοι.”

Clem. Hom. II. 51 &c.

(From the Oxyrhynchus Fragment of Sayings of Jesus,
§§ 137—140.)

137. “ALL DRUNKEN, NONE ATHIRST.”

Λέγει Ἰησοῦς
“Ἐσθην ἐν μέσῳ τοῦ κόσμου,
καὶ ἐν σαρκὶ ὥφθην αὐτοῖς
καὶ εὖρον πάντας μεθύοντας
καὶ οὐδένα εὖρον διψῶντα ἐν αὐτοῖς.
καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων
ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν
καὶ [οὐ] βλέ[πουσιν οὐδὲ γινώσκουσιν] τὴν [ἐαυτῶν]
πτωχείαν.”
Frag. iii.

138. “LIFT THE STONE AND YOU WILL FIND ME.”

Λέγει Ἰησοῦς
“Ὁπου ἂν ὦσιν [δύο
οὐκ] ἐ[ἰσὶ]ν ἄθειοι,
καὶ [δύο] που ἐ[ἰς] ἐστὶν μόνος
[λέ]γω ‘Ἐγὼ εἶμι μετ’ αὐτ[οῦ].’
Ἐγειρον τὸν λίθον, καὶ ἐκεί ἐυρήσεις με,
σχίσον τὸ ξύλον, καὶ γὰρ ἐκεῖ εἰμί.”

Frag. iv.

139. “A PHYSICIAN DOES NOT HEAL THOSE WHO KNOW HIM.”

Λέγει Ἰησοῦς
“Οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ,
οὐδὲ ἱατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.”
Frag. v.

140. “YOU HEAR IN ONE EAR.”

Λέγει Ἰησοῦς
“Ἀκούεις εἰς τὸ [ἐν ᾧ] ἰόν σου,
τὸ [δὲ] ἔτερον συνέκλεισας.”
Frag. vii.

FIFTH DIVISION

A GROUP OF SIXTEEN HISTORICAL NARRATIVES PECULIAR TO S. LUKE.

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1. PROMISE OF THE BAPTIST'S BIRTH.

1. A. *Zachariah's vision.*

The unusually Semitic style of these first two chapters of S. Luke, in striking contrast to the classical style of the Preface, may be due to direct translation from an Aramaic or New Hebrew document. If so, the translator was very familiar with the LXX. Much however is to be said for the contention of the Dean of Westminster that they were originally put into literary form by one who designedly imitated the style and diction of the LXX. But those who believe that the narrative rests upon the testimony of the Virgin Mary or of one of her personal friends, must maintain that the story was originally told in Aramaic.

S. Luke says that Zachariah saw the vision in the temple in the days of Herod the Great. He does not say (as S. Matthew does, ii. 1) that our Lord was born during the life of Herod. There is reason to think that he thought otherwise (see § 5).

v. 5. The dative *ὀνόματι* is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel, and 22 times in Acts; not elsewhere in N.T.

v. 6. It is startling to find a disciple of S. Paul, who taught *οὐκ ἔστιν δίκαιος οὐδὲ εἰς* (Rom. iii. 10), writing "they were both righteous before God," i.e. so righteous that God Himself could see no fault in them.

i. 5 [Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῳδοῦ βασιλέως τῆς Ἰουδαίας] ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά^a, καὶ γυνὴ αὐτῷ¹ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλεισάβετ². ὁ ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον³ τοῦ θεοῦ⁴, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμειπτοί⁵. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν (ἡ)⁶ Ἐλεισάβετ⁷ στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντί⁸ τοῦ θεοῦ⁹ κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ¹⁰ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου¹¹, καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξω τῇ ὥρᾳ τοῦ θυμιάματος¹². 11 ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

1 (CD+ τοῦ) 2 (A 3 ll ἡ γυνὴ αὐτοῦ) 3 (D ll -βεθ, 1 -bel) 4 (D ll ἐνώπιον) 5 (l domini, 2 ll dominum deum) 6 (D * ἀμειπτοί) 7 B omits 8 (ll -beth, 1 -bel) 9 (NC ἐναντίον, K l ἐνώπιον) 10 (C τὸ) 11 (CD⁸ θεοῦ)

^a LXX. 1 Chron. xxiv. 2, καὶ ἱεράτευσεν Ἐλεαζάρ καὶ Ἰθαμάρ... 3 καὶ διεῖλεν αὐτοὺς Δαυεὶδ... 7 καὶ ἐξῆλθεν ὁ κλῆρος ὁ πρῶτος τῷ Ἰαρεὶμ... 10 τῷ Ἀβιά ὁ ὀγδοός.

^b LXX. Ex. vi. 23, ἔλαβεν δὲ Ἀαρὼν τὴν Ἐλεισάβετ... αὐτῷ γυναῖκα.

^c LXX. Ex. xxx. 1, καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων· 2 καὶ ποιήσεις αὐτὸ πήχεος τὸ μήκος καὶ πῆχους τὸ εὖρος· τετράγωνον ἔσται, καὶ δύο πήχεων τὸ ὕψος· ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ. 3 καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ... 6 καὶ θύσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυρίων, ἐν οἷς γνωσθήσονται σοὶ ἐκείθεν. 7 καὶ θύσει ἐπ' αὐτοῦ Ἀαρὼν θυμίαμα σύνθετον λεπτὸν τὸ πρῶν πρῶν· ὅταν ἐπισκευάσῃ τοὺς λύχνους, θυμιάσει ἐπ' αὐτοῦ. 8 καὶ ὅταν ἐξάπτῃ Ἀαρὼν τοὺς λύχνους, ὅψε θυμιάσεις ἐπ' αὐτοῦ, θυμίαμα ἐνδελεχισμού διὰ παντὸς ἐναντι Κυρίου εἰς γενεὰς αὐτῶν.

^d LXX. Numb. vi. 2, ἀνὴρ ἡ γυνὴ ὅς ἐάν μεγάλως εὐξῇται εὐχὴν ἀφαιρῆσθαι διὰ παντὸς ἐναντι Κυρίου εἰς γενεὰς αὐτῶν, ἀγισθῇσεται ἀπὸ οἴνου, καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σίκερα οὐ πίνεται. 1 Sam. i. 11, καὶ οἶνον καὶ μέθυσμα οὐ πίνεται, Judg. xiii. 4, καὶ νῦν φύλαξαι δὴ καὶ μὴ πῆγς οἶνον καὶ μέθυσμα.

^e LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἡλίαν τὸν Θεοσβίτην πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, ὅς ὁ ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

^f LXX. Dan. viii. 15, καὶ ἐγένετο ἐν τῷ θεωρεῖν με, ἐγὼ Δανιὴλ τὸ δράμα ἐξήτουν διανοηθῆναι· καὶ ἰδοὺ ἔστη κατεναντίον μου ὡς δράσις ἀνθρώπου. 16 καὶ ἤκουσα φωνὴν ἀνθρώπου ἀνὰ μέσον τοῦ Οἴλου, καὶ ἐκάλεσε καὶ εἶπεν "Γαβριήλ, συνέτισον ἐκείνον τὴν δράσις." καὶ ἀναβοήσας εἶπεν ὁ ἀνθρώπος "Ἐπὶ τὸ πρῶταγμα ἐκεῖνο ἡ δράσις."

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12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

1. B. *Conversation with the Archangel.*

v. 13. *δέσις* occurs in Luke ii. 37, v. 33 and 15 times in the Epistles.

v. 15. The phrase *ἐπλήσθη* (or *πλήρης*) *πνεύματος ἁγίου* is peculiar to S. Luke, who uses it 13 times, generally of sudden inspiration which forces a person to speak. The Acts of the Apostles has been well called the Gospel of the Holy Ghost, and S. Luke's Gospel also has been permeated with the teaching about the Holy Ghost, to which SS. Matt. and Mark seldom allude.

v. 17. That John the Baptist was the Elijah of Malachi's prophecy is taught in Mark ix. 13=Matt. xi. 14. Also in Matt. xvii. 12 f. John himself denies it John i. 21.

v. 18. For the thought compare Gen. xviii. 11—15.

v. 19. Gabriel is mentioned Dan. viii. 16, ix. 21.

i. 13 Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος¹ "Μὴ φοβοῦ, Ζαχαρία, διότι² εἰσηκούσθη ἡ δέσις σου, καὶ ἡ γυνὴ σου Ἐλεισάβετ³ γεννήσει⁴ υἱόν σοι⁵, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· 14 καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 ἔσται γὰρ μέγας⁶ ἐνώπιον⁷ Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ⁸, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι⁹ ἐκ κοιλίας¹⁰ μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· 17 καὶ αὐτὸς προελεύσεται⁹ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει· Ἡλεῖα¹⁰, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα¹¹ καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον." 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον¹¹ "Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς." 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ "Ἐγὼ εἰμι Γαβριήλ¹² ὁ παρεστηκὼς¹³ ἐνώπιον τοῦ θεοῦ¹³, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα· 20 καὶ ἰδοὺ ἔστι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι¹⁴ τῆς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται¹⁵ εἰς τὸν καιρὸν αὐτῶν."

1 (ll+domini) 2 (C ὅτι) 3 (D -βεθ, 11 -beth, 1 -bel) 4 (C † γενήσεται) 5 (D⁸ omits) 6 (D⁸ † μέγας) 7 BD+ τοῦ 8 (ll in utero or ventre) 9 BC * προσ- 10 (CD Ἡλίου) 11 (C? αὐτόν) 12 (D παρεστώς) 13 (ll dominum) 14 (D ἀχρις) 15 (D πλησθήσονται)

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1. C. *Elisabeth's conception.*

v. 22. *κωφός* means 'dumb' (Luke xi. 14), 'deaf' (Luke vii. 22). It commonly describes those who are both deaf and dumb. That Zachariah suffered in both ways is implied in vv. 62, 63.

i. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν¹ τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν² τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν³. 22 ἐξελθὼν δὲ οὐκ εἰδύνατο⁴ λαλῆσαι αὐτοῖς, καὶ ἐπὶ ἐγνωσαν ὅτι ὀπτασίαν ἑώρακεν⁵ ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν⁶ κωφός. 23 Καὶ ἐγένετο ὡς ἐπλησθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ⁷, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ⁸ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25 ὅτι “Οὕτως μοι πεποιήκεν⁹ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν¹⁰ ἀφελεῖν¹¹ ὀνειδὸς μου ἐν ἀνθρώποις.”

1 (D προσδεχόμενος) 2 (D ἐπὶ) 3 (3 ll omit) 4 (CD ἡδύνατο) 5 (B ἑώρακεν) 6 (D⁸ ll διέμενεν) 7 (D + τότε) 8 (D -βεθ, ll -beth, 1 -bel) 9 B + ὁ 10 (D *ἐφεῖδεν) 11 (C + τὸ)

2. THE ANNUNCIATION.

Nazareth is mentioned as our Lord's home in Mark i. 9.

Joseph is never mentioned by S. Mark. Of the Virgin Mary S. Mark only records that she came with His brethren to interfere with His work and was renounced (iii. 31—35). It was impossible that Christians should rest satisfied with this, and the additions which are made in the later records indicate the demand for further information. S. John tells how she was present at the first miracle (ii. 1 ff.) and at the foot of the cross (xix. 25—27). S. Matthew narrates her betrothal, reception of the wise men and flight into Egypt. S. Luke adds the Annunciation, the visit to Elizabeth, the Birth at Bethlehem, the Presentation in the Temple, the journey to keep the Passover and the subjection of the Son to the mother.

Matt. i. 18, Μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Matt. i. 21, “τέζεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.”

Matt. i. 23, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέζεται γιόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἰεμμανουήλ· ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

John i. 45, “εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.” 46 ... “ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;”

Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

Acts i. 14, σὺν γυναῖξιν καὶ Μαρίᾳ τῇ μητρὶ (τοῦ) Ἰησοῦ.

The ‘Mother of Jesus’ is frequently mentioned by S. John but never by her name.

* LXX. Is. ix. 7, μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον, ἐπὶ τὸν θρόνον Δαυεὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτὴν καὶ ἀντιλαβεῖσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα. Cf. 2 Sam. vii. 12—16; Dan. ii. 44, vii. 13, 14.

^h LXX. Ex. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.

ⁱ LXX. Gen. xviii. 14, “μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;”

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Heb. vii. 14, πρόδῃλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

Rev. xi. 15, καὶ ἐγένοντο φωναὶ μεγάλαί ἐν τῷ οὐρανῷ, λέγοντες

“Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ τοῦ ἀγίου, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.”

v. 37. Cf. Luke xviii. 27 = Mark x. 27 = Matt. xix. 26, “τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τοῦ θεοῦ ἐστίν.”

i. 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ¹ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ² τοῦ θεοῦ³ εἰς πόλιν τῆς Γαλιλαίας⁴ ἣ ὄνομα Ναζαρέτ⁵ 27 πρὸς παρθένον ἐμνηστευμένην⁶ ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου⁸ Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ εἰσελθὼν⁹ πρὸς αὐτήν¹⁰ εἶπεν “Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ¹¹.” 29 ἡ¹² δὲ¹³ ἐπὶ τῷ λόγῳ¹⁴ διεταράχθη¹⁵ καὶ διελογίζετο¹⁶ ἡ ποταπὸς¹⁷ εἴη ὁ ἀσπασμὸς οὗτος¹⁸. 30 καὶ εἶπεν ὁ ἄγγελος¹⁹ αὐτῇ²⁰ “Μὴ φοβοῦ, Μαρίας²¹, εὖρες γὰρ χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ²³ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει²⁴ ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας²⁵, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.” 34 28 εἶπεν δὲ Μαρίας²⁸ πρὸς τὸν ἄγγελον “Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;” 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ “Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον²⁴ ἄγιον κληθήσεται²⁵, υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἑλισάβετ²⁶ ἡ συγγενὴς²⁶ σου καὶ αὕτη συνείληφεν²⁷ υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· 37 ὅτι οὐκ ἀδυνατήσκει²⁸ παρὰ τοῦ θεοῦ²⁹ πᾶν ῥῆμα³⁰.” 38 εἶπεν δὲ Μαρίας³⁸ “Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου³⁰.” καὶ ἀπῆλθεν³¹ ἀπ’ αὐτῆς ὁ ἄγγελος.

1 (D Ἐν δὲ τῷ ἕκτῳ μηνί, ll Etodem autem tempore) 2 (CD ὑπὸ) 3 (ll domino) 4 (N τῆς Ἰουδαίας, D Γαλιλαίαν) 5 (C ll -εθ) 6 (D omits) 7 (C μεν, D * μεμνημένην) 8 (N C + καὶ πατριᾶς) 9 (NCD ll + ὁ ἄγγελος) 10 (Δ ll + εὐ-ηγγελισατο αὐτήν καὶ) 11 (CD ll + εὐλογημένην σὺ ἐν γυναιξίν) 12 (D * ‡ ἦν) 13 (C ll + ἰδοῦσα, 4 ll + eum, 1 + angelum) 14 (C omits, ll in (ad) introitu (-um) eius) 15 (D ἐταρ.) 16 (D + ἐν αὐτῇ) 17 (D ποταπὸς ἄν) 18 (ll quia (quod) sic benedixisset (-xit) eam, 2 ll + quod sic &c.) 19 (1 + domini) 20 (C 1 πρὸς αὐτήν) 21 (D ll Μαρία) 22 (1 omits vv. 34—37) 23 (CD ll Μαρία) 24 (C ll + ἐκ σοῦ) 25 (D ll -βεθ, 1 -bel) 26 (C -νῆς) 27 (C * -φνεῖα, D -φνεῖα) 28 (B ‡ + ὅτι οὐκ ἀδυνατήσκει) 29 (C παρὰ τῷ θεῷ, ll deo) 30 (2 ll omit) 31 (D ll ἀπέστη)

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3. MARY'S VISIT TO ELIZABETH.

3. A. *The Meeting.*

v. 39. The "hill country" is mentioned 38 times in the LXX., chiefly in Joshua and Judges; for the "hill country of Judah" (v. 65) see Josh. xi. 21, xx. 7, xxi. 11, 2 Chron. xxvii. 4, and Hastings' *Dict. of Bible*, ii. 384.

v. 41^o. On ἐπλήσθη κ.τ.λ. see note on i. 15, p. 292.

v. 45. John xx. 29, "μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες."

i. 39 Ἀναστᾶσα δὲ Μαριάμ¹ [ἐν ταῖς ἡμέραις ταύταις] ἐπορεύθη² εἰς τὴν ὄρευνήν μετὰ σπουδῆς εἰς πόλιν Ἰούδα³,
40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ⁴.
41 καὶ ἔγενετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλειςάβετ⁴, ἐσκίρτησεν⁵ αὐτὴν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς⁶, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἐλειςάβετ,
42 καὶ ἀνεφώνησεν⁷ κραυγῇ⁸ μεγάλη καὶ εἶπεν⁹ "Εὐλογημένη σὺ ἐν γυναιξίν^b, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
43 καὶ πῶθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ¹⁰;"
44 ἰδοὺ γὰρ ὡς ἔγενετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν^a ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
45 καὶ¹¹ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου."

1 (D ll Marla) 2 (Σ ἐπορεύετο) 3 (ll Iudaeae) 4 (D^s -βεδ, ll -beth, l -bel) 5 (Σ + ἐν ἀγαλλιάσει) 6 (D ἐν τῇ κοιλίᾳ τῆς Ἐλειςάβετ τὸ βρέφος αὐτῆς) 7 (ΣC ἀνεβόησεν) 8 (NCD ll s^o φωνῇ) 9 (s^o + το Mary) 10 (CD πρὸς με) 11 (C? omits)

3. B. *The Magnificat.*

v. 46. Herodotus and Thucydides brightened their historic pages by inserting oracles and speeches. S. Luke therefore had good artistic authority for doing the same, but in the three hymns of these two chapters there is a more evident imitation of the hymns of Hannah, Deborah, Moses, &c., in the O.T. All such hymns are represented as spoken spontaneously under inspiration, yet, like the Psalms, they bear internal evidence of careful composition. These three hymns, though pre-christian, are used in the daily services of the Church and prove by their simple and unfeigned piety that

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Pharisaism had by no means destroyed all religious life in the nation. Had it done so, Christ could not have been revealed. Mary's hymn teems with personal feeling, Zachariah's with national aspirations, Symeon's with cosmopolitan hope.

v. 47. The conjecture ἡγαλλιάσατο seems to be unnecessary, for the active occurs in 1 Pet. i. 8, if the reading there be correct.

Gal. iii. 16, τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει "Καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, "Καὶ τῷ σπέρματί σου," ὅς ἐστιν Χριστός.

Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

Gal. iii. 29, εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

i. 46 Καὶ εἶπεν Μαριάμ¹

"Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον^c,

47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου

ἐπὶ² τῷ θεῷ τῷ σωτῆρί μου^c.

48 ὅτι ἐπέβλεψεν³ ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ^d,

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι αἱ γενεαί·

49 ὅτι ἐποίησέν μοι μεγάλα⁴ ὁ δυνατός,

καὶ ἄγιον τὸ ὄνομα⁵ αὐτοῦ^e,

50 καὶ τὸ ἔλεος αὐτοῦ⁶ εἰς γενεὰς⁷ καὶ γενεὰς^{7,8}

τοῖς φοβουμένοις αὐτόν^f.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ^g,

διεσκόρπισεν ὑπερηφάνους^g διανοίᾳ καρδίας αὐτῶν·

52 καθείλεν δυνάστας^h ἀπὸ θρόνων⁹ καὶ ὑψώσεν ταπεινοὺς^{c i},

53 πεινῶντας ἐνέπλησεν ἀγαθῶν¹⁰ c k,

καὶ πλοῦτοῦντας ἐξαπέστειλεν κενοὺς^{c l}.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ^m,

μνησθῆναι ἐλέουςⁿ,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν^o,

τῷ Ἀβραὰμ καὶ τῷ σπέρματι^m αὐτοῦ¹¹ εἰς τὸν αἰῶνα¹¹¹."

56 Ἐμεινεν δὲ Μαριάμ¹² ὅν ἐν αὐτῇ ὡς¹³ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

1 (CD ll Marla, 3 ll Irenaeus Elisabet (-el)) 2 (D ll ἐν)

3 (D + Κύριος) 4 (C μεγαλεῖα, D + ὁ θεός) 5 (Σ † ἔλεος)

6 (s^o omits) 7 (Σ ll singular) 8 (D ll γενεῶν, l omits)

9 (ll sede, s^o + their) 10 (s^o with His goodness) 11 (C ἔως αἰῶνος)

12 (D ll Marla) 13 (C ὡσεὶ, D ll omit)

^a LXX. Gen. xxv. 21, καὶ ἔλαβεν ἐν γαστρὶ Ῥεβέκκα ἡ γυνὴ αὐτοῦ. 22 ἐσκίρτων δὲ τὰ παιδιά ἐν αὐτῇ.

^b LXX. Judg. v. 24, εὐλογηθεὶς ἐν γυναιξίν Ἰαήλ.

^c LXX. 1 Sam. ii. 1, ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ, [ὑψώθη κέρας μου] ἐν θεῷ μου...εὐφράνθη ἐν σωτηρίᾳ σου... 5 πλήρεις ἄρτων ἡλαττώθησαν... 7 Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοὶ καὶ ἀνυψοῖ, 8 ἀνιστῶ ἀπὸ γῆς πένητα...καθίσαι μετὰ δυναστῶν λαῶν.

^d LXX. 1 Sam. i. 11, ἐὰν ἐπιβλέπων ἐπιβλέψῃς τὴν ταπεινῶσιν τῆς δούλης σου.

^e LXX. Ps. cxi. 9, ἅγιον [καὶ φοβερόν] τὸ ὄνομα αὐτοῦ.

^f LXX. Ps. ciii. 17, τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἔως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν.

^g LXX. Ps. lxxix. 11, σὺ ἐταπεινώσας [ὡς τραυματίαν] ὑπερήφανον, καὶ ἐν τῇ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

^h LXX. Job xii. 19, δυνάστας δὲ γῆς κατέστρεψεν.

ⁱ LXX. Job v. 11, τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος.

^j LXX. Ps. cvii. 9, ὅτι ἐχόρτασεν ψυχὴν κενήν, καὶ ψυχὴν πεινώσαν ἐνέπλησεν ἀγαθῶν.

^k LXX. Job xxii. 9, [χῆρας δὲ] ἐξαπέστειλας κενάς.

^l LXX. Is. xli. 8, σὺ δὲ, Ἰσραὴλ, παῖς μου [Ἰακώβ δὲ ἐξελεξάμην], σπέρμα Ἀβραὰμ [δὲ ἡγάπησα]· οὐ ἀντελαβόμεν.

^m LXX. Ps. xcvi. 3, ἐμνήστη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ.

ⁿ LXX. Micah vii. 20, δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραὰμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν.

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4. THE BAPTIST'S BIRTH.

4. A. Naming of the Child.

v. 62. *ἄν* with the optative is found also in vi. 11, ix. 46, xv. 26 and five times in the Acts, but not elsewhere in the N.T.

v. 64. The word *παραχρήμα* occurs 16 times in S. Luke, twice in Matt. xxi. 19 f., not elsewhere in N.T. but occasionally in LXX. S. Mark's favourite *εὐθὺς* is only used once in S. Luke's Gospel and once in the Acts, but *εὐθέως* is found oftener.

v. 65^b. On the "hill country of Judaea" see v. 39 note.

i. 57 Τῇ δὲ Ἐλεισάβετ¹ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ² συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν³ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον^a, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα⁴ ἡ μήτηρ αὐτοῦ εἶπεν "Οὐχί, ἀλλὰ κληθήσεται⁵ Ἰωάννης." 61 καὶ εἶπαν πρὸς αὐτήν ὅτι⁶ "Οὐδεὶς ἔστιν⁷ ἐκ τῆς συγγενείας⁷ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ⁸." 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί⁹ ἂν θέλοι¹⁰ καλεῖσθαι αὐτό¹¹. 63 καὶ αἰτήσας πινακίδιον¹² ἔγραψεν λέγων³ "Ἰωάννης ἔστιν¹³ ὄνομα αὐτοῦ¹⁴." "καὶ ἐθαύμασαν πάντες¹⁵. 64 ἀνεψύχῃ δὲ τὸ στόμα αὐτοῦ¹⁴ παραχρήμα καὶ ἡ γλῶσσα αὐτοῦ^{16,17}, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος¹⁸ τοὺς περιουκούντας αὐτούς¹⁹, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο⁴ πάντα²⁰ τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες⁴ οἱ ἀκούσαντες^{21,22} ἐν τῇ καρδίᾳ²³ αὐτῶν²⁴, λέγοντες "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" καὶ γὰρ χεῖρ Κυρίου ἦν²⁵ μετ' αὐτοῦ.

1 (ll -beth, l -bel) 2 (D omits) 3 (D l omit) 4 (S^a omits) 5 (CD + τὸ ὄνομα αὐτοῦ) 6 (ll omit) 7 (D ll s^a ἐν ἡμερᾷ συγγενέα, l f omits) 8 (D τὸ ὄνομα τοῦτο, S^a + John) 9 (D^s ἡμερᾷ, l quem) 10 (l + vult) 11 (C αὐτόν) 12 (C? D πινακίδα) 13 (C ἔσται, NCD + τὸ) 14 (D ll s^a + καὶ παραχρήμα ἐλύθη (S^a + the string of) ἡ γλῶσσα αὐτοῦ) 15 (Transposed by S^a to end of v. 64) 16 (C omits) 17 (D ll s^a omit) 18 (D 2 ll + μέγας) 19 (D αὐτόν) 20 (N διὰ) 21 (CD^s ἀκούοντες) 22 (l s^a omit) 23 (D l plural) 24 (B ἐαυτῶν) 25 (D 2 ll s^a omit, l est)

^a LXX. Gen. xvii. 10, καὶ αὕτη ἡ διαθήκη ἦν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν, καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σέ εἰς τὰς γενεὰς αὐτῶν περιτμηθήσεται ὑμῶν πᾶν ἀρσενικόν. 11 καὶ περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημεῖφ διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν. 12 καὶ παιδίον ὅκτω ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.

^b LXX. Ps. xli. 14, εὐλογητὸς Κύριος ὁ θεὸς Ἰσραὴλ. lxxii. 18, ἐνὶ 48.

^c LXX. Ps. cxi. 9, λῦτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ.

^d LXX. Ps. cxxii. 17, ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυεὶδ. Ps. xviii. 2, Κύριος... κέρας σωτηρίας.

^e LXX. Ps. cvi. 10, καὶ ἔσωσεν αὐτοὺς ἐκ χειρῶν μισούντων, καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ.

^f LXX. Micah vii. 20, δώσει... ἔλεον τῷ Ἀβραάμ, καθὼτι ὥμοσας τοῖς πατράσιν ἡμῶν. Gen. xxii. 16, 17.

^g LXX. Ps. ev. 8, ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ, ... 9 ἐν διέθετο τῷ Ἀβραάμ, καὶ τοῦ ὅρκου αὐτοῦ [τῷ Ἰσαάκ].

4. B. The Benedictus.

v. 67. On ἐπλήσθη κ.τ.λ. see i. 15^b note.

v. 68^b. Cf. vii. 16, "ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ."

Mark x. 45 (= Matt. xx. 28), "δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν." Luke ii. 38, προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ. xxiv. 21, "ὁ μέλλων λυτρουῖσθαι τὸν Ἰσραὴλ." Tit. ii. 14, ἵνα λυτρώσχηται ἡμᾶς ἀπὸ πάσης ἀνομίας. 1 Pet. i. 18, ἐλγ-τρῶσθε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς.

v. 70. Acts iii. 21, ["ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν] ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν."

v. 76. καὶ σὺ δέ. This combination, which is very common in Xenophon, and occasional in other authors, is found as a variant in ii. 35. δέ has its primitive adverbial meaning, like δῆ.

This prophecy of Malachi (iii. 1) is also applied to the Baptist in Mark i. 2=Matt. xi. 10=Luke vii. 27.

Ἐψιστος as a title of God occurs once in S. Mark v. 7 (= Luke viii. 28), seven times in S. Luke, not elsewhere in N.T. except in a quotation in Heb. vii. 1. Frequent in LXX.

v. 77. That John's baptism was for the forgiveness of sins is taught in Mark i. 4=Luke iii. 3.

v. 78. Cf. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. The word σπλάγχνα is not applied to God in the LXX.

v. 78^b. In what sense S. Luke understood the Ἀνατολή of the LXX. may be doubted; but that he is alluding to the BRANCH group of prophecies, seems hardly doubtful. See footnote b, p. 296.

v. 79. This prophecy (Is. ix. 2) is also quoted in Matt. iv. 16.

v. 79^b. Cf. Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

i. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων¹¹

68 "Εὐλογητὸς Κύριος² ὁ θεὸς τοῦ Ἰσραὴλ^b, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λῆτρωσιν τῷ λαῷ αἰτοῦ^c,

69 καὶ ἤγειρεν κέρας σωτηρίας^d ἡμῖν ἐν οἴκῳ Δαυεὶδ³ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων⁴ ἀπ' αἰῶνος προφητῶν αὐτοῦ^{5,6},

71 σωτηρίαν ἐξ⁷ ἐχθρῶν ἡμῶν καὶ ἔκ χειρὸς¹⁸ πάντων τῶν μισούντων ἡμᾶς^e,

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν^f καὶ⁹ μνησθῆναι διαθήκης^g ἁγίας αἰτοῦ,

73 ὅρκον ὃν ὥμοσεν πρὸς Ἀβραάμ^h τὸν πατέρα ἡμῶν,

1 (D εἶπεν) 2 (ll s^a omit) 3 (C + τοῦ) 4 (l omits, C ll + τῶν) 5 (l omits) 6 (D transposes ἀγ. προφ. αὐτοῦ τῶν ἀπ' αἰ.) 7 (D s^a ἐκ χειρὸς) 8 (D s^a omit) 9 (D omits)

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i. 74 “τοῦ δοῦναι ἡμῖν
ἀφ’όβως ἐκ χειρὸς ἐχθρῶν¹⁰ ῥυσθέντας
λατρεῦν αὐτῷ⁷⁵ ἐν ὁσιότητι καὶ δικαιοσύνῃ
ἐνώπιον αὐτοῦ ἵπασαις ταῖς ἡμέραις¹¹ ἡμῶν.
76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ,
προπορεύσῃ γὰρ¹² ἐνώπιον¹³ Κυρίου ἐτοιμάσαι ὁδοῦς
αὐτοῦ¹⁴, 77 τοῦ δοῦναι γινώσιν σωτηρίας τῷ λαῷ αὐτοῦ
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν¹⁵,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,
ἐν οἷς ἐπισκέπεται¹⁶ ἡμᾶς. Ἀνατολὴ¹⁷ ἐξ ὕψους,
79 ἐπιφάναι¹⁸ τοῖς ἐν σκότει καὶ κκιᾷ θανάτου καθι-
μένοις¹⁹,
τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης²⁰.”
[80 Τὸ δὲ παιδίον ἠΰξε²¹ καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
ἐρήμοις ἕως ἡμέρας ἀναδείξωσ αὐτοῦ πρὸς τὸν Ἰσραήλ.]

10 (D *ἐκθρῶν, C τῶν ἐχ., CD11+ἡμῶν) 11 NCD1
accusative 12 (8° omits) 13 (CD11 πρὸ προσώπου)
14 (C ἡμῶν) 15 (CD11 ἐπεσκέψατο) 16 (D+φῶς)
17 (D ἠΰξανετο)

5. THE BIRTH OF OUR LORD.

vv. 1—3. Quirinius was propraetor of Syria in A.D. 6, which is at least 9 years after the death of Herod the Great, who died B.C. 4. It is however not improbable that he was twice propraetor of Syria, but not before the death of Herod. Either therefore, it would appear, S. Luke placed our Lord's birth after the death of Herod in contradistinction to S. Matthew who clearly places it before the death of Herod, perhaps several years before; or S. Luke has confused the propraetors, putting Quirinius for Varus who was propraetor of Syria 6—8 B.C. or, more probably, for Saturninus, who was propraetor 9—6 B.C.

Professor Ramsay in ‘Was Christ born in Bethlehem?’ has endeavoured to defend S. Luke against Schürer in the statements of this section, but he passes over many difficulties which are still unsolved. An examination of these is given in the Introduction to my edition of S. Luke, page xx. f.

v. 1. ἡ οἰκουμένη (=‘the civilized world’=‘the Roman empire,’) is used once by S. Matthew (xxiv. 14), eight times by S. Luke, not at all by S. Mark, once by S. Paul in a quotation, twice in Hebrews and three times in Rev.

^a LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.
^b Ἀνατολή in LXX. represents “the BRANCH” of prophecy. Zech. iii. 9, ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν. vi. 12, Ἀνατολή δνομα αὐτῷ. Jer. xxiii. 5, ἀναστήσω τῷ Δαυεὶδ Ἀνατολήν δικαίαν. Cf. Ezek. xvi. 7, καθὼς ἡ ἀνατολή τοῦ ἀγροῦ.
^c LXX. Is. ix. 2, ὁ λαὸς ὁ παρευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾶ θανάτου, φῶς λάμψει ἐξ² ὑμῶν.
^d LXX. Is. lix. 8, ὁδὸν εἰρήνης οὐκ οἶδασιν.

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v. 4.

John vii. 41, [“μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης οὗ ἦν Δαυεὶδ ἔρχεται ὁ χριστός;”]

vv. 6, 7.

Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον.

Rom. viii. 3, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.

Phil. ii. 6, ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ⁷ ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος.

1 Tim. i. 15, Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.

1 Tim. iii. 16, *Ὁς ἐφανερώθη ἐν σαρκί.

Heb. ii. 14, ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκὸς, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν.

John i. 14, καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[ii. 1 *Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου¹ ἀπογράφεσθαι ἵπασαν τὴν οἰκουμένην·² ἡ αὐτῇ² ἀπογραφῇ³ πρώτη ἐγένετο⁴ ἡγεμονεύοντος τῆς Συρίας Κυρηνίου⁵. 3 καὶ ἐπορεύοντο πάντες⁶ ἀπογράφεσθαι⁷, ἕκαστος εἰς τὴν ἑαυτοῦ⁸ πόλιν⁹.] 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ¹⁰ εἰς τὴν Ἰουδαίαν¹¹ εἰς¹² πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλέεμ, [διὰ τὸ εἶναι αὐτὸν¹³ ἵε¹⁴ οἴκου καὶ πατριᾶς¹⁵ Δαυεὶδ, 5 ἀπογράψασθαι¹⁶] ἵεν¹⁷ Μαριάμ¹⁸ τῇ ἐμνηστευμένῃ αὐτῷ¹⁹, οὕσῃ ἐν κύβῳ²⁰. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ²¹ ἐπληρώθησαν²² αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς²³ τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλεινεν αὐτὸν ἐν²⁴ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι²⁵.

1 (NCD1 Ἀγούστου) 2 (C+ἡ) 3 (N+αὐτήν ἀπογραφὴν)
4 (I omits) 5 B11 Κυρηνίου 6 (N omits) 7 (I+omits)
8 (N ἑαυτῶν, C ἰδίαν) 9 (D πατρίδα, C χώραν) 10 (N -ρεθ, C -ραθ) 11 (D1 γῆν Ἰούδα, I terram Iudeam) 12 (N+τὴν)
13 (8° they both) 14 (8° of the family) 15 (ND -φασθαι)
16 (D11 Μαρίᾳ) 17 (8° he and Mary his wife, A11+γυναικί)
18 (B* ἐγγύῳ) 19 (D 8° Ὡς δὲ παρεγείνοντο, 21...cum esset)
20 (D ἐτελέσθησαν) 21 (I1 omit) 22 (N ἐπὶ, corrected to ἐν)
23 (8° omits)

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6. THE SHEPHERDS.

6. A. *The Vision.*

v. 9. ἐπιστῆναι is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere.

v. 14. Contrast

Luke xii. 51 = Matt. x. 34, "δοκεῖτε ὅτι εἰρήνην παρεγενόμενη δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν." (Matt. μάχαιραν.)

ii. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ¹ ἀγραυλοῦντες καὶ φυλάσσοιτες² φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ³ ἄγγελος Κυρίου⁴ ἐπέστη αὐτοῖς καὶ δόξα Κυρίου⁵ περιέλαμψεν αὐτούς⁶, καὶ ἐφοβήθησαν φόβον μέγαν⁷. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος "Μὴ φοβέσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται⁸ παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν χριστὸς κύριος⁹ ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο ὑμῖν¹⁰ σημεῖον¹¹, εὐρήσετε βρέφος ἑσπαργαμένον¹² καὶ¹³ κείμενον¹³ ἐν¹⁴ φάτνῃ." 13 καὶ ἐξαίφνης¹⁵ ἐγένετο σὺν τῷ ἀγγέλῳ¹⁶ πλῆθος στρατιᾶς οὐρανόυ¹⁷ αἰνοῦντων¹⁸ τὸν θεὸν καὶ λεγόντων

14 "Δόξα ἐν ὑψίστοις θεῷ

καὶ ἐπὶ γῆς εἰρήνῃ ἐν¹⁹ ἀνθρώποις εὐδοκίας²⁰."

1 (D^s †χαρῶ ταύτη) 2 (D + τὰς) 3 (D ll + ἰδοὺ)
4 (l omits) 5 (D ll omit, 2 ll dei) 6 (N ἐπέλ. αὐτοῖς)
7 (B σφόδρα) 8 (N1 ἐστίν, D + καὶ) 9 (l Iesus, 1 + Iesus)
10 (N † ἡμῖν) N D + τὸ 11 (D + ἔστω) 12 (N * ἐσπαργ.)
13 (N D omit) 14 (N ἐπὶ, corrected to ἐν) 15 N ἐξαίφνης
16 (s^s there appeared to him) 17 BD οὐρανοῦ 18 (D^s † αἰτοῦντων)
19 (ll s^s omit) 20 s^s εὐδοκία

6. B. *Visit of the Shepherds.*

v. 19.

Luke ii. 51, καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

v. 20. The phrase δοξάζειν τὸν θεόν is used once by S. Mark, twice by S. Matthew, but eight times by S. Luke with whom it forms a refrain to conclude a narrative.

ii. 15 Καὶ ἐγένετο ὡς ἀπῆλθον¹ ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ² ἄγγελοι³, 2 οἱ³ ποιμένες ἐλάλουν⁴ πρὸς ἀλλήλους⁵ "Διέλθωμεν δὴ ἕως⁶ Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς⁷ ὃ ὁ κύριος ἐγνώρισεν ἡμῖν." 16 καὶ ἦλθαν σπεύσαντες⁸ καὶ ἀνέυρυν⁹ τὴν τε¹⁰ Μαριάμ¹¹ καὶ τὸν Ἰωσήφ

1 (6 ll singular) 2 (D l + καὶ οἱ ἄνθρωποι) 3 (N omits, 1 et illi)
4 (D 3 ll εἶπον) 5 (N ll + λέγοντες) 6 (l omits)
7 (D + γεγονὸς) 8 (D σπεύδοντες) 9 (D εὐρον) 10 (D ll omit)
11 (D Μαρίαν)

* LXX. Gen. xvii. 12, καὶ παιδίον ὅκτω ἡμερῶν περιτμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.

b LXX. Lev. xii. 2, Γυνὴ ἣτις ἐὰν σπερματισθῇ καὶ τέκῃ ἄρσεν, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφόδρου αὐτῆς ἀκάθαρτος ἔσται· 3 καὶ τῇ ἡμέρᾳ τῇ ὀγδῇ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ· 4 καὶ τριᾶκοντα ἡμέρας καὶ τρεῖς καθίσεται ἐν αἵματι ἀκαθάρτῳ αὐτῆς· παντὸς ἀγγίου οὐχ ἄψεται, καὶ εἰς τὸ ἁγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς·.....6 καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡ ὅτι ἐπὶ θυγατρὶ, προσοίσει ἄμνον ἐνιαύσιον ἄμωμον εἰς ὀλοκαύτωμα καὶ νοσὸν περιστερᾶς ἢ τρυγῶνα περὶ ἁμαρτίας·.....8 ἐὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμνον, καὶ λήμψεται δύο τρυγῶνας ἢ δύο νοσοῦς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

c LXX. Exod. xiii. 12, καὶ ἀφελείς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡ ὅτι ἐπὶ θυγατρὶ, προσοίσει ἄμνον ἐνιαύσιον ἄμωμον εἰς ὀλοκαύτωμα καὶ νοσὸν περιστερᾶς ἢ τρυγῶνα περὶ ἁμαρτίας·.....8 ἐὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἄμνον, καὶ λήμψεται δύο τρυγῶνας ἢ δύο νοσοῦς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιλάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

ii. (16) καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ¹² ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου¹⁰. 18 καὶ πάντες οἱ ἀκούσαντες¹³ ἐθαύμασαν¹⁴ περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα¹⁵ συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

12 (s^s and) 13 (D l oi ἀκούοντες, l qui aderant) 14 (D^s ll -μαζον) 15 (B omits)

7. THE CIRCUMCISION.

vv. 21—39. Christ's submission to the Law of Moses is emphasized in these verses. Cf. Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

v. 21. πληπλημι is used 22 times by S. Luke, twice by S. Matthew; but not elsewhere in N.T.

v. 21^b. καὶ introduces the apodosis Luke vii. 12, Acts i. 10.

ii. 21 Καὶ ὅτε ἐπλήσθησαν¹ ἡμέραι² ὅκτω τοῦ περιτεμεῖν αὐτόν³, καὶ⁴ ἐκλήθη⁵ τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθέν⁶ ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν⁷ ἐν τῇ⁸ κοιλίᾳ⁹.

1 (D ll συνετελέσθησαν αὐ) 2 (D + αἱ) 3 (D 2 ll s^s τὸ παιδίον) 4 (D ll omit) 5 (D ὀνομάσθη) 6 (N l λεχθέν)
7 (N † αὐτήν) 8 (D omits) 9 (D + μητρός)

8. THE PRESENTATION IN THE TEMPLE.

v. 22. S. Luke apparently infers from the O.T. that every male child needed purification as well as every mother, both being brought to the Temple for that purpose (vv. 27, 39). This may well have been customary with those who lived near Jerusalem, but it is not commanded in the Law (Lev. xii. 1—8), and perhaps indicates S. Luke's ignorance of Jewish legal details. The holy Child was brought to the Temple, but not in obedience to the written Law. Cf. 1 Sam. i. 21—28.

v. 22^c. Cf. Rom. xii. 1, παρακαλῶ οὖν ὑμᾶς...παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον.

ii. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ¹ καθαρισμοῦ² αὐτῶν³ κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι⁴ τῷ⁵ κυρίῳ, 23 καθὼς γέγραπται ἐν⁶ νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον⁷ μήτραν ἄγιον τῷ⁸ κυρίῳ κληθήσεται⁹, 24 καὶ τοῦ δοῦναι θυσίαν

1 (B omits) 2 (D ll αὐτοῦ, s^s omits) 3 (N † παραστήσεται)
4 (D omits) 5 (D + τῷ) 6 (N † -όλγων)

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ii. (24) κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεῖγον
 τρυγόνων ἢ δ' ὅμοιοι νοκοῦν^a περιστέρων^a.

7 (D νεοσσός)

9. SYMEON.

v. 25.

Acts ii. 5, Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους.

Acts viii. 2, συνεκρόμωσαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς.

Acts xxii. 12, "Ανανίας δὲ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον."

v. 25^b.

Luke xxiv. 21, "ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων
 λιτροῦσθαι τὸν Ἰσραήλ."

Acts i. 6, "Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίσταναι τὴν
 βασιλείαν τῷ Ἰσραήλ;"

ii. 25 Καὶ ἰδοὺ¹ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα^a
 Συμεών, καὶ ὁ ἄνθρωπος οὗτος² δίκαιος καὶ εὐλαβής³,
 προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν
 ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχρηματισμένος⁴ ὑπὸ
 τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν (ἦ)⁵ 27 ἂν⁶
 ἴδῃ τὸν χριστὸν Κυρίου⁹. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς
 τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
 Ἰησοῦν¹⁰ τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον¹¹ τοῦ
 νόμου¹² περὶ αὐτοῦ 28 καὶ αὐτὸς¹³ ἐδέξατο αὐτὸ εἰς τὰς
 ἀγκάλας¹⁴ καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

29 "Νῦν ἀπολύεις¹⁵ τὸν δοῦλόν σου, δέσποτα,

κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου^b

31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν^b,

32 φῶς εἰς ἀποκάλυψιν ἔθνων^{16c}

καὶ δόξαν λαοῦ σου Ἰσραὴλ^d."

33 καὶ ἦν ὁ πατήρ αὐτοῦ¹⁷ καὶ ἡ μήτηρ¹⁸ θαυμάζοντες
 ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν
 αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ¹⁹ τὴν μητέρα
 αὐτοῦ "Ἰδοὺ οὗτος κείμενος εἰς πτώσειν καὶ²⁰ ἀνάστασιν
 πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς²¹ σημεῖον ἀντιλεγόμενον,
 35 καὶ σοῦ²² αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως
 ἂν ἀποκαλυφθῶσιν²³ ἐκ²⁴ πολλῶν καρδιῶν διαλογισμοί²⁵."

1 (D s^a omit) 2 (N † + αὐτοῦ) 3 (s^a omits) 4 (N
 εὐσεβής) 5 (D ll κεχρηματισμένος δὲ ἦν) 6 B omits
 7 (N l εἰς) 8 (D † omits) 9 (A 2 ll κύριον) 10 (N omits)
 11 (D ll εἶδος) 12 (l legem) 13 (N + δέ) 14 (l omits,
 D ll + αὐτοῦ) 15 (N † ἀπολύεις) 16 (D omits, 2 ll oculorum)
 17 (A ll Ἰωσήφ) 18 (N ll + αὐτοῦ) 19 (D Μαρίαν) 20 (D ll
 + εἰς) 21 (N omits) 22 ND ll + δέ 23 (D ἀνακ.)
 24 (D ll omit) 25 (N + πονηροί)

^a See note ^b on p. 297.

^b LXX. Is. xl. 5, καὶ ὕψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Is. lii. 10, καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἐθνῶν, καὶ ὀφνύονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

^c LXX. Is. xlix. 6, ἰδοὺ δέδωκά σε [εἰς διαθήκην γενέου], εἰς φῶς ἐθνῶν, [τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς].

^d LXX. Is. xlii. 13, δέδωκα ἐν Σειῶν σωτηρίαν τῷ Ἰσραὴλ εἰς δόξαμα.

^e LXX. Gen. xxxv. 26, υἱοὶ δὲ Ζέλφας παιδίσκης Δέας Γὰδ καὶ Ἀσήρ. Gen. xlix. 20, Ἀσήρ, πῶν αὐτοῦ ὁ ἄρτος, καὶ αὐτὸς δώσει τρυφὴν ἄρχουσιν. Deut. xxxiii. 24, καὶ τῷ Ἀσήρ εἶπεν "Εὐλόγητός ἀπὸ τέκνων Ἀσήρ, καὶ ἔσται δεκτός τοῖς ἀδελφοῖς αὐτοῦ."

^f LXX. Cf. 1 Sam. iii. 3, καὶ Σαμουὴλ ἐκάθευδεν ἐν τῷ ναῷ οὗ ἡ κιβωτός τοῦ θεοῦ.

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10. HANNAH.

v. 37. S. Luke in his Gospel mentions widows nine times,
 against S. Mark's thrice and S. Matthew's not once. See
 xxi. 2 note, p. 126.

v. 38. ἐπιστῆναι is used 18 times by S. Luke, thrice by
 S. Paul, not elsewhere.

For λύτρωσιν see ii. 25 note.

ii. 36 Καὶ ἦν¹ Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ
 φυλῆς Ἀσήρ², αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς³,
 ζήσασα μετὰ ἀνδρῶς⁴ ἔτη⁵ ἐπὶ ἀπὸ τῆς παρθενείας
 αὐτῆς, 37 καὶ αὕτη χήρα ἕως⁶ ἐτῶν ὀγδοήκοντα⁷ τεσ-
 σάρων⁸, ἣ οὐκ ἀφίστατο⁹ τοῦ ἱεροῦ¹⁰ νηστείαις¹¹ καὶ
 δεήσεσιν¹² λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὐτῇ τῇ
 ὥρᾳ ἐπιστᾶσα ἀνθωμολογοῦτο τῷ θεῷ¹³ καὶ ἐλάλει περὶ
 αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν¹⁴ Ἱερου-
 σαλὴμ¹⁵.

1 (D l omit) 2 (D + καὶ) 3 (N † + χηρ) 4 (ll cum
 viro suo) 5 (s^a days) 6 (D ll omit) 7 (N ἐβδομήκοντα)
 8 (s^a the rest of her life in widowhood was 84 years) 9 (B † ἀ-
 φείστα, N ll + ἐκ) 10 (D † ναοῦ) 11 (N † νηστείας) 12 (N?
 † δέησιν) 13 (A ll s^a κυρίῳ) 14 (D + ἐν) 15 (2 ll Israel)

11. THE RETURN TO NAZARETH.

v. 40.

Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ
 χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

(Editorial?)

ii. 39 [Καὶ ὡς ἐτέλεσαν¹ πάντα² τὰ³ κατὰ τὸν νόμον Κυρίου, ἐπέ-
 στρεψαν⁴ εἰς τὴν⁵ Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ⁶. 40 Τὸ
 δὲ παιδίον⁷ ἠθάρταν⁸ καὶ ἐκραταιοῦτο⁹ πληρούμενον σοφίᾳ¹⁰, καὶ
 χάρις θεοῦ ἦν ἐπ' αὐτό¹¹.]

1 (N ἐτέλεσεν, s^a + Joseph and Mary) 2 (D ἅπαντα)
 3 (ND ll omit) 4 (N -ψεν, D ὑπέστρ.) 5 (N omits)
 6 N -ρετ, (D l + καθὼς ἐρέθη διὰ τοῦ προφήτου ὅτι Ναζωραῖος κλη-
 θήσεται) 7 (D + Ἰησοῦς) 8 (D -ἀνετο) 9 (A 2 ll
 + πνεύματι) 10 (N? D σοφίας) 11 (D s^a ll ἐν αὐτῷ, ll cum eo)

12. THE CONVERSATION WITH THE DOCTORS.

v. 50.

S. Luke does not assert that there was on this occasion
 any supernatural blinding of their understanding, yet from
 the parallels quoted below he perhaps meant that. Such
 blinding is peculiar to S. Luke amongst the Evangelists. It

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is probably based on Isaiah vi. 9 f., and is confirmed by S. Paul (Rom. xi. 8, &c.).

Luke ix. 45, οἱ δὲ ἡγρόνουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό.

Luke xviii. 34, καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Luke xxiv. 16, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν.

v. 51^b.

Luke ii. 19, ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

ii. 41 Καὶ ἐπορεύοντο¹¹ οἱ γονεῖς αὐτοῦ¹² κατ' ἔτος³ εἰς Ἱερουσαλήμ⁴ τῇ ἑορτῇ τοῦ πάσχα^a. 42 Καὶ ὅτε ἐγένετο ἑτῶν⁵ δώδεκα⁶, ἀναβαινόντων⁷ αὐτῶν⁸ κατὰ τὸ ἔθος τῆς ἑορτῆς⁹ 43 καὶ τελειωσάντων¹⁰ τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν¹¹ Ἰησοῦς¹² ὁ παῖς¹³ ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς¹⁴ αὐτοῦ. 44 νομίσαντες δὲ¹⁵ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν¹⁶ καὶ ἀνέζητουν αὐτὸν ἐν τοῖς συγγενέσιν¹⁷ καὶ¹⁸ τοῖς γνωστοῖς¹⁹, 45 καὶ μὴ εὐρόντες¹⁹ ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες²⁰ αὐτόν. 46 καὶ ἐγένετο μετὰ

1 (D Ἐπορ. δὲ καὶ) 2 (ll Ioseph et Maria ± mater eius) 3 (N ἔθος) 4 (D ll + ἐν) 5 (D ll αὐτῶν ἔτη) 6 (N + καὶ) 7 (E ll ἀναβάντων) 8 (D l ἀνέβησαν οἱ γονεῖς αὐτοῦ ἔχοντες αὐτόν, C ll + εἰς Ἱεροσόλυμα) 9 (D 3 ll + τῶν ἀζύμων) 10 (D τελειωσάντων) 11 (D ἀπ-) 12 (N omits) 13 (2 ll omit) 14 (C ll ἔγνω Ἰωσήφ καὶ ἡ μήτηρ) 15 (ll omit, 1 s^e enim) 16 (l domi) 17 B συγγενεῦσιν 18 (D l + ἐν) 19 (D ll εὐρίσκοντες, A ll + αὐτόν) 20 (N ll ζητοῦντες)

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ii. (46) ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον²¹ ἐν μέσῳ τῶν διδασκάλων καὶ²² ἀκούοντα αὐτῶν²³ καὶ ἐπερωτῶντα²⁴ αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ²⁵ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ²⁶. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ “Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ²⁷ ὀδυνώμενοι²⁸ ζητοῦμέν²⁹ σε.” 49 καὶ εἶπεν πρὸς αὐτούς “Τί ὅτι ἐζητεῖτέ³⁰ με; οὐκ ᾔδειτέ³¹ ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με;” 50 καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν³² εἰς Ναζάρεθ³³, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα³⁴ ἐν τῇ καρδίᾳ αὐτῆς³⁵.

21 (D καθήμενον) 22 (D ll omit) 23 (2 ll omit, 1 illum) 24 (N * ἐπηρ.) 25 (B omits) 26 (l prudentiam et os et responsa) 27 (4 ll omit, C ἰδοὺ οἱ συγγενεῖς καὶ ὁ πατήρ σου καὶ ἐγὼ) 28 (D ll s^e + καὶ λυπούμενοι, s^e in great trouble) 29 (CD ll ἐζητ.) 30 (N 1 s^e ζητεῖτέ) 31 (D ll αἶσατε) 32 (CD omit) 33 N Ναζάρεθ (D s^e † Ναρεθ) 34 (C ll s^e + ταῦτα) 35 (s^e omits)

13. GROWTH IN WISDOM AND STATURE.

(Editorial?)

[ii. 52 Καὶ¹ Ἰησοῦς προέκοπτεν² τῇ³ σοφίᾳ καὶ ἡλικίᾳ καὶ χαρίτι παρὰ θεῶν⁴ καὶ⁵ ἀνθρώποις^b.]

1 (N + ὁ) 2 (N + ἐν) 3 (CD omit) 4 (N † θεοῦ) 5 (D + παρὰ)

14. THE GENEALOGY.

(Names which are not found in S. Matthew's Genealogy are printed in thick type. Differences in spelling are also thus marked. When the names come direct from the O.T., the English equivalents are given in the margin.)

It has not been deemed necessary to record all the variations in the spelling of these names which are found in the Old Latin and Old Syriac versions.)

Luke iii. 23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἑτῶν τριάκοντα, ὡς υἱός, ὡς ἐνομίζετο¹.]² Ἰωσήφ³

τοῦ Ἑλεί
24 τοῦ Ματθάτ⁴
τοῦ Δευεί⁵
τοῦ Μελλχεῖ
τοῦ Ἰανναί
τοῦ Ἰωσήφ
25 τοῦ Ματταθίου
τοῦ Ἀμώς

1 (s^e He was called) 2 (D * Hn δὲ ἸHC ὡς ἑτῶν ἄλ' ἀρχόμενος, ὡς ἐνομίζετο εἶναι, υἱός) 3 (From Joseph to David D substitutes the names from S. Matthew's Genealogy supplemented from and harmonized to the LXX.) 4 (N Μαθθάθ) 5 (B Ἑλειαί, s^e omits this name or the next)

John viii. 57 [εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν “Πεντήκοντα ἔτη οὕτω¹ ἔχεις.”]

1 D (οὐδέπω)

S. Matthew gives the list of kings (imperfect) during the regal period and perhaps an (imperfect) list of claimants of the throne subsequently. Mr E. B. Nicholson, librarian of the Bodleian at Oxford, suggests that possibly S. Luke gives a list of names (imperfect) from the Bethlehem land-register of owners of Jesse's property. This would account for the presence of Zerubbabel and Shealtiel in both lists, for during the captivity no Jew occupied the land and to fill the gap David's known heirs for the time might be inserted.

The popular idea that S. Luke gives Mary's genealogy was unknown to the ancients, who said that Joseph was the real son of Jacob as S. Matthew states, but the legal son of Heli as S. Luke states, in consequence of Levirate marriage (Eusebius H. E. i. 7. 4).

^a LXX. Deut. xvi. 16 [τρεῖς καιροὺς τοῦ ἐνιαυτοῦ] ὀφθῆσεται πᾶν ἀρσενικόν σου ἐναντίον Κυρίου... ἐν τῇ ἑορτῇ τῶν ἀζύμων, [καὶ ἐν τῇ ἑορτῇ τῶν ἐβδομάδων, καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας.] Cf. Exod. xxiii. 14—17, xxxiv. 23.

^b LXX. 1 Sam. ii. 26 [καὶ τὸ παιδάριον Σαμουὴλ] ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.

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1 CHRONICLES.

iii. (25)	τοῦ Ναούμ	(Common O.T. form)
	τοῦ Ἑσλεί	
	τοῦ Ναγκαί	
26	τοῦ Μαάθ	
	τοῦ Ματταθίου	
	τοῦ Σεμεείν	
	τοῦ Ἰωσήχ	
	τοῦ Ἰωδά	
27	τοῦ Ἰωανάν ⁶	
	τοῦ Ῥησά ⁷	
	τοῦ Ζοροβάβελ	Zerubbabel
	τοῦ Σαλαθιήλ	Shealtiel
	τοῦ Νηρεί	
28	τοῦ Μελχεί	
	τοῦ Ἀδδεί	
	τοῦ Κωσάμ ⁸	
	τοῦ Ἑλμαδάμ	
	τοῦ Ἦρ	
29	τοῦ Ἰησοῦ	
	τοῦ Ἑλιεξέρ ⁹	
	τοῦ Ἰωρείμ	
	τοῦ Μαθθαί ¹⁰	
	τοῦ Λευεί ¹¹	
30	τοῦ Συμεών	
	τοῦ Ἰούδα	
	τοῦ Ἰωσήφ	
	τοῦ Ἰωνάμ	
	τοῦ Ἑλιακείμ	
31	τοῦ Μελά ¹²	
	τοῦ Μενά	
	τοῦ Ματταθά ¹³	
	τοῦ Ναθάμ ¹⁴	Nathan
	τοῦ Δαυεῖδ ^a	David
32	τοῦ Ἰεσσαί	Jesse
	τοῦ Ἰωβήλ ¹⁵	Obed
	τοῦ Βόος ¹⁶	Boaz
	τοῦ Σαλά ¹⁷	Salma
	τοῦ Ναασσών ¹⁸	Nahshon
33	τοῦ Ἀδμείν ¹⁹	Amminadab
	τοῦ Ἀρνεῖ ²⁰	Ram
	τοῦ Ἑσρών ²¹	Hezron

6 (N Ἰωανάν) 7 (s^c Kasha) 8 (N ll Κωσά) 9 (N Ἑλιεξέρ)
 10 (N Μαθθαί) 11 (l omits) 12 (4 ll omit) 13 (B
 Μετταθά) 14 (A ll s^c Ναθάν) 15 (D^s Ὠβήλ) 16 (N * Βαλλς)
 17 (D ll Σαλμών) 18 N + τοῦ Ἀδάμ 19 (D Ἀμειναδάβ)
 20 (D ll Ἀράμ, K 2 ll + τοῦ Ἰωράμ) 21 (N ll Ἑσρώμ, D^s Ἀσρώμ)

^a In Cod. D of S. Luke iii. 23—38, although S. Luke's inverted order is preserved and the genealogy has been carried back, as S. Luke carries it, to Adam, yet in the part between Joseph and David all the names have been borrowed from S. Matthew except that the four kings—Jehoiakim, Uziah, Amaziah and Joash—whom S. Matthew omits, are given in their proper places. This codex is unfortunately mutilated at the beginning of S. Matthew and does not now contain his genealogy there except in the post-exile period.

1 Chron. iii. 19 καὶ υἱοὶ Σαλαθιήλ Ζοροβάβελ.....

According to the Hebrew Massoretic text Zerubbabel was Shealtiel's nephew, being the son of Pedaiiah; hence some infer that Shealtiel was childless. S. Luke has followed the LXX., or he has followed Ezra iii. 2, Haggai i. 1 &c., in which Zerubbabel is called son (=heir?) of Shealtiel.

v. 31.

Rom. i. 1, Ἰησοῦ Χριστοῦ... 3 τοῦ γενομένου ἐκ σπέρματος Δαγείδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

2 Tim. ii. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγεμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαγείδ.

John vii. 42, "οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαγείδ;"

v. 33.

Heb. vii. 14, πρόδηνον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

v. 34.

Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

The Old Testament names in this genealogy, as in S. Matthew's, may be best seen in 1 Chronicles, as given below. Other authorities however are Ezra iii. 2, 1 Sam. xvi. 1—13, 2 Sam. v. 14, Ruth iv. 18—22, Gen. xxix. 35, xxv. 26, xxi. 2, 3, xi. 10—26, v. 3—32, iv. 25, v. 1—3, &c.

1 Chronicles i. 1—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν αὐτῷ [sc. τῷ Δαυεῖδ] ἐν Ἱερουσαλήμ· Σάμαν, Σωβάν, Ναθάν καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν..... 15 Δαυεῖδ

12 καὶ Ὠβήδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ὠβήδ

11 καὶ Σαλμών ἐγέννησεν τὸν Βόος

καὶ Ναασσών ἐγέννησεν τὸν Σαλμών

10 καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ

9 καὶ υἱοὶ Ἑσρών... ὁ Ῥάμ... καὶ Ἀράμ.

5 υἱοὶ Φάρες· Ἀρσών...

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iii. (33)	τοῦ Φάρες	Pharez
	τοῦ Ἰούδα	Judah
34	τοῦ Ἰακώβ	Jacob
	τοῦ Ἰσαάκ ²²	Isaac
	τοῦ Ἀβραάμ	Abraham
	τοῦ Θάρα	Terah
	τοῦ Ναχώρ	Nahor
35	τοῦ Σερούχ ²³	Serug
	τοῦ Ῥαγαύ	Reu
	τοῦ Φάλεκ	Peleg
	τοῦ Ἐβερ	Eber
	τοῦ Σαλά	Shelah
36	τοῦ Καινάμ ^{24 a}	*
	τοῦ Ἀρφαξάδ	Arphaxad
	τοῦ Σήμ	Shem
	τοῦ Νῶε	Noah
	τοῦ Λάμεχ ²⁵	Lamech
37	τοῦ Μαθουσάλα ²⁶	Methuselah
	τοῦ Ἐνώχ	Enoch
	τοῦ Ἰάρετ ²⁷	Jared
	τοῦ Μαλελεήλ ²⁸	Mahalaleel
	τοῦ Καινάν ²⁹	Cainan
38	τοῦ Ἐνώς	Enos
	τοῦ Σήθ	Seth
	τοῦ Ἀδάμ	Adam
	τοῦ θεοῦ.	

22 (KD II Ἰσάκ) 23 (D1 Σερούκ) 24 (D omits, All τοῦ Καινάν, s^e son of Elam) 25 (D 2 II Λάμεκ) 26 (B Μαθουσάλα) 27 (D Ἰάρεδ) 28 (K Μελ.) 29 K Καινάμ

If we divide S. Luke's genealogy into four sections corresponding to the divisions in S. Matthew's genealogy, we find in the first section (Jesus to Salathiel, about 4—597 B.C.) 22 names to cover a period of 593 years, giving an average of 27 years to a generation. S. Matthew in this section gives 13 names with an average of 40 years to a generation. In the second section (Nerei to Nathan, about 597—980 B.C.) S. Luke gives 20 names to cover 383 years, with an average of 19 years to a generation. S. Matthew meanwhile gives 14 names with an average of 27 years. In the third section (David to Abraham, about 980—1920 (?) B.C.) both give 14 names with an average of 67 years to a generation. The fourth section is peculiar to S. Luke and carries us back into the period when dates are uncertain.

15. THE SERMON PREACHED AT NAZARETH.

S. Luke has combined some new non-Markan matter with fragments of the deutero-Mark which he has taken out of their proper order, probably because he did not know that order. We cannot positively say whether there were two visits paid to Nazareth or only one, but the probability is always in favour of one; whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine, but it is clear from Luke iv. 21, 23 that the sermon consisted of a narrative of the mighty works recently wrought by our Lord in Capernaum: yet S. Luke has not yet recorded any such works.

v. 18. On πνεῦμα κ.τ.λ. see i. 15, note, p. 292.

v. 20. On ὑπέρτης see i. 2, note, p. 3.

* Cainan is found in the LXX. of Gen. xi. 12, 13, but not in the Hebrew nor in the Samaritan text, nor is this name found in 1 Chronicles even in the LXX.

1 CHRONICLES.

ii. 4 καὶ Θαμὰρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες.
1 ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ· Ῥουβὴν... Ἰουδά...

i. 34 υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαύ.

28 υἱοὶ δὲ Ἀβραάμ· Ἰσαὰκ καὶ Ἰσμαήλ.

27 Ἀβραάμ

26 Θάρα

Ναχώρ

Σερούχ

25 Ῥαγαύ

Φάλεκ

Ἐβερ

24 Σαλά

*

17 υἱοὶ Σήμ·..... Ἀρφαξάδ

4 Σήμ

Νῶε

3 Λάμεχ

Μαθθουσάλα

Ἐνώχ

2 Ἰάρεδ

Μαλελεήλ

Καινάν

1 Ἐνώς

Σήθ

Ἀδάμ

v. 22.

John i. 45, "Ἰησοῦν υἱὸν τοῦ Ἰωσήφ."

John vi. 42, "οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ;"

Luke iii. 23, ὡν υἱὸς, ὡς ἐνομίζετο, Ἰωσήφ.

See also Introduction, Chap. XVIII.

v. 24^b.

John iv. 44, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρὶδι τιμὴν οὐκ ἔχει. (See p. 55.)

v. 25.

James v. 17, Ἥλείας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσήύετο τοῦ μὴ βρέξαι, καὶ οὐκ ἐβρέξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

S. Luke in his Gospel mentions widows nine times, against S. Mark's thrice and S. Matthew's not once. See xxi. 2 note, p. 126.

vv. 29, 30.

John viii. 59, ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

Luke xxiv. 31, καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ' αὐτῶν.

S. LUKE.

S. LUKE.

iv. 16 ¹Καὶ ἦλθεν¹ εἰς Ναζαρά², οὗ³ ἦν ⁴τεθραμμένος⁴,
καὶ εἰσῆλθεν⁵ [κατὰ τὸ εἰωθὸς αὐτῷ⁶] ⁷ἐν τῇ ἡμέρᾳ τῶν
σαββάτων εἰς τὴν συναγωγὴν, ⁸καὶ ἀνέστη ἀναγνῶναι⁸.
17 καὶ ἐπεδόθη⁹ αὐτῷ ¹⁰βιβλίον τοῦ προφήτου ¹¹Ἡσαίου¹⁰,
καὶ ἀνοίξας¹¹ τὸ βιβλίον¹² εὗρεν ¹³(τὸν)¹³ τόπον¹⁷ οὗ ἦν
γεγραμμένον
18 Πνεῦμα Κυρίου ἐπ' ἐμέ¹⁴, οὗ ¹⁵εἶνεκεν ἔχρισέν με¹⁴,
εὐαγγελίσασθαι πτωχοῖς ¹⁶ἀπέσταλκέν με¹⁵,
κηρύξαι αἰχμαλώτοις ἀφεςιν καὶ τυφλοῖς ἀνάβλεψιν,
ἀποστεῖλαι¹⁶ τεθραγσμένους¹⁷ ἐν ἀφέσει,
19 κηρύξαι ἐνιαγτὸν Κυρίου δεκτόν¹⁸ a.
20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθι-
σεν¹⁹ καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς
οἱ²² ²³“Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν
ὑμῶν.” 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον
ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ
στόματος αὐτοῦ, καὶ ἔλεγον ²⁴“Οὐχὶ υἱὸς ἐστίν²⁴ Ἰωσήφ
οὗτος;” 23 καὶ εἶπεν πρὸς αὐτοὺς ²⁵“Πάντως ἐρεῖτέ μοι τὴν
παραβολὴν ταύτην ²⁶‘Ἰατρέ, θεράπευσον σεαυτὸν’²⁶ ὅσα
ἠκούσαμεν γεγόμενα²⁷ εἰς τὴν²⁸ Καφαρναοὺμ²⁰ ποίησον
καὶ ὧδε ἐν τῇ πατρίδι σου.” 24 εἶπεν δέ²¹ ²²“Ἀμὴν²² λέγω
ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι
αὐτοῦ²³. 25 ἐπ' ἀληθείας δέ²⁴ λέγω ὑμῖν²⁵, πολλὰ χήραι
ἦσαν ἐν ταῖς ἡμέραις Ἡλείου²⁶ ἐν τῷ Ἰσραὴλ²⁷, ὅτε
ἐκλείσθη ὁ οὐρανὸς²⁸ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν
αὐτῶν ἐπέμψθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας
πρὸς γυναικὰ χήραν²⁹. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ
Ἰσραὴλ²⁷ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν
ἐκαθαρίσθη²⁹, εἰ μὴ Ναϊμάν³⁰ ὁ Σύρος³¹.” 28 καὶ ἐπληρώθη-
σαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες³¹ ταῦτα,
29 καὶ ἀναστάντες³² ἐξέβαλον αὐτὸν ἕξω τῆς πόλεως, καὶ
ἤγαγον αὐτὸν ἕως³³ ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις
ῥοδόμητο³⁴ αὐτῶν, ὥστε³⁵ κατακρημνίσαι³⁶ αὐτόν³⁰ 30 αὐτὸς
δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο³².

1 (D1 Ἐλθὼν δέ) 2 (D Ναζαρεθ, ll Nazareth) 3 (D ὅπου)
4 N1 ἀνα- 5 (D^s † omits) 6 (D ll omit) 7 (l omits)
8 (s^c reads this after Ἡσαίου) 9 (s^c he gave) 10 (D ὁ προφήτης
Ἡσαίας) 11 (N ll ἀναπτύξας, D * ἀπτύξας) 12 (D omits)
13 N omits 14 (s^c thee) 15 (D^s ἀπέσταλμαι, 1+ to heal the
broken in heart) 16 (s^c ἀποστελῶ) 17 (D τεθραυματισμένους)
18 (ll + and the day of recompence) 19 (D γινόμενα) 20 (s^c
+ ye will say unto me) 21 (s^c + unto them) 22 (D + ἀμὴν)
23 (N D αὐτοῦ) 24 (D ll omit) 25 (N ll + ὅτι) 26 (s^c
+ the prophet) 27 (D ll Ἰσραὴλ or Isdrael) 28 N C1 + ἐπὶ
29 (C ἐκαθερίσθη) 30 (D Ναϊμᾶς, s^c omits) 31 (D^s 1 ἀκού-
σαντες) 32 (s^c omits) 33 (D + τῆς) 34 (D οἰκοδόμηται)
35 (C εἰς τὸ) 36 (s^c † hang, C ?-κρημνῆσαι)

* LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με [ἰσάσθαι τοὺς συν-
τετριμμένους τὴν καρδίαν], κηρύξαι αἰχμαλώτοις ἀφεςιν καὶ τυφλοῖς ἀνάβλεψιν, 2 καλέσαι ἐνιαυτὸν Κυρίου δεκτόν. lviii. 6, ἀποστελλε
τεθραυσμένους ἐν ἀφέσει.

b LXX. 1 Kings xvii. 1, “Ὁ Κύριος...εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός.” 1 Kings xvii. 8, καὶ ἐγένετο ῥῆμα
Κυρίου πρὸς Ἡλείου 9 “Ἀνάστηθι καὶ πορεύου εἰς Σάρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.”
xviii. 1, καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἡλείου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ. 2 Kings v. 1, καὶ
Ναϊμάν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας...λελεπτωμένος... 14 καὶ ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ ἐπτάκι κατὰ τὸ ῥῆμα
Ἑλισαίου καὶ...ἐκαθαρίσθη.

16. THE RAISING OF THE WIDOW'S SON AT
NAIN.

vv. 16, 17 are an editorial note made up by conflation
from other passages to conclude the Church lesson. The
same thing is done in Luke vii. 48—50, xvii. 19, &c.

The raising of Jairus's daughter is narrated in Mark v.
21—43 = Matt. ix. 18—26 = Luke viii. 40—56. The raising of
Lazarus is narrated in John xi. 1—44.

v. 11^a. The phrase τῷ (or τῇ) ἐξῆς occurs five times in S. Luke
but not elsewhere.

v. 12^b (μονογενῆς).

Cf. Luke viii. 42, ὅτι θυγάτηρ [μονογενῆς] ἦν αὐτῷ (so. Ἰαίρω).
Luke ix. 38, “...ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, [ὅτι μονογενῆς
μοι ἐστίν.]” Perhaps both the above were unconsciously assim-
ilated by S. Luke to this passage during oral teaching.

v. 13^a (ἐσπλαγχνίσθη). Cf. x. 33, xv. 20. The word is used of
our Lord four times by S. Mark and five times by S. Matthew,
but S. Luke has no parallels to their passages and only here
applies it to our Lord.

v. 16^a (φόβος). Cf. Luke i. 12, 65, ii. 9, v. 26, viii. 25, 35, 37,
ix. 34, 45.

v. 16^b (ἐδόξαζον τὸν θεόν). Cf. Luke ii. 20, iv. 15, v. 25, 26
(= Mark ii. 12 = Matt. ix. 8), xiii. 13, xvii. 15, xviii. 43, xxiii.
47, Matt. xv. 31.

v. 16^c (προφήτης). Cf. iv. 24, vii. 39, ix. 8 (= Mark vi. 15),
19, xxiv. 19, Matt. xxi. 11, 46.

v. 16^d (ἐπεσκέψατο). Cf. i. 68, 78.

v. 17. On Ἰουδαία = Palestine, see iv. 44, note, p. 17.

vii. 11 Καὶ [ἐγένετο¹ ἐν² τῷ³ ἐξῆς] ἐπορεύθη⁴ εἰς πόλιν
καλουμένην⁵ Ναϊν⁶, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
αὐτοῦ⁷ καὶ ὄχλος πολὺς. 12 ὧς δὲ ἤγγισεν⁸ τῇ πόλει
τῆς πόλεως, καὶ⁹ ἰδοὺ¹⁰ ἐξεκομίζετο τεθνηκώς¹¹ μονογενῆς
υἱὸς τῇ μητρὶ αὐτοῦ, ¹²καὶ αὕτη ἦν χήρα¹², καὶ ὄχλος τῆς
πόλεως¹³ ἴκανὸς ἦν σὺν¹⁴ αὐτῇ. 13 ¹⁵καὶ ἰδὼν αὐτήν¹⁵ ὁ
κύριος¹⁶ ἐσπλαγχνίσθη ἐπ' αὐτῇ¹⁷ καὶ εἶπεν αὐτῇ ¹⁸“Μὴ
κλαῖε.” 14 καὶ προσελθὼν¹⁸ ἤψατο τῆς σοροῦ, οἱ δὲ
βασταζόντες ἔστησαν, καὶ εἶπεν ¹⁹“Νεανίσκε¹⁹, σοὶ λέγω,
ἐγέρθητι.” 15 καὶ ἀνεκάθισεν²⁰ ὁ νεκρὸς καὶ ἤρξατο λαλεῖν,
²¹καὶ ἔδωκεν αὐτόν²¹ τῇ μητρὶ αὐτοῦ. [16 Ἐλαβεν δὲ φόβος
πάντας²¹, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι ²²“Προφήτης μέγας
ἠγέρθη²² ἐν ὑμῖν,” καὶ ὅτι ²³“Ἐπεσκέψατο ὁ θεὸς²³ τὸν λαὸν αὐ-
τοῦ²⁴.” 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ ²⁵περὶ
αὐτοῦ²⁵ καὶ²⁶ πάση τῇ περιχώρῳ.]

1 (D l omit) 2 (D 2 ll omit) 3 NCD ll τῇ 4 (CD ll
-εύετο, s^c they went) 5 (N omits) 6 (ll Naim, 2 ll Caphar-
naum) 7 (C ll + ἱκανοὶ) 8 (D ll ἐγένετο δὲ ὡς ἤγγισεν)
9 (D^s ll omit) 10 (D omits) 11 (l omits) 12 (D χήρα
οὐσση) 13 (3 ll omit) 14 (D^s πολλὸς συνεληλύθει, C ll omit
ἦν) 15 (D ἰδὼν δέ) 16 (D l s^c Ἰησοῦς) 17 (N ll αὐτήν)
18 (s^c omits) 19 (D 2 ll + νεανίσκη) 20 B 2 ll ἐκάθισεν
21 N C ἀπαντας 22 (D ἐξῆγ.) 23 (Γ l Κύριος) 24 (M ll
+ εἰς ἀγαθόν) 25 (N 2 ll omit) 26 (D ll + ἐν)

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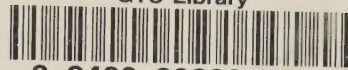
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